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PREFACE

This volume covers the publications of the year 2008, with some additions from previous years that we missed in earlier volumes and from studies published after 2008 but pertaining to material from 2008. We are aware of some omissions, which will be covered in *SEG* LIX.

For the present volume, Stroud and Papazarkadas were responsible for Attica and the Peloponnesos. Chaniotis, assisted by Kantor, Richardson, and Sverkos, contributed the lemmata pertaining to Greece (from Boiotia to Thrace), Moesia, Dacia, the North Shore of the Black Sea, and the islands (except Cyprus); most of the lemmata pertaining to the North Shore of the Black Sea were written by Kantor. Corsten, assisted by Kuhn, Richardson, and V.Scheibelreiter, was responsible for Asia Minor; also this year, many lemmata in this section were written by Harry Pleket. Tybout, assisted by Stavrianopoulou, contributed the sections dedicated to Sicily, Italy, the other regions covered by *IG* XIV (western Europe), the Near East (the sections from Cyprus to Kyrenaika), and Unknown Provenance. The lemmata in the section 'Varia' were primarily written by Tybout with contributions from his editorial colleagues, and especially from Pleket. The four editors and their assistant editors have compiled indices I-IV for their respective sections, which were then jointly consolidated by Corsten. Chaniotis compiled the rest of the Index (V-VIII), assisted by his research assistant D.Papamarkos (Oxford). The concordance was made by Sverkos.

We are deeply indebted to our advisory editors for their valuable assistance. Angelos P. Matthaiou (Athens) has offered yet again invaluable assistance to Stroud and Papazarkadas. Pleket has carefully read and commented on large parts of the manuscript. Hatzopoulos and Hallof offered comments to lemmata from Thessaly/Macedonia and the Aegean Islands respectively. Avram has read the sections dedicated to Thrace, Moesia, Dacia, and the North Shore of the Black Sea, making many valuable contributions. Lazzarini and Martin, with characteristic precision, read the sections pertaining to *IG* XIV and the Near East (from Cyprus to Kyrenaika), respectively. Di Segni (Jerusalem) carefully read the sections devoted to Syria, Palaestina, and Arabia, and contributed many pertinent comments. All our advisory editors saved us from many errors, added valuable editorial comments, and provided bibliographical help.

Stroud and Papazarkadas are indebted to A. Makres for help with several Messenian lemmata. For their invaluable clerical, technical, and research assistance they are grateful to Randall Souza and Michael Zellmann-Rohrer whose work was funded by a grant awarded to Papazarkadas by the Committee on Research (UC Berkeley). Chaniotis and Kantor would like to express their gratitude to Vladimir Alexeev (Odessa), Nikolay Nikolaev (Nikolaev, Ukraine), and Alexey Belousov (Moscow), who have helped them with publications from Russia and the Ukraine. Tybout would like to express his gratitude to Catherine Dobias-Lalou (Dyon) for reading and correcting the Kyrenaika section, and to Julien Aliquot (Lyon), María Paz de Hoz (Salamanca), and Adam Łajtar (Warsaw) for sending him off-prints and xeroxes of publications otherwise inaccessible to him. Corsten is indebted to M.Adak for scans of articels from several Turkish periodicals. We warmly acknowledge the continuous help of Toos Pleket, who has typed a substantial number of Greek inscriptions.

We acknowledge our deep gratitude to the Packard Humanities Institute; without its generous grant and its continuing support the publication of *SEG* would have been impossible. For the preparation of *SEG* LVIII, Tybout's position in Leiden was funded by the Packard Humanities Institute. Our publisher, Brill, covers part of our operating expenses. At Brill we thank Irene van Rossum and Caroline van Erp, who maintain direct contacts with the editors, for their pleasant and efficient co-operation.

As to the abbreviation system (see the Preface of *SEG* XXXIX) we continue our policy outlined in the Preface of *SEG* XLVI. We start from the list of abbreviations in the Consolidated Index for *SEG* XXXVI-XLV (1986-1995) pp. 677-688, and from the lists of abbreviations in *L'Année Philologique* 67-74 (1999-2005). Abbreviations not covered by these lists have been included in the list of abbreviations on pp. VII-XIX. An integrated list of abbreviations is accessible in *SEG* Online: http://referenceworks.brillonline.com/browse/supplementum-epigraphicum-graecum

A serious obstacle in our work is the fact that local periodicals, especially in Italy, Eastern Europe, and the Near East, are usually not accessible to us. We can ensure that a publication pertaining to Greek epigraphy will be presented in *SEG* only when a copy is sent to us. We repeat our request to our colleagues around the world to send us copies, offprints, or xeroxes, or scans of their epigraphical publications, particularly those that appear in Festschriften, Acta of Conferences and Symposia, occasional collections of papers, and other media likely to escape our notice. Xeroxes and offprints should be sent to:

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September 2012

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ABBREVIATIONS

(see p. vi of the Preface)

AAAS	=	*Annales Archéologiques Arabes Syriennes*
Achaïe I, II, III =	=	A.D.Rizakis, *Achaïe* I. *Sources textuelles et Histoire regionale* (*Μελετήματα* 20; Athens 1995). *Achaïe* II. *La Cité de Patras: Épigraphie et Histoire* (*Μελετήματα* 25) (Athens 1998). Achaïe III. *Les cités achéennes: épigraphie et histoire* (Athens 2008)
ACSS	=	*Ancient Civilizations from Scythia to Siberia*
ADAJ	=	*Annual of the Department of Antiquities of Jordan*
Ad Fontes -- Dobesch	=	H.Heftner. K.Tomaschitz, *Ad fontes! Festschrift für Gerhard Dobesch zum fünfundsechzigsten Geburtstag am 14. September 2004* (Vienna 2004)
AEMΘ	=	*Το Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* (Thessaloniki 1989→)
Ager, *Arbitrations*	=	S.L.Ager, *Interstate Arbitrations in the Greek World, 337-90 B.C.* (Berkeley-Los Angeles-London 1996)
ala 2004	=	C.Roueché, second edition of *ALA* on the internet: http://www.insaph.kcl.ac.uk/ala2004 (see *SEG* LIV 1018)
Altgriechische Dialekte	=	I.Hajnal (ed.), *Die altgriechischen Dialekte. Wesen und Werden. Akten des Kolloquiums Freie Universität Berlin 19.-22. September 2001* (Innsbruck 2007)
Alekseev, *Issledovanija*	=	V.P.Alekseev, *Issledovanija po antichnoj arkheologii Severnogo Prichernomorja* (Odessa 2007) (see *SEG* LVII 687)
AMS	=	*Asia Minor Studien* (Münster)
Aneziri, *Techniten*	=	S.Aneziri, *Die Vereine der dionysischen Techniten im Kontext der hellenistischen Gesellschaft. Untersuchungen zur Geschichte, Organisation und Wirkung der hellenistischen Technitenvereine* (Stuttgart 2003)
ANMED	=	*Anadolu Akdenizi Arkeoloji Haberleri – News of Archaeology from Anatolia's Mediterranean Areas*

Antike Lebenswelten = P.Mauritsch, W.Petermandl, R.Rollinger, C.Ulf (edd.), *Antike Lebenswelten. Konstanz - Wandel - Wirkungsmacht. Festschrift für Ingomar Weiler zum 70. Geburtstag* (Wiesbaden 2008)

AP = *Anthologia Palatina*

Aphrodisias Papers 4 = C.Ratté, R.R.R.Smith (edd.), *Aphrodisias Papers* 4. *New Research on the City and its Monuments* (JRA Supplementary Series 70; Portsmouth, R.I., 2008)

APMA IV = O.Vizyenou (ed.), *Ἀρχεῖον τῶν μνημείων τῶν Ἀθηνῶν καὶ τῆς Ἀττικῆς IV. Εὑρετήρια τοῦ βιβλίου τοῦ Alexander Conze Die Attischen Grabreliefs (Berlin 1893-1922)* (Athens 2007)

Arena I-V = R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* vol. I-V (Milan-Torino 1989-1998). Second editions of vol. I and II, referred to as Arena I^2 and II^2, appeared in 1996 and 2002, respectively

AST = *Araştırma Sonuçları Toplantısı* (Ankara)

Athens during the Roman Period = S.Vlizos (ed.), *Η Αθήνα κατά τη ρωμαϊκή εποχή: πρόσφατες ανακαλύψεις, νέες έρευνες / Athens during the Roman Period. Recent Discoveries, New Evidence* (Mouseio Benaki, Supplement 4; Athens 2008)

Ἀττικὰ Ἐπιγραφικά = A.A.Themos, N. Papazarkadas (edd.), *Ἀττικὰ Ἐπιγραφικά. Μελέτες πρὸς τιμὴν τοῦ Christian Habicht* (Athens 2009).

AvP VIII.3 = C.Habicht, *Altertümer von Pergamon*. VIII 3. *Die Inschriften des Asklepieions* (Berlin 1969)

BAAH = *Βιβλιοθήκη τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*

Bean, *JNLyc* = G.E.Bean, *Journeys in Northern Lycia 1965-1967* (*Denkschrift der Österreichische Akademie der Wissenschaften*, phil.-hist. Klasse, 104) (Vienna 1971)

Between City and King = P.Paschidis, *Between City and King. Prosopographical Studies on the Intermediaries between the Cities of the Greek Mainland and the Aegean and the Royal Courts in the Hellenistic Period (322 - 190 BC)* (ΜΕΛΕΤΗΜΑΤΑ 59; Athens 2008)

Bilinguisme	=	F.Biville, J.-C.Decourt, G.Rougemont (edd.), *Bilinguisme gréco-latin et épigraphie. Actes du colloque -- mai 2004* (Lyon 2008)
Bosnakis, Ἀνέκδοτες ἐπιγραφὲς τῆς Κῶ	=	D.Bosnakis, Ἀνέκδοτες ἐπιγραφὲς τῆς Κῶ. Ἐπιτύμβια μνημεῖα και ὅροι (Athens 2008)
Β΄ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς	=	E.K.Sverkos (ed.), *Β΄ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς Πρακτικὰ. Θεσσαλονίκη 24-25 Νοεμβρίου 2001* (Thessalonike 2008)
Boubon	=	C.Kokkinia (ed.), *Boubon. The Inscriptions and Archaeological Remains. A Survey 2004-2006* (Athens 2008)
Bresson, *Recueil Pérée*	=	A.Bresson, *Recueil des inscriptions de la Perée Rhodienne (Pérée Intégrée)* (Paris 1991)
Brixhe, *Essai*[2]	=	C.Brixhe, *Essai sur le grec anatolien au début de notre ère* (Nancy 1987[2])
Bull.amph.	=	'Bulletin amphorique', in *REG* 125 (2012) ff.
Cabanes, *L'Épire*	=	P.Cabanes, *L'Épire de la mort de Pyrrhos à la conquête romaine* (Paris 1976)
Canali De Rossi, *Selezione*	=	F.Canali De Rossi, *Selezione di iscrizioni storiche tardo-ellenistiche* (Rome 2000) [Rome 1999; 'stampato in proprio'; see *SEG* L 1685]
Catalogo Denizli	=	T.Ritti (ed.), *Museo Archeologico di Denizli-Hierapolis. Catalogo delle iscrizioni greche e latine. Distretto di Denizli* (Naples 2008)
CCCA	=	M.J.Vermaseren, *Corpus Cultus Cybelae Attidisque* I-VII (*Études préliminaires aux religions orientales dans l'empire romain* 50; Leiden etc. 1977-1989)
CIGD	=	L.Ruscu, *Corpus inscriptionum Graecarum Dacicarum* (Debrecen 2003)
CIIP	=	Corpus Inscriptionum Iudaeae/Palestinae (Berlin 2010 →)
CIPG[2], *CIPG*[3]	=	P.Kóvacs, *Corpus inscriptionum graecarum Pannonicarum (Editio maior)* (Debrecen 2001) (cf. *SEG* LI 1478) [=*CIPG*[2]];

Corpus Inscriptionum Graecarum Pannonicarum Editio III. *Aucta* (Budapest 2007) [=*CIPG*^{3}]

Davies, *APF* = J.K.Davies, *Athenian Propertied Families, 600-300* B.C. (Oxford 1971)

Delemen, *Rider-Gods* = I.Delemen, *Anatolian Rider-Gods. A Study on Stone Finds from the Regions of Lycia, Pisidia, Isauria, Lycaonia, Phrygia, Lydia and Caria in the Late Roman Period* (*AMS* 35; Bonn 1999)

Dialectes grecs et aspect verbal = R.Hodot, G.Vottéro (edd.), *Dialectes grecs et aspect verbal. Actes de la table ronde de Saint-Etienne 17-18 juin 2004* (Paris 2008)

Dumont-Homolle, *Mélanges* = T.Homolle (ed.), *Mélanges d'archéologie et d'épigraphie par A.Dumont* (Paris 1892)

Durrbach, *Choix* = F.Durrbach, *Choix d'inscriptions de Délos* (Paris 1921)

EAH = *Τὸ Ἔργον τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας*

EBGR = A.Chaniotis et alii, *Epigraphic Bulletin for Greek Religion* in *Kernos*

EGH = M.P.de Hoz, 'Epigrafía griega en Hispania', *Epigraphica* 59 (1997) 29-96 (see *SEG* XLVII 1533

Epigrafia 2006 = M.L.Caldelli, G.L.Gregori, S.Orlandi, S. (edd.), *Epigrafia 2006. Atti della XIVe rencontre sur l'épigraphiein onore di Silvio Panciera con altri contributi di colleghi, allievi e collaboratori* (Rome 2008)

Epigraphy and the Greek Historian = C.Cooper (ed.), *Epigraphy and the Greek Historian* (*Phoenix*, Supplementary Volume 47; Toronto 2008)

FDAA = M.B.Walbank, *Fragmentary Decrees from the Athenian Agora* (*Hesperia* Supplement 38; Princeton 2008)

Feissel, *Recueil* = D.Feissel, *Recueil des inscriptions chrétiennes de Macédoine du IIIe au VIe siècle* (Paris 1983)

Felle, *Biblia* = A.E.Felle, *Biblia Epigraphica. La sacra scrittura nella documentazione epigrafica dell'*orbis christianus antiquus, *III-VIII secolo* (Bari 2006; cf. *SEG* LVI 2126)

Festrituale = J.Rüpke (ed.), *Festrituale: Diffusion und Wandel im römischen Reich* (Tübingen 2008)

FHN = T.Eide, T.Hägg, R.Holton Pierce, L.Török, *Fontes Historiae Nubiorum. Textual Sources for the History of the Middle Nile Region between the eighth century* B.C. *and the sixth century* A.D., vol. I-IV (Bergen 1994-2000; cf. *SEG* XLIV 1529; XLVI 2181; XLVIII 2043; L 1625)

F.Xanthos VII = A.Balland, *Fouilles de Xanthos VII. Inscriptions d'époque impériale du Létôon* (Paris 1981)

Gignac, *Grammar* = F.T.Gignac, *A Grammar of the Greek Papyri of the Roman and Byzantine Periods* (2 vols.; Milano 1976-1981)

Girlanden-Sarkophage = F.Işik, *Girlanden-Sarkophage aus Aphrodisias* (Mainz am Rhein 2007)

Hagel-Tomaschitz, *Repertorium* = S.Hagel, K.Tomaschitz, *Repertorium der westkilikischen Inschriften nach den Scheden der Kleinasiatischen Kommission der Österreichischen Akademie der Wissenschaften* (*ETAM* 22; Vienna 1998)

Hatzopoulos, *Macedonian Institutions* I, II = M.B.Hatzopoulos, *Macedonian Institutions under the Kings*. I. *A Historical and Epigraphic Study*; II. *Epigraphic Appendix* (*Μελετήματα* 22; Athens 1996)

Herrmann, Malay, *New Documents* = P.Herrmann (†), H.Malay, *New Documents from Lydia* (Österr. Akad. der Wiss., Ph.-Hist. Kl., Denkschriften, 340. Band; Vienna 2007)

HTC = A.Bresson, P.Brun, E.Varinlioğlu, in P.Debord, E.Varinlioğlu (edd.), *Les Hautes Terres de Carie* (Bordeaux 2001) 81-241

Hyettos = R.Étienne, D.Knoepfler, *Hyettos de Béotie et la chronologie des archontes fédéraux entre 250 et 171 avant J.-C.* (Paris 1976)

I.Alexandreia Troas = M.Ricl, *The Inscriptions of Alexandreia Troas* (*IGSK* 53; Bonn 1997)

I.Alex.Imp. = F.Kayser, *Recueil des inscriptions grecques et latines (non funéraires) d'Alexandrie impériale (I^{er}-III^{e} s. apr. J.-C.)* (Cairo 1994)

I.Alex.Ptol.	= E.Bernand, *Inscriptions grecques d'Alexandrie ptolémaïque* (Cairo 2001)
I.Ancyra	= S.Mitchell, D.French, *The Greek and Latin Inscriptions of Ankara (Ancyra)* (vol. 1; Vestigia 62; Munich 2012)
I.Aphr.	= J.Reynolds, C.Roueché, G. Bodard (edd.), *Inscriptions of Aphrodisias* (2007): http://insaph.kcl.ac.uk/iaph2007 (cf. *SEG* LVII 1006)
I.Apollonia	= P.Cabanes, N.Ceka, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire*. I. *Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia*. 2 A. *Inscriptions d'Apollonia d'Illyrie* (Athens-Paris 1997)
I.Apulum	= I.Piso, *Inscriptions d'Apulum. Inscriptions de la Dacie Romaine* III.5 (Paris 2001)
I.Aquileia	= J.Brusin, *Inscriptiones Aquileiae* I-III (Udine 1991-1993)
I.Arykanda	= S.Şahin, *Die Inschriften von Arykanda* (*IGSK* 48; Bonn 1994)
I.Beroia	= L.Gounaropoulou, M.B.Hatzopoulos, *Ἐπιγραφὲς Κάτω Μακεδονίας (μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ). Τεῦχος Α΄. Ἐπιγραφὲς Βεροίας* (Athens 1998)
I.Bubon	= F.Schindler, *Die Inschriften von Bubon (Nordlykien)* (Wien 1972)
I.BurdurMus	= G.H.R.Horsley, *The Greek and Latin Inscriptions in the Burdur Archaeological Museum* (*RECAM* vol. V; The British Institute at Ankara Monograph 34; London 2007)
I.Bouthrôtos	= P.Cabanes, F.Drini, M.Hatzopoulos, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire 2. Inscriptions de Bouthrôtos* (Athens 2007)
I.Byzantion	= A.Łajtar, *Die Inschriften von Byzantion*. I. *Die Inschriften* (*IGSK* 58; Bonn 2000)
I.Caesarea Maritima	= C.M.Lehmann, K.G.Holum, *The Greek and Latin Inscriptions of Caesarea Maritima* (Boston 2000)

I.Catania = K.Korhonen, *Le iscrizioni del Museo Civico di Catania. Storia delle collezioni - Cultura epigrafica - Edizione* (Helsinki/Tammisaari 2004)

I.Col.Memnon = E.Bernand, *Les inscriptions grecques et latines du Colosse de Memnon* (Cairo 1960)

I.Deir el-Bahari = A.Łajtar, *Deir el-Bahari in the Hellenistic and Roman Periods. A Study of an Egyptian Temple Based on Greek Sources* (*JJP* Suppl. 4; Warsaw 2006)

I.Dor.Ins. = W.Peek, *Inschriften von den dorischen Inseln* (Berlin 1969)

IDR I-III.4 = I.I.Russu, *Inscripţiile Daciei Romane* I-III.4 (Bucharest 1975-2001) [for vol. III.5 see *I.Apulum*]

IDR III.6 = C.L.Băluţă, *Inscripţiile Daciei Romane* III. *Dacia Superior* 6. *Apulum. Instrumentum domesticum* (Bucharest 1999)

IDRE II: = C.C.Petolescu, *Inscriptions de la Dacie Romaine. Inscriptions externes concernant l'histoire de la Dacie (Ier-IIIe siècles): tome* II (Bucharest 2000)

I.Eleusis = K.Clinton, *Eleusis. The Inscriptions on Stone. Documents of the Sanctuary of the Two Goddesses and Public Documents of the Deme*. I A. Text; I B: Plates (*BAAH* no. 236; Athens 2005); II: Commentary (*BAAH* no. 259; Athens 2008).

I.Épidamne = P.Cabanes, F.Drini, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire*. I. *Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia*. 1. *Inscriptions d'Épidamne-Dyrrhachion* (Athens-*Paris 1995)*

I.Estremo Oriente = F.Canali De Rossi, *Iscrizioni dello Estremo Oriente Greco. Un repertorio* (*IGSK* 65; Bonn 2004)

I.Éthiopie = E.Bernand, A.J.Drewes, R.Schneider, *Recueil des inscriptions de l'Éthiopie du périodes pré-axoumite et axoumite* (Paris 1991-2000; cf. *SEG* XLII 1637-1656; L 1625)

IGDGG I, II = L.Dubois, *Inscriptions grecques dialectales de Grande Grèce*; vol. I: *Colonies eubéennes. Colonies ioniennes. Emporia* (Genève 1995); vol. II: *Colonies achéennes* (Genève 2002)

IGDOP = L.Dubois, *Inscriptions grecques dialectales d'Olbia du Pont* (Genève 1996)

IGDS, *IGDS* II = L.Dubois, *Inscriptions grecques dialectales de Sicile. Contribution à l'étude du vocabulaire grec colonial* (Rome 1989); *Inscriptions grecques dialectales de Sicile.* II (Geneva 2008) [= *IGDS* II]

I.Gerasa = C.B.Welles in C.H.Kraeling, *Gerasa. City of the Decapolis* (New Haven 1938)

IGF = J.-C.Decourt, *Inscriptions grecques de la France* (Lyon 2004)

IGLN = V.Božilova et al., *Inscriptions grecques et latines de Novae (Mésie Inférieure)* (Bordeaux 1997)

IGLS XI = *Inscriptions grecques et latines de la Syrie.* XI. J.Aliquot, *Mont Hermon (Liban et Syrie)* (Beirut 2008)

IGLS XXI = *Inscriptions grecques et latines de la Syrie. Inscriptions de la Jordanie.* XXI.2. P.-L.Gatier, *Région centrale (Amman - Hesban - Madaba - Main - Dhiban)* (Paris 1986); XXI.4: M.Sartre, *Pétra et la Nabatène méridionale du Wadi al-Hasa au golfe de 'Aqaba* (Paris 1993); XXI.5: N.Bader, *La Jordanie du Nord-Est* (Beirut 2009)

I.Hermoupolis = E.Bernand, *Inscriptions grecques d'Hermoupolis Magna et de sa nécropole* (Cairo 1999)

IJO I-III = D.Noy, *Inscriptiones Judaicae Orientis* I (Tübingen 2004); W.Ameling, *Inscriptiones Judaicae Orientis* II (Tübingen 2004); D.Noy, *Inscriptiones Judaicae Orientis* III (Tübingen 2004)

I.Ikaria = A.P.Matthaiou, G.K.Papadopoulos, *Ἐπιγραφὲς Ἰκαρίας* (Athens 2003)

I.Kallatis = A.Avram, *Inscriptions antiques de Dacie et de Scythie Mineure.* Deuxième série. *Inscriptions grecques et latines de Scythie Mineure.* Vol. III. *Callatis et son territoire* (Bucharest–Paris 1999)

I.Kanais = A.Bernand, *Le Paneion d'el-Kanaïs* (Leiden 1972)

I.Kaunos = C.Marek, *Die Inschriften von Kaunos* (*Vestigia* 53; München 2006)

I.Khartoum = A.Łajtar, *Catalogue of the Greek Inscriptions in the Sudan National Museum at Khartoum* (Leuven 2003)

I.Kibyra = T.Corsten, *Die Inschriften von Kibyra.* I. *Die Inschriften der Stadt und ihrer näheren Umgebung* (*IGSK* 60; Bonn 2002)

I.Kition = M.Yon (ed.), *Kition-Bamboula* V. *Kition dans les textes.* Testimonia *littéraires et épigraphiques et* Corpus *des inscriptions* (Paris 2004)

I.Komana = F.Baz, *Die Inschriften von Komana (Hierapolis) in Kappadokien* (Istanbul 2007)

I.Leukopetra = P.M.Petsas, M.B.Hatzopoulos, L.Gounaropoulou, P.Paschidis, *Inscriptions du sanctuaire de la Mère des Dieux autochthone de Leukopétra (Macédoine)* (Athens 2000)

I.Lipara = L.Bernabó Brea, M.Cavalier, L.Campagna, *Meligunìs Lipára* XII: *Le iscrizioni lapidarie greche e latine delle isole eolie* (Palermo 2003)

I.Messina = I.Bitto, *Le iscrizioni greche e latine di Messina* I (Messina 2001)

I.Mésie Sup. VI = B.Dragojević-Josifovska, *Inscriptions de la Mésie Supérieure* VI. *Scupi et la région de Kumanova* (Belgrade 1982)

I.Napoli = E.Miranda, *Iscrizoni Greche d'Italia: Napoli* (2 vols.; Rome 1990 and 1995)

Inscr.Ital. = *Inscriptiones Italicae* (Rome 1931→)

Inv.Palm. = *Inventaire des inscriptions de Palmyre* I-IX (ed. J.Cantineau; Beirut 1930-1933). X (ed. J.Starcky; Damascus 1949). XI (ed. J.Teixidor; Beirut 1965). XII (edd. A.Bounni, J.Teixidor; Damascus 1975)

I.Oropos = B.C.Petrakos, *Οἱ ἐπιγραφὲς τοῦ Ὠρωποῦ* (Athens 1997)

I.Pal. Tertia I a, I b = Y.E.Meimaris, K.I.Kritikakou-Nikolaropoulou, *Inscriptions from Palaestina Tertia.* I a. *The Greek inscriptions from Ghor es-Safi*

(Byzantine Zoora) (*Μελετήματα* 41; Athens-Paris 2005); *Inscriptions from Palaestina Tertia.* Ib. *The Greek Inscriptions from Ghor es-Safi (Byzantine Zoora) (Supplement), Khirbeth Qazone and Feinan* (*Μελετήματα* 57; Athens-Paris 2008)

I.Parion = P.Frisch, *Die Inschriften von Parion* (*IGSK* 25; Bonn 1983)

IPArk = G.Thür, H.Taeuber, *Prozessrechtliche Inschriften der griechischen Poleis: Arkadien (IPArk)* (SB Akad. Wien 607; Vienna 1994)

I.Perge = S.Şahin, *Die Inschriften von Perge* (*IGSK* 54, Bonn 1999; *IGSK* 61, Bonn 2004)

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LGPN III.A	= P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names. 3 A. The Peloponnese, Western Greece, Sicily and Magna Graecia* (Oxford 1997)
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LIMC	= *Lexicon Iconographicum Mythologiae Classicae* vol. I-IX (Zürich 1981-1999)
LSJ	= H.G.Liddell, R.Scott, H.Stuart Jones, *A Greek–English Lexicon* (9th edition with a revised supplement by P.G.W.Glare and A.A.Thompson, Oxford 1996)
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MEP	= Minima Epigraphica et Papyrologica (1998→)
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NOTE ON TRANSCRIPTIONS

[αβ]	= letters restored by the editors as once having been inscribed but now lost
{αβ}	= superfluous letters added in error by the inscriber of the text and excised by the editor
<αβ>	= letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters
(αβ)	= letters which complete words left in abbreviation in the text
⟦αβ⟧ ⟦..⟧	= letters or spaces deliberately erased in antiquity
α̣β̣ α	= letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
α̣̲β̣̲	= letters seen by an earlier editor but no longer visible on the stone
‿	= ligature
[. . 5. . .]	= lost or illegible letters equal to the number of dots for which no restoration is proposed
[----]	= lost or illegible letters of an uncertain number
v	= one uninscribed letter-space
vacat	= the remainder of the line has been left uninscribed
ed.pr.	= the first editor of the inscription under discussion
ph.	= photograph
dr.	= drawing
|	= denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone
||	= denotes the start of the 5th, 10th, 15th, etc., line on the stone

→ ← = denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner

* = denotes an *SEG* lemma in an earlier volume, where the reader can find further references to an inscription

1. Athens. Fragmentary Decrees from the Athenian Agora. This is the title of *Hesperia* Supplement 38 (2008) by M.B.Walbank (abbreviation *FDAA*), in which he publishes '108 fragments of inscriptions, comprising parts of 100 decrees of the body politic (and subdivisions of it),' part of his project to 'publish all the remaining unpublished inscription fragments deriving from excavations carried out in the Athenian Agora between 1931 and 1967.' Not included are several fragments of a decree or decrees concerning the celebration of the festival of Eleutheria ca. 150 B.C., which Walbank will publish separately. Each fragment is given in standard Agora format with dimensions, place and time of finding, date, inventory number, text, notes on readings, commentary, accompanied by a ph. We have devoted separate lemmata (i.e. 90, 105/106, 116, 119/120), to all those fragments which the editor associates with previously published inscriptions or on which a substantial or potentially significant portion of text is preserved. Many of the fragments in this work are tiny, some of them not preserving even a single Greek word. We have not given these in separate lemmata but simply list them here as 3, 8-10, 13, 16-21, 23, 24, 28, 29, 35, 38, 40, 42-46, 48/49, 51-56, 58/59, 61, 64-66, 70-79, 81, 83-86, 88/89, 92-97, 99/100.

Not all readers will endorse the editor's identification of all these frustula as belonging to decrees and we have indicated our doubts ad loc. Some of them may be merely lists of names or better left as incerta (cf. e.g. nos. 3, 9?, 13, 16, 35, 38 et al.). In his Preface the editor states that 'at the urging of the anonymous referees to whom this work was submitted, I have kept speculation and restoration to a minimum.' No. 10, however, e.g. is completely restored as a text of 5 lines, Stoich. 37, although no more than three letters survive in any one line. In the longest surviving line of no. 56 no more than three letters are preserved, yet a text of five full lines at 'Stoich. 43' is restored. No. 92 is printed with two fully restored non-Stoich. lines of 65-70 letters, although in the best preserved line only seven consecutive letters remain on the stone. [While we are sceptical of aspects of Walbank's method and find his zeal to restore excessive, we cannot endorse the cynical conclusion of Feyel, *BE* (2009) 149, that 'on comprend bien pourquoi ils [fragments] étaient restés jusque-la inédits.' His reckless and pessimistic evaluation that 'ce travail d'édition très precise ne debouche sur aucun result notable' has already been brilliantly refuted by G.Malouchou (our lemma no. 99), who joins one of these tiny pieces (no. 22) to an important text, demonstrating, incidentally, that the original editor, Walbank, misunderstood the form, date, and purpose of the monument. This example vividly shows the importance of having the 108 Agora fragments out in the public domain, no matter how small they are, Stroud.]

In A.Tamis, C.J.Mackie, and S.G.Byrne (edd.), *Philathenaios: Studies in Honour of Michael J. Osborne* (Athens 2010) 55-63, Walbank republishes a selection of 10 inscriptions from *FDAA*, which he identifies as grants of Athenian citizenship. For these see our lemmata nos. 113, 117, 120, 126-129, 136, 140, 143.

The publication of S.D.Lambert, *Inscribed Athenian Laws and Decrees 352/1-322/1 B.C.* (Leiden 2012) 405/406, now makes possible the addition of the serial number which some of the decrees in Walbank's corpus in *SEG* LVIII will bear in *IG* II^3.1. We have added this number to each relevant individual lemma below.

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2. The Late Antique inscriptions of Athens and Attica. Following up his monumental *The Late Roman and Early Byzantine Inscriptions of Athens and Attica* (Helsinki 1997) [see *SEG* XLVII 38], E.Sironen has now published the projected volume of the Attic Corpus there outlined (14): *IG* II/III^2, Pars V. *Inscriptiones Atticae Euclidis Anno Posteriores: Pars V, Inscriptiones Atticae aetatis quae est inter Herulorum incursionem et Imp. Mauricii tempora* (Berlin 2008). Id est roughly A.D. 267 to 582-602. This corpus includes 443 stone and mosaic inscriptions, but no painted texts, no inscriptions on clay or domestica instrumenta. We count only 10 inedita, but see recent publications of ed.pr. with A.P.Matthaiou in *SEG* LVII 279-285, and Sironen's apt comments regarding his access to museum storerooms in *SEG* XLVII 38. Eight Latin inscriptions are included, 13265 (*CIL* III 6103); 13268-13272 (*An.Ep.* 2001.1827-1831); 13299 (*CIL* IIIs 14203^{27}); 13304 (*An.Ep.* 2001.1833). The numbering of inscriptions in this new volume is continuous from the end of *IG* II^2 13247; texts that appeared in earlier fascicules of *IG* II^2 are given their new number with the old one attached. Hence, Diocletian's Price Edict, *IG* II^2 1120, the first inscription in the volume, is designated 13248=1120. Inscriptions appearing for the first time in this volume are simply given their new single serial number.

The arrangement (totals in parenthesis) is: Edicta (3), Dedicationes (11), Tituli Honorarii (27), Tituli Aedificatorii (5), Miliaria (7), Invocationes et Sententiae (25), Tituli Sepulcrales (293, including many Christian κοιμητήριον-type), Varia (18), Incerta (53). The epitaphs, naturally the most numerous, are arranged by place of finding: six locations within the city, four places in Attica, and origo incerta. Concordance, massive indices (42 pages), map, and very high-quality photographs (50 pages). Sironen has personally examined the vast majority of these stones.

For two helpful summaries of this work see S.Follet and D.Feissel in *BE* (2009) 219 and 585-588, respectively. The former points out that there probably remain in the Epigraphical Museum of Athens several unpublished inscriptions that ought to have been included in this volume, as well as the epitaphs of Γερμανός of Cyprus and Ὑγία, daughter of Στοργή, *ΣΕΜΑ* 1566 and 1184. Feissel adduces S.Corcoran, *AT* 15 (2007) 221-250, 'Galerius's jig-saw puzzle: the Caesariani dossier,' as helpful for *IG* II^2 13248/13249. Feissel also comments in detail on several texts, which we shall present in separate lemmata in *SEG* LIX.

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3. Athens. *APMA* IV. *SEG* XLVIII.* The Archaeological Society at Athens continues its series *Ἀρχεῖον τῶν μνημείων τῶν Ἀθηνῶν καὶ τῆς Ἀττικῆς*, with *APMA* IV: *Εὑρετήρια τοῦ βιβλίου τοῦ Alexander Conze Die Attischen Grabreliefs (Berlin 1893-1922)* (Athens 2007), ed. by O.Vizyenou. The new volume contains 2,360 lemmata of inscribed and uninscribed funerary monuments arranged in four geographical regions: Athens, περίχωρα (area surrounding the *astu*), Peiraieus, and Attica. Furthermore, lemmata are placed in more specific geographical categories within each region. Each lemma consists of brief description; theme; date; verbatim quotation of the provenance from Conze's work; *IG* or *CAT* no. (if available); identification; current location; other ancillary notes; text of inscription (if not reproduced in any major work after Conze). At 291-313, a long appendix with 'Topographical Explications' on microtoponyms will no doubt prove to be a valuable tool for epigraphists and archaeologists alike, as will the detailed indices of geographical names, people (mainly 19th century historical figures), and archaeological collection items. At 341-404, tables of concordances for Conze's *Die Attischen Grabreliefs*, Clairmont's *CAT*, *APMA* IV, *IG*, and many other publications (but, alas, not *SEG*). We report material that has not been previously included in *IG* or *SEG* in our lemmata nos. 226, 234, 237, 240, 244, 258, trying wherever possible to provide references to *ΣΕΜΑ* and to Posamentir's 2006 monograph, for which see our lemma no. 29.

In *BE* (2010) 226. S.Follet adds some brief comments on bibliography, prosopography, joins, classifications, and chronology on nos. 76, 105, 156, 171, 234, 260, 581, 715, 1313, 1576, 2093, 2114, 2243, 2801, 2804.

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4. Athens. Notes of the epigraphist S.A.Koumanoudes. The archaeological investigations of S.A.Koumanoudes in the SE Attica of the mid-19th cent. are explored by E.Vekris, in *Πρακτικά Θ΄ Επιστημονικής Συνάντησης ΝΑ. Αττικής, Λαύρειο Αττικής, 13-16 Απριλίου 2000* (Kalyvia 2008) 417-437 (dr.), who publishes some of Koumanoudes' notes that are kept in the National Library of Greece. The notes, covering the period 1853-1857, provide valuable topographical and epigraphical information, and contain drawings and transcriptions of several inscriptions: *IG* I^3 976-981, 1268; *IG* II^2 1182, 5279, 6469, 7306, 7401, 9899, 11640, 12905; *SEG* XXXIII 234.

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5. Athens. Women in inscriptions. N.Kaltsas & A.Shapiro (edd.) *Worshipping Women. Ritual and Reality in Classical Athens* (New York 2008), is a lavishly illustrated book produced on the occasion of the homonymous exhibition organized in New York by the Onassis Public Benefit Foundation in collaboration with the National Archaeological Museum of Athens. Much of the material is epigraphical, including one ineditum (our lemma no. 55), and some inscriptions not previously reported in *SEG* (our lemmata nos. 79, 81, and 84). We present here a table of concordances and we note that each inscription is accompanied by a high-quality ph.

IG I^3	***Worshipping Women*, pp.**	4576	123 no. 55
537	66 no. 24	4683	152/153 no. 67
546	64/65 no. 23	5452	208/209 no. 86
547	53 no. 12	6232	203 no. 83
555	59 no. 18	6398	202 no. 82
560	55 no. 14	12292	204/205 no. 84
565	60/61 no. 19	*SEG*	***Worshipping Women*, pp.**
572	64 no. 22	XXII 199	206/207 no. 85
573	56 no. 15	XXIII 264	225 no. 101
579	62 no. 20	LI 215	200/201 no. 81
580	63 no. 21	*ABV*	***Worshipping Women*, pp.**
615	50 no. 9 (dr.)	673	254/255 no. 115
683	52 no. 11	*ARV*^{2}	***Worshipping Women*, pp.**
794	51 no. 10	652 no. 34	330 no. 148
IG II^2	***Worshipping Women*, pp.**	734 no. 88	92 no. 37
4426	226 no. 102	797 no. 134	160/161 no. 71
4552	154/155 no. 68	1104 no. 16	314/315 no. 140

6. Athens. Fortification walls. J.K.Papadopoulos, *Opuscula* 1 (2008) 31-46, revisits the literary and archaeological evidence and adopts the minority view, most famously advocated by W.Dörpfeld, of those who reject the existence of an Archaic fortification wall other than the Mycenaean wall of the Acropolis and the closely related Pelargikon.

A monograph on the Long Walls has been produced by D.H.Conwell, *Connecting a City to the Sea: The History of the Athenian Long Walls* (*Mnemosyne* Suppl. 293) (Leiden and Boston 2008), who makes substantial use of epigraphical evidence in his analysis of the four phases of this massive structure (Phases Ia/Ib: 462/1-395/4 B.C.; II: 395/4-337 B.C.; III: 337-307 B.C.; IV: 304-mid 280s B.C.). For individual epigraphical texts, see our lemmata nos. 101, and 116.

7. Athens. Theopompos and 5th-cent. B.C. Attic inscriptions. F.Pownall in *Epigraphy and the Greek Historian* 119-128, urges that Theopompos frequently examined inscribed stelai in Athens and Attica, as well as archive copies, in his concerted attack on the falsification and propagandistic nature of fifth-century Athenian imperialistic documents such as the Oath of Plataia and the Peace of Kallias. 'It was not until Theopompos . . . that a critical examination of Athenian inscriptions as imperialistic documents was introduced into the realm of historiography.' (125).

8. Athens. Athens and Keos, 365/4-362/1 B.C. For epigraphic evidence pertaining to these events, see our lemmata nos. 94 and 97.

9. Athens. Inscriptions concerning Lemnos. E.Culasso Gastaldi in E.Greco, E.Papi (edd.), *Hephaestia 2000-2006: Ricerche e scavi della Scuola Archeologica Italiana di Atene in collaborazione con il Dipartimento di Archeologia e Storia delle Arti dell' Università di Siena: Atti del Seminario, Siena–Certosa di Pontignano, 28-29 maggio 2007* (Athens 2008) 272-294, draws upon the evidence of the *horoi* studied in *SEG* LVI 1007 in presenting a historical summary of the relations between Athens and Lemnos with particular reference to land-tenure in the latter. She then examines individual Athenian enactments for the evidence they provide. Among these are *IG* II^2 30 (see our lemma no. 86); Agyrrhios' law on the grain tax of 374/3 B.C. (281), i.e., *SEG* XLVIII 96 (our lemma no. 89); *Agora* XIX P4 (281); *Agora* XVI 72 (281/282); *Agora* XVI 41 (282); *SEG* L 826 (283/284); *SEG* III 117 (285-287); *IG* II^2 1051+1058+*SEG* XXIV 141 and *IG* II^2 1052+1053+1063+EM 2587 (287-290).

For comments on the finding places of some of these horoi; the funerary lekythos, *CAT* 3.330a (Myrina Museum 2011); *IG* XII.8.31, and other grave inscriptions from Lemnos, see D.Marchiandi, *ibid.* 107-120. On 116/117 she briefly discusses *Agora* XIX P4.

For Λήμνιοι in the Athenian tribute-quota lists see our lemma no. 52 in fin.

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10. Athens. Εὔνοια in honorary decrees of the 4th cent. B.C. Against the background of parallels from historical and oratorical authors for 'good will for the city,' W.C.West, *Acta XII Congressus* 1493-1496, compiles a long list of Attic decrees containing this word of praise.

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11. Athens. Hellenistic Athens. Cf. *SEG* LVI 16; LVII 7. The polis of Athens is one of V.Grieb's case studies in his investigation of political organization in the Hellenistic period, *Hellenistische Demokratie. Politische Organisation in freien griechischen Poleis nach Alexander dem Grossen* (*Historia* Einzelschr. 199) (Stuttgart 2008) 27-138. He examines the sub-units of the polis, i.e. tribes, trittyes, and demes; the main administrative bodies of Athens, i.e. the Assembly, the Boule, the jury-courts and the Areopagos; and offers a rundown on the history of Hellenistic Athens, around the axes of δημοκρατία, ἐλευθερία, and αὐτονομία. Epigraphical material constitutes a significant component of Grieb's analysis.

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12. Athens. Treatment of the past in early Hellenistic Athens. E.Culasso Gastaldi in P.Desideri, S.Roda, A.M.Biraschi, and A.Pellizzari (edd.), *Costruzione e uso del passato storico nella cultura antica. Atti del convegno internazionale di studi. Firenze 18-20 settembre 2003* (Alessandria 2007) 115-138, uses the evidence of honorific decrees in an assessment of the Athenians' various approaches to the past. On 'the reconstruction of the past' after Demetrios of Phaleron: *IG* II^2 457. On 'the memory of the past', particularly of the Lamian War: *IG* II^2 194, 239/240, 350, 353, 398a-b, 399, 400, 405, 448, 452, 467, 492/493, 505/506, 546, 554; *Agora* XVI 104; *SEG* XVI 60. On 'the prosecution of the past' and the debate over the terms 'freedom' and 'democracy: *IG* II^2 350, 448, 457, 463, 467, 558, 559+568, 561, 654, 650+ Addenda p. 662, 657 (=*Syll.*^{3} 374), 666, 743, 1492B, 3073, 3077; *SEG* XXVIII 60,

XXXVI 162-164. On 'the selection of the past' and subsequent attempts to forget the Antigonid presence in Athens: *IG* II^2 665, 677, 681, 682, 700 + *Hesperia* 7 (1938) no. 20, 766 + *SEG* XXII 100, 775 + *SEG* XVIII 19, 780 (=*Syll.*^{3} 466), 781, 791, 825; *SEG* XXVIII 60; *Hesperia* 16 (1947) 186 no. 92, 30 (1961) 11 no. 7, 34 (1965) 90 no. 3; *Agora* XV 57, 61, 89, 110, 111, 115, 135, 138; *Agora* XVI 224.

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13. Athens. The archon Thrasyphon and Athens' eponymous archons of the late 3rd cent. B.C. Starting with the eponymous archon Θρασυφῶν, long thought to belong to 221/0 B.C. (Olympiad 139.4) on the evidence of the Magnesian *Syll.*^{3} 557, M.Osborne, *ZPE* 164 (2008) 85-89, offers a new reconstruction of the archon list that affects most of the received dates of late 3rd. cent. B.C. Attic and non-Attic inscriptions by one year. This new arrangement is based on the observation that the Athenian archon year usually starts a couple of months before the Olympic festival. It is therefore conceivable that Thrasyphon, archon of 220/19 B.C., took up office at the very end of Olympiad 139.4 (mostly 221/20 B.C.), and that Olympiad 140.1 was subsequently described as τῶι ὑστέρωι ἔτει in the Magnesian inscription, even though for the most part it overlapped with Thrasyphon's term. Other evidence pointing towards the same direction comes from *I.Eleusis* 208 and 211. 'The effect of such a downdating is to provide both an unbroken secretary cycle and clear observance of the Metonic Cycles from the end of the 240s to the end of the century' (88) [Needless to say, this could be a major breakthrough in the field of Hellenistic chronology, Papazarkadas]. For the sake of comparison, Osborne provides the relevant Athenian archon lists adopted by the giants of Athenian chronology, i.e. Pritchett/Meritt, Dinsmoor, Meritt solo, and Habicht (all of them relying on *IG* II^2 1706 + *SEG* XIV 87), before printing his innovative results in tabular form.

Year	**Meton**	**Attested Meton**	**Archon**	**Secretary's deme**	**Secretary's tribe**
240/39	O				(?9)
239/8	O	O	Ἀθηνόδωρος	Ἀμαξαντεύς	X
238/7	I	I	Λυσίας	[Ἀφιδ]ναῖος	XI
237/6	O		Ἀλκιβιάδης(?)		(12)
236/5	O		Κίμων		(1)
235/4	I	I	Ἔκφαντος	Ἱπποτ[ο]μ[ά]δης	II
234/3	O	O	Λυσανίας	Εὐωνυμεύς	III
233/2	I				(4)
232/1	O		Μνησίδης	<± 1 year>	(5)
231/0	O				(6)
230/29	I		Ἰάσων	< or 1 year earlier >	(7)
229/8	O				(8)
228/7	O	O	Ἡλιόδωρος	Ἀθμονε[ύς]	IX
227/6	I	I	Λεωχάρης	ἐξ Οἴου	X
226/5	O	O	Θεόφιλος	Ἀφ[ιδναῖος]	XI
225/4	I	I	Ἐργοχάρης	Ἀλωπεκῆθεν	XII

224/3	O		Νικήτης		(1)
223/2	O		Ἀντίφιλος		(2)
222/1	I	I	Εὔξενος	[ἐκ] Κηδῶν	III
221/0	O				(4)
220/19	O	[O]	Θρασυφῶν	Ἀφ[ιδναῖος]	V
219/8	I	I	Μενεκράτης	Σουνιεύς	VI
218/7	O	[O]	Χαιρέφρων	[Κυ]δαντίδης	VII
217/6	O	[O]	Καλλίμαχος	Κε[φαλῆθεν]	[VIII]
216/5	I				(9)
215/4	O		Ἁγνίας	[- - - ca. 9 - - -]	(10)
214/3	I	I	Διοκλῆς	Κειριάδης	XI
213/2	O	O	Εὐφίλητος	Ῥαμνούσιος	XII
212/1	O		Ἡράκλειτος	Σημαχί[δης]	XIII
211/0	I	I	Ἀρχέλαος	[Ἀ]ν̣κυλῆθεν	I
210/09	O		Αἴσχρων		(2)

14. Athens. Democracy and law. E.M.Harris has collected twenty-two of his previously published papers into a volume entitled *Democracy and the Rule of Law in Classical Athens. Essays on Law, Society, and Politics* (Cambridge 2006). Topics range from constitutional history, the economy, law and the family, to aspects of procedure. Although the author has not revised these articles, in many cases he appends helpful "Afterthoughts" at the end updating the state of play. He also adds a massive Index Locorum (451-476) containing full epigraphic references. Several of these contributions have already been reported in *SEG:* Harris, *Democracy and the Rule of Law* - - - nos. II.3 = *SEG* XLIV 84; II.5 = *SEG* LII 858; II.6 = *SEG* LIV 400; III.5 = *SEG* XLVI 206; III.3A = *SEG* XLII 149; IV.2 = *SEG* LI 35; V.1 = *SEG* LII 6.

15. Athens. Enforcing the law in Classical Athens. This topic is investigated by E.Harris, in E.Cantarella (ed.), *Symposion 2005: Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Salerno, 14.–18. September 2005)* (Vienna 2007) 159-176, who contra V.Hunter, *Policing Athens* (Princeton 1994), argues that it was magistrates and official bodies (Council of the 500, Areopagus), rather than private individuals, who had the main responsibility of policing Athens. His argument is based on analysis of literary and epigraphical extracts (e.g. Rhodes-Osborne, *GHI* 25 and 58; *IG* II^2 1013). On 174/175, Harris provides a list of 6th and 5th cent. B.C. decrees where magistrates appear to enforce the law: *IG* I^3 1, 4, 45, 58B, 61, 65, 78, 82, 98, 101/102, 107, 110, 138, 153, 156, 159, 167, 170, 178, 181.

16. Athens. Ἐκκλησία Σύνκλητος. *SEG* XLII 227.* M.H.Hansen, *GRBS* 47 (2007) 271-306, returns to this well-worn topic and to his running debate with E.M.Harris on the meaning of this term in Athenian political institutions and the number of meetings of the

ekklesia in each prytany. After a detailed re-examination of the literary sources for the meetings of the assembly in 347/6 B.C. and *IG* II^2 212 (273-290) and discussion of the scholia and lexicographical notes (290-297), Hansen turns to the epigraphical evidence in the preambles of the following Hellenistic decrees (193/2-168/7 B.C.): *IG* II^2 493, 495, 498, 838, 897, 911, 945; *Agora* XV 167; *Agora* XVI 276, 289, 291; *I.Délos* 1507. In opposition to the interpretation of Harris that an ἐκκλησία σύνκλητος was an extra meeting that did not have any fixed items on the agenda, Hansen defends his view that this type of meeting of the assembly was not extraordinary, that it was possible to debate other matters at it than those which had called for its being assembled, and that it differed from other meetings of the ekklesia in that it was a meeting that was convened in an extraordinary manner, i.e. at short notice, scheduled for a festival day, or prescribed by a decree of the boule or the demos in a previous assembly or as an extra meeting.

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17. Athens. Military officials in the 4th cent. B.C. P.Fröhlich, *REA* 110 (2008) 39-55 and 423-441, discusses the potential autonomy of military officials in Athens (Part 1) and in the other Greek cities (Part 2), concluding that it was rather limited: 'military officials were never able to break completely free from the domination of their poleis.' First epigraphic attestation of the στρατηγός of the territory (ἐπὶ τὴν φυλακὴν τῆς χώρας): *IG* II^2 204 (353/2 B.C.); combined military and political roles of strategoi and lesser military officials (e.g. trierarchs, hipparchs, taxiarchs, phylarchs, etc.): *IG* II^2 16, 223 C, 244, 1187, 1496, 1628-1632; Rhodes-Osborne, *GHI* 18, 20, 23/24, 34, 39, 41, 48, 81B (military participation in the Lesser Panathenaia); *Syll.*^{3} 146, 205. On 423-441 (part 2), Fröhlich uses some Attic epigaphic evidence: military officials of the Thessalian koinon with political competency, *IG* II^2 116 (= Rhodes-Osborne, *GHI* 44); military magistrates of Eretria, *IG* II^2 340.

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18. Athens. The Athenian generalship of the countryside, and the forts of Attica, 255-229 B.C. This is the title of Appendix 3 of *Between City and King* (513-521), in which P.Paschidis provides two tables of the generals ἐπὶ τὴν παραλίαν (Petrakos, *Δῆμος τοῦ Ραμνοῦντος II* nos. 8, 10/11, 14, 16-18, 20, 129, 136/137) and ἐπ' Ἐλευσῖνος (*IG* II^2 3460; *I.Eleusis* 180, 187, 191, 194, 196) respectively, and takes issue with aspects of the historical reconstruction put forward by R.Oetjen and endorsed by, amongst others, C.Habicht, in O.Palagia, S.V.Tracy (edd.), *The Macedonians in Athens 322-229 B.C.* (Oxford 2003) 52-55 [cf. *SEG* LIII 149]. After examination of the complex evidence (see, e.g., our lemma no. 154) he concludes that regardless of the question of whether the Macedonian Kings continued to appoint Athenian generals even after the 'liberation' of 255, they always wanted to make sure that said commanders were to their liking.

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19. Athens. Award of portrait statues in decrees. This is the focus of G.J.Oliver, in P.Schultz, R.von den Hoff (edd.), *Early Hellenistic Portraiture: Image, Style, Context* (Cambridge 2007) 181-204, in his exploration of power and its spatial manifestation in

Classical and Hellenistic Athens. The evidence, primarily but not exclusively epigraphical, is collected in a massive table that contains 86 cases (184-188). Oliver examines the awarding institutions (polis, its subgroups, and other military and religious collectivities), the economics and spatiality of statue culture, and the accompanying epigraphical habit. We single out his treatment of *IG* I^3 131; *IG* II^2 832, 1299; *Agora* XVI 310; cf. our lemma no. 131.

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20. Athens. Inscribed statue bases. In her investigation of early Hellenistic portrait statues, C.M.Keesling, in P.Schultz, R.von den Hoff (edd.), *Early Hellenistic Portraiture. Image, Style, Context* (Cambridge 2007) 141-160, makes heavy use of epigraphical evidence, and pays particular attention to the issue of reinscribing statue bases [cf. J.L.Shear's treatment of similar issues in the edited volume reported in *SEG* LVII 2069]. On 155/156 a useful appendix of 'Inscribed bases for portrait statues from the Athenian Acropolis (ca. 350-280 B.C.E)': *IG* II^2 3025, 3205, 3253-3256, 3284, 3131, 3442-3443, 3455, 3829, 3834, 3850, 3882, 3916, 4024, 4102, 4117, 4129, 4138, 4159, 4181, 4330, 4335, 4899, 4915. See also our lemmata nos. 21/22.

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21. Athens. The statue bases of Praxiteles found in Athens. In an article under this title, S.Tracy, *ZPE* 167 (2008) 27-32 (ph.), reprints the texts and dissects the lettering of the following three inscriptions: *SEG* XVII 83 (Agora I 4165); XVIII 85 (Agora I 4568; our lemma no. 194); LI 215 (3rd Ephorate, inv. no. A 6866). The texts of the first and third bases, both 'right justified', were certainly carved by the same man, and the same is probably true of the second text. It is likely that Praxiteles was personally involved if not in the inscribing itself at least in its careful layout.

For another discussion of Praxiteles and his possible relatives of the same name, see C.M.Keesling, *art.cit.* (our lemma no. 20) 152-154. See also A.Corso, *The Art of Praxiteles* I-III (Rome 2004-2010).

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22. Athens. The sculptor Antignotos. C.M.Keesling, *art.cit.* (our lemma no. 20) 150-152, reviews the evidence for the sculptor Ἀντίγνωτος, a rare name, and concludes that he was active in the early Hellenistic period (*IG* II^2 3134; *SEG* XXV 206). When bases bearing his sculptural creations were reused in the Roman period, his name was reinscribed (*IG* II^2 3442/3443, 4129, 4138), hence the erroneous theory about the existence of a namesake in the 1st cent. B.C.

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23. Athens. Athenian sculptors active on Rhodes, ca. 250-200 B.C. For Καλλιάδης Σθέννιδος and Ἀσκλάπων κ[αὶ ὁ δεῖνα] Φυρομάχου Ἀ[θηναῖοι] as sculptors of statues on Rhodes for Rhodian victors in equestrian events, see G.Zimmer, K.Bairami, *Ρόδος II, Ροδιακά εργαστήρια χαλκοπλαστικής* (Athens 2008) 154-159. See also our lemma no. 316.

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24. Athens. Onomastics. K.Apostolaki, *Tekmeria* 9 (2008) 17-24, examines names of selected women from Roman Athens: 1) Theophoric names related to Ποσειδῶν, e.g. Πόση (*IG* II^2 3546), the diminutive Πόσιλλα (*IG* II^2 11627), Ποσιδέα (*IG* II^2 6868), Ποσίδεον (*IG* II^2 12769); 2) the name Ἰσιδίκη, which could be related to the goddess Ἶσις who was often associated with the concept of justice; 3) Βάθυλλα (*IG* II^2 2357) a name probably deriving from masculine Βαθύλαος; 4) Κλαυδία Δαμώ (*IG* II^2 2776, possibly but not certainly the homonymous Cretan aristocrat of *IC* I.xviii.113) ἡ καὶ Συναμάτη, whose sobriquet could be formed on the noun σύναμμα; 5) Μανία, often thought to be ■ theophoric name from Μάνης or Μήν, refers according to Apostolaki, to divinely-inspired (Dionysiac?) rage.

25. Athens. Slave names in the Classical period. Basing his analysis mainly on the naval catalogue *IG* I^3 1032 [II^2 1952] of late 5th cent. B.C., (*SEG* L 733; LI 17; LIV 226; LV 946); the manumission documents *IG* II^2 1553-1578, 331-325/4 B.C. (*SEG* LVII 144*) and *LGPN* II (400-301 B.C.), B.Robertson in *Epigraphy and the Greek Historian* 79-116, stresses first that the act of naming by both a father and a master strongly reflects the ideology that differences between slaves and free were 'natural.' The names of slaves at Athens express 'a morality prescribed by masters for slaves revolving around behaviour that is dutiful and pleasing to the master' (81). Among the topics explored are differences and similarities between citizen and slave names; the prevelance among slaves of non-Greek ethnic adjectives, weak onomastic individuation, few names relating to activities of the polis in war and peace; animal names of slaves reflect domesticity and servility (μύρμηξ, πίθηκος, μῦς), citizens, nobility power (ἵππος, λέων); slave names reflect positive servile traits, Εὔαρχος, Ἐργόφιλος, Εὔβιος; many slaves, like citizens, bore theophoric names with heavy concentration on Apollo, Artemis, and Hermes. On (unnumbered) 103-116, Tables analyzing and quantifying citizen and slave names in Attica. [The author writes without reference to C.Fragiadakis, *Die attischen Sklavennamen, von der spatarchaischen Epoche bis in die romische Kaiserzeit* (Athens 1988); *SEG* XXXVIII 280. Stroud.]

26. Athens. The three-bar sigma controversy. In *CQ* 58 (2008) 501-506, P.J.Rhodes presents a summary of the present state of the modern controversy over the chronological significance of this shape of the letter, as opposed to sigma in four bars, in Attic inscriptions of the 5th cent. B.C. On 501 he prints a Table of 30 such documents juxtaposing *IG* I^3 date, Mattingly's date (*Athenian Empire Restored*), and his own date. Rhodes adds succinct notes on many of these inscriptions, defending his dates. We list these inscriptions here rather than covering them all in separate lemmata, but we indicate Rhodes' accepted dates whenever they differ from those in *IG*: *IG* I^3 9, 10, 11a (418/7 B.C.), 14, 15 a,d, 16, 17 (418/7 B.C.?), 18 (ca. 418/7 B.C.), 19 (late 420s B.C.), 21 (426/5 B.C.), 27 (late 420s B.C.), 28 (late 420s B.C.), 29, 30, 31, 32 (432 B.C. or later), 34 (425/4 B.C.), 35, 37, 38, 39, 40, 41, 42, 46, 48, 71, 78 (435 B.C. or earlier), 1453 (ca. 425 B.C.), 1454 ter.

27. Athens. The oath-formula μὴ μνησικακεῖν. As parallels to this formulation in the Athenian amnesty-oath of 403 B.C., C.P.Joyce *CQ* 58 (2008) 507-518, cites and discusses the diction and force of such oaths attested in *IG* I^3 76, alliance of 422 B.C. with the Bottiaians (*SEG* XLV 8,* 713; XLIX 2458/2459; LII 37; LIII 24; LV 2109; LVI 27); II^2 111, treaty between Ioulis and Athens, 363/2 B.C. (see also our lemma no. 94); Delphi, *Syll.*^{3} 306; Rhodes-Osborne, *GHI* 101, return of the Tegean exiles, 324/3 B.C. He maintains that in all these instances the oath does not merely seal agreements made earlier in the document, but it effectively 'entailed a commitment to forget the past' to prohibit 'relentless pursuit of old vendettas, be it by legal or by violent means' (512). This paper is written in response to E.Carawan, *CQ* 56 (2006) 57-67.

28. Athens. Verbal aspect in phrases without verbs in Attic dialect. C.Dobias-Lalou, in R.Hodot – G.Vottéro (edd.) *Dialectes grecs et aspect verbal. Actes de la table ronde de Saint-Etienne 17-18 juin 2004* (Paris 2008) 39-55, compares aspect in verbal phrases with and without verbs in Cyrenian and Attic dialects as well as Mycenaean, and other Greek dialects. She cites the following Attic texts in a review of common forms of aorist found in pre-Euclidean documents: *IG* I^3 249, 253, 259, 285-289, 292-363, 375, 417-430, 436-451, 459, 929.

29. Athens. Painted Attic grave stelai. R.Posamentir, *Bemalte Attische Grabstelen Klassischer Zeit* (Munich 2006), collects the Attic grave stelai and marble vessels ca. 430-317 B.C. with painted decoration or traces of paint in a project that uses raking-light photography and advanced imaging techniques (UV fluorescence and UV reflectography) to reconstruct with as much detail as possible the decoration of these monuments. Many of the stelai carry inscriptions with the name(s) of the deceased, but these do not get much discussion except for the few cases of painted inscriptions. Posamentir's concerns are mostly artistic, so the photographs and drawings are excellent and therefore helpful for the epigraphist. He also proposes chronological and stylistic criteria for the stelai that will undoubtedly prove useful for epigraphical purposes. We note, however, that Posamentir's rather casual epigraphical attempts very rarely match his art historical skills. Occasional mis-citations occur: these are noted in the concordance that follows. In some cases, Posamentir also mentions traces of inscriptions that are almost illegible: we similarly note such instances below.

IG I^3	**Posamentir, no.**
92	119 (ph., dr.; cited incorrectly as *IG* I^2 92)
1283	2 (ph., dr.; cited as *IG* I, 2^3 1283)
1284	3 (=*IG* II^2 13037)
1290	18 (=*IG* II^2 10650; ph)
1294	29 (ph., dr.)
1296	17 (ph., dr.)
1326	6 (ph., dr.)
1331	28 (ph., dr., = *IG* II^2 6357)
1351	10 (ph., dr.)
1352	11 (ph., dr., = *IG* II^2 9156)
1364	40 (ph., dr., = *IG* II^2 10114/5, incorrectly cited as *IG* II^2 10145)

IG I^3	**Posamentir, no.**
1376	26 (ph., dr.)
1377	31 (ph., dr.)
1378	32 (ph., dr., cited also as *IG* II^2 1044 when P. means *IG* I^2 1044)

IG II^2	**Posamentir, no.**
5408	131 (ph., dr., see our lemma no. 213)
5520	64 (ph., dr.)
5622	134 (cited incorrectly as *IG* II^2 1844, ph., Conze's dr.)
5768	120 (ph. and ph. of Conze's squeeze, partial dr.)
5799	44 (ph., dr.)
5972	84 (ph., dr.)
6124	69 (ph., dr.)
6444	96 (ph., dr.)
6548	107 (ph.)
6582	87 (ph.)
6927	39 (ph., dr.)
6996	85 (ph., dr.)
7135	83 (ph., dr., see our lemma no. 221) [=*SEG* XLIX 242]
7180	66 (partial ph., dr.)
7312	57 (ph., dr.)
7393	91 (partial ph., partial dr.)
7680	77 (ph., dr., *IG* citation not given)
8390a	61 (ph., dr.)
8397	71 (ph., dr.)
8404	116 (ph., dr.)
8421	58 (partial ph.)
8550	104
9335	48 (ph., dr.)
10227	43 (ph., dr., cited as '*IG* I, 2^2 10227')
10261	124
10366	50 (ph., dr.)
10389	109 (ph.)
10450	42 (ph., dr.)
10454	67 (ph., dr.)
10483	20 (ph., dr.)
10611	47 (ph., dr.)
10782	115 (ph., dr.)
10859	51 (ph., dr.)
10914	46 (ph., dr.)
11009	72 (ph., dr.)
11025	68
11036	113 (Conze's dr.)
11117	89 (ph., dr.)
11169	103
11254	122 (Conze's dr.)
11295	110 (ph., dr.)
11378	12 (ph.)
11464	79 (ph., dr.)
11505	129 (ph.)
11574	49 (ph., dr.)
11611	121 (dr.)
11653	125 (ph.)
11685	30 (ph., dr.)
11704	135 (ph.)
11716	13 (ph.)
11762	75 (ph., dr.)
11770	132 (ph.)
11804	118 (cited as *CIA* II 3832)
11887	21 (ph., dr.)
11895	101 (ph., dr.)
11990	106 (cited by P. simply as '*IG* 1, 2^3')
12016	128 (ph.)
12066	90 (ph., dr.)
12077	126 (ph.)
12206	73 (ph., dr.)
12209	130 (ph., dr.)
12220	41
12388	114 (ph., dr.)
12413	53 (low quality ph., dr.)
12470	36 (ph., dr.)
12589	117 (ph.)
12833	133 (ph.)
12902	92 (ph.)
12938	14 (dr.)
12999	56 (ph., dr.)
13068	100 (ph., dr.)

SEG XXIV	**Posamentir, no.**
258	88 [=*ΣΕΜΑ* 1149, neither citation given]
***SEG* XXVII**	
27	35 (ph., dr.)
***SEG* XXXII**	
312	60 (ph.) [=*ΣΕΜΑ* 1500]
***SEG* XXXIII**	
220	63 (see our lemma no. 238)
***SEG* XXXVIII**	
235	97 [=*ΣΕΜΑ* 1820]
***SEG* XXXVIII**	
236	59 (ph., dr.) [=*ΣΕΜΑ* 1914, neither citation given]
***SEG* XXXIX**	
1729	136 (ph.) [=*ΣΕΜΑ* 1622a]
309	33 (ph., dr.) [=*ΣΕΜΑ* 2355, neither citation given]
***SEG* XLI**	**Posamentir, no.**
225	95 [=*ΣΕΜΑ* 2299, neither citation given]
***SEG* LI**	
283	82 [=*ΣΕΜΑ* 1398a, neither citation given]
***SEG* LII**	
64	21
208	54 (ph., dr.) [=*ΣΕΜΑ* 405, neither citation given]
224	34 (ph., dr.) [=*ΣΕΜΑ* 2212, neither citation given]
233	1 (ph., dr., our lemma no. 65)
***SEG* LVII**	
268	94 (ph.; dr)

30. Athens. Funerary epigrams, 4th cent. B.C. This is the subject of C.C.Tsagalis' monograph *Inscribing Sorrow: Fourth-Century Attic Funerary Epigrams* (Berlin and New York 2008), who has relied on the 162 Attic epigrams collected by Hansen in *CEG* II. An introduction (1-8) is followed by a chapter on the 16 gnomic expressions (γνῶμαι) appearing in this small corpus (9-61). Chapter 2 (63-134) is devoted to poetic imagery, especially 'the light of life' (marked by the use of the terms φῶς/φάος or αὐγή) and 'the chamber of Persephone' (Περσεφόνης θάλαμος). On 111-113, a table of all Archaic and Classical Greek epigrams containing some form of the verb (προ)λείπω and its syntactical paraphernalia. Chapter 3 offers a typology of ἀρετή and σωφροσύνη in their various syntactical contexts; discussion of 'praising the deceased' (εὐλογία, ἔπαινος, σπάνις-epitaphs), and of the themes of family, age, and profession (135-214). A long Chapter 4 examines: 'Epitaph as Inscription', 'Epitaph as Narrative', and the 'Poetic Grammar of the Epitaph' (215-307). The last section contains detailed analysis of a multitude of technical issues of diction, style, and meter. We draw attention to Tsagalis' claim that the use of the verb ἀντιδίδωμι or expressions such as ἀντί + genitive are owing to direct influences from Attic decrees (278-280). Bibliography, general index, index of Greek words, index locorum (309-368). Even though this is the work of a philologist, epigraphists will, without any doubt, find it useful. Unhelpfully, Tsagalis cites only very rarely and rather haphazardly *IG*, *ΣΕΜΑ*, or *SEG* (similar complaint made by P.Iversen, *Sehepunkte* 9 (2009) no. 9). Favorable reviews by V.Garulli (*BMCR* 2008.09.18), A.Sens in *ExClass* 14 (2010), and P.Iversen, *art.cit.*, who all level some criticisms on individual points: see our lemmata nos. 214, 219, 230, and 239. More critical, though still on the positive side, is the evaluation of Tsagalis' monograph by J.Lougovaya, *JHS* 129 (2009) 144/145, who raises concerns about the author's treatment of *CEG* 470, 484, 543, 571, 585, 595/596.

31. Athens. Burial and urbanism in Athens, 4th–9th cent. A.D. Under this title E.Tzavella, *JRA* 21 (2008) 352-368 (ph.), conducts a survey, illustrated by maps and ph. of Athenian cemeteries of this period and their contents outside the confines of the Agora Excavations. She pays particular attention to burials in churches and includes numerous references to grave inscriptions associated with them, often printing a text. Deposits of pottery and coins are included. She speculates on the impact of the Herulian invasion, the evidence, particularly numismatic, for the Slavic threat of 582/3 A.D., and the 'dark ages,' 7th–9th cent. A.D.

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32. Athens. Numerical calculation and economic thinking. M.Faraguna, in K.Verboven, K.Vandorpe, and V.Chankowski (edd.), *Pistoi dia tèn technèn. Bankers, Loans, and Archives in the Ancient World. Studies in Honour of Raymond Bogaert* (Leuven 2008) 33-57, collects literary, archaeological, and epigraphic evidence (mostly Attic, listed below) for counting and accounting practices in the Greek world from the 6th-4th cent. B.C. Early acrophonic numbering: *IG* I^3 247bis. Alphabetic numbering: *IG* I^3 1387; *Agora* XXVI no. Ha 7. Abaci with an extra column for obols or fractions of obols: *IG* I^3 369; *IG* II^2 2777. The emergence of ἀκρίβεια as a financial term: *IG* I^3 52A. Internal logic of deme accounts: *IG* I^3 248, 258. Accounting and sanctuaries: *IG* I^3 247bis, 253, 391, 402. First epigraphic attestation of τραπεζῖται (bankers) dated to 416 B.C.: *IG* I^3 90. Also discussed are an abacus from Aigina, *SEG* XXXVI 305, and another one from Corinth, *SEG* XXVI 401 with *SEG* XXXVI 310. Faraguna cites some non-Attic epigraphic material as evidence that competent accounting and profit-seeking economic behavior was not limited to Athens, and he concludes that in economic thinking the transition from the fifth to the fourth centuries B.C. was marked by continuity rather than change.

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33. Athens. The sale and/or reuse of architectural spolia, 5th cent B.C. G.Marginesu, *ASAA* ser. III.8, vol. 86 (2008) [2010] 41-55, quotes, translates, and discusses the following inscriptions in an investigation of the legality, administrative process, sanctity, economics, finances, architectural guidelines, and other aspects of the sale and reuse of building materials from secular and sacred structures in Classical Athens and Eleusis: *IG* I^3 462, LL. 18-23, Propylaia accounts; 386, LL. 103-110, accounts of the Eleusinian epistatai; 79, Eleusis, construction of a bridge over the Rhetoi; 78, LL. 47-61, Lampon's rider to the Eleusinian First-Fruits Decree. On 43 he briefly touches on epigraphic evidence for similar activity on Delos and at Halikarnassos.

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34. Athens. Cost of the Athenian fleet in the Classical period. V.Gabrielsen, in F.Burrer and H.Müller (edd.), *Kriegskosten und Kriegsfinanzierung in der Antike* (Darmstadt 2008) 46-73, laments the lack of scholarly attention to the financial strategies of the largest Mediterranean sea powers, and studies naval costs, making heavy use of inscriptions. He

discusses: money allotted for the νεώρια in 434/3 B.C. (*IG* I^3 52); shipsheds and naval installations (Meiggs-Lewis, *GHI* no. 58; *IG* I^3 127; *IG* II^2 505, 1627, 1668); obtaining shipbuilding materials below market price (*IG* I^3 117); triakonters and pentekonters (*IG* I^3 18; *IG* II^2 1627); τριηροποιοί and their funds (*IG* I^3 366, 494; *SEG* X 226); the standard 5000 drachma/hull obligation of the trierarchs from 341/0 B.C. on; costs for rigging with normal and 'lighter' sails; oars at three drachmas apiece; the growth of the Athenian fleet from 50-70 ships in 387 B.C. to 417 ships in 325/4 B.C., and its reduction to 365 ships in 323/2 B.C; the use of the same name for different ships; variable number of new ships built annually; capturing and using enemy ships; πλώιμος as a technical term for 'ships prepared for use' and ὑποζώματα as the means for preparing them (*IG* II^2 1604-1632; *SEG* XLV 145-148). Comparandum for public regulation of wages paid to ship crews: *IG* XII.9.1273/1274 = *SEG* XLI 725; statue base of a Krotoniate who had himself paid all the costs of his ship at the battle of Salamis: *IG* I^3 823; payment of μισθός with both public and private money: *I.Rhod.Per.* 251; private payment of μισθός and σιτηρέσιον: *PH* 10; public payments from the treasury of Athena: *IG* I^3 363/364, 370, 375; comparandum for the cost of a trireme in ca. 200 B.C. at 10000 drachmas per month: *Syll.*^{3} 581.

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35. Athens. Theater and finances. *SEG* LVII 35. P.Wilson, "Costing the Dionysia", in M.Revermann, P.Wilson (edd.), *Performance, Iconography, Reception. Studies in Honour of Oliver Taplin* (Oxford 2008) 88-127, undertakes a detailed analysis of financial expenses related to the Great Dionysia, making use of numerous inscriptions, including *IG* II^2 334, 673, 1206 + *SEG* LVII 124, 2311; *IG* IX.1.694; *IDelos* 399, 442; *Agora* XIX L6, L13 + *SEG* LVII 130; *SEG* VIII 624, IX 13. Wilson, amongst other topics, discusses: θεατροπῶλαι and θεατρῶναι; the post-Lycurgan ἀρχιτέκτων; theoric distributions and the Theoric Fund; prizes and remunerations; choruses and choregia; ἐπιμεληταί, etc.

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36. Athens. Investment patterns in the Laureion mines, 4th cent. B.C. Grounding her analysis in the epigraphic evidence of the poletai accounts (Agora XIX P1-P56), while using literary passages as well, E.M.A.Bissa, *Historia* 57 (2008) 263-273, concludes that the evidence points to a high level of investment activity in the Athenian mining industry at this time. She separates the targets of these investments into extraction and processing. Affluent Athenians were more likely to invest in processing (drying tables, furnaces, etc.) or have diversified holdings in both spheres. For investors with a lower level of capital, extraction seems to have had a greater appeal because of the chance of extremely large profits at the risk of modest expenditure. 'Continuity of the industry was dependent on long-term investors mainly in the processing sphere and the investment of *hetaireiai*, which provided pools of experience and expertise.' Strikingly, these 'companies' are explicitly attested only in the literary sources.

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37. Attic φελλεύς. For a detailed discussion of this type of marginal land in Attica as well as of the semantically related term ἐσχατιά (cf. *SEG* LII 17), see J.A.Krasilnikoff, *ZPE* 167 (2008) 37-49, who on the basis of the extant literary sources, analyzes *SEG* XXIV 152 (cf. *SEG* LVII 131) and *IG* II² 2492 (our lemma no. 174).

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38. Athens. The roads of Athens. L.Ficuciello devotes a full-scale monograph to this topic, *Le strade di Atene* (Athens-Paestum 2008), in a new series of the Scuola Archeologica Italiana di Atene: *SATAA Studi di Archeologia e di Topografia di Atene e dell' Attica.* Ficuciello's volume is apparently the first to appear, although it is no. 4 in the series. It is divided into three chapters: 1. Le fonti letterarie ed epigrafiche (13-64); 2. La documentazione archeologica (65-208); 3. Elementi per un quadro diacronico (209-231). Generously illustrated with many ph., dr., and 4 colored foldout plans in a pocket at the back of the book; copious indices, including 'fonti epigrafiche'. Inscriptions are frequently cited, quoted, illustrated throughout, especially boundary stones, but interpretation of the text is seldom advanced. In ch. 1 she discusses terminology, both general such as ὁδός, δρόμος, λεωφόρος, ἀτραπός, στενωπός, πλατεία, ἁμαξιτός, etc. (13-21) and then names of specific streets such as ἡ ὁδὸς ἡ Ἐλευσινάδε, ἱερὰ ὁδὸς δι' ἧς πορεύεται ἡ Πυθαῒς ἐς Δελφούς [see our lemma no. 178], ὁδὸς Παναθηναίων, etc. 'Gestione, manutenzione e supervisione delle strade di Atene' (52-55). Table on 56-64 listing all ancient roads in Athens attested in literature or inscriptions, with name in Greek, source, position, and bibliography. Ch. 2, archaeological remains of 68 Athenian streets with many plans. Ch. 3, district by district chronological survey of the development of the road system of Athens. 202-208, technical aspects, paving, curbs, drains, crossroad shrines. See also our lemmata nos. 158, 177, and 260.

In *Μικρὸς Ἱερομνήμων* 145-166, L.Kostaki offers a survey of Athenian sanctuaries located at crossroads or beside thoroughfares or city streets, most of which are identified by inscribed boundary stones or other epigraphical evidence. Some of these delimit specific areas, such as the Agora, or roads leading to gates in the city walls. The paper represents material excerpted from her 2006 University of Toronto Ph.D. dissertation, *The* intra muros *Road System of Ancient Athens,* providing a foretaste of her book on this topic soon to be published by the American School of Classical Studies at Athens.

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39. Athens. The 'Street of Tombs' in front of the Dipylon, Roman Imperial. This topic is treated by J.Stroszeck, in *Athens during the Roman Period* 291-309 (ph.), who discusses both Greek and Latin inscriptions, including *IG* II² 11133, 13211, *SEG* L 261, 266.

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40. Athens. Acropolis. The sanctuary of Athena Hygieia. For a discussion of the history, topography, sculpture, and cult of Ἀθηνᾶ Ὑγιεία in this shrine, with special reference to *IG* I³ 506, see G.Despinis, *MDAI(A)* 123 (2008) 268-301(ph).

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41. Athens. The inscriptions from the sanctuary of Aphrodite on the Sacred Way. In *Τὸ Ἱερὸ Ἀφροδίτης καὶ Ἔρωτος στὴν Ἱερὰ Ὁδό, BAAH* 253 (Athens 2008), B.Machaira presents a full-scale publication of the topography, history, architecture, sculpture, cult, votive female genitalia, small finds, coins, and bibliography of this sanctuary; many ph. and dr., indices, French summary. She discusses the inscriptions in Ch. 3 and 4. We deal with those previously unpublished or not in *SEG* in separate lemmata nos. 195-202, and provide here a list of published inscriptions indicating with an asterisk those on which Machaira has some useful commentary. On 21 she prints an annotated, labeled drawing indicating the positions of the numbered rock-cut niches associated with many of these inscriptions.

***IG* II²** **(In situ)**	**Machaira, pp.**	**(National Museum)**	**Machaira, pp.**
4574a	34, no. 2* (ph.)	4575	71/72, no. 22* (ph.): inscribed marble female genitals
4574b	34, no. 3 (ph.)		
4574c	35, no. 4 (ph.)		
13230	35, no. 5* (ph.)	4576	52/53, no. 4* (ph.): marble female genitals
(Epigraphical Museum)	**Machaira, pp.**		
4569	36, no. 7* (ph.)	4577	51/52, no. 2* (ph.): Inscribed marble dove
4570	36, no. 6*(ph.)		
4578	41, no. 14* now lost		
4580	41, no. 15 now lost	4585	61/62, no. 11* (ph.) Dedicatory relief. [To judge from the ph., more text could be won by detailed study of this stone. Stroud.]
4581	37, no. 8*(ph.)		
4582	37/38, no. 9*(ph.)		
4583	38/39, no. 10*(ph.)		
4584	39, no. 11*(ph.)		
4959	39/40, no. 12*(ph.)		
5182	40/41, no. 13* (ph.) milestone	4635	72, no. 23* (ph.) Inscribed genitals.
		EAM 1595	our lemma no. 196

On 101-138 Machaira discusses other sanctuaries of Aphrodite in Athens and Attica such as the shrine of Aphrodite and Eros on the North Slope of the Acropolis with notes on the rupestral *IG* I³ 1382 a and b, and the ed.pr. of our lemma no. 203; the sanctuary of Aphrodite on the Ilissos; the shrine ἐν Κήποις.

42. Athens and Eleusis. Preliminary initiation into the Eleusinian Mysteries. K.Clinton, *Μικρὸς Ἱερομνήμων* 25-34, examines the evidence, primarily epigraphic, for the ritual procedures and the terminology of this essential step in the process of becoming an initiate. In some sources this step is designated as μύησις and Clinton explores the usage of related terms such as μύστης, Μυστήρια, and μυεῖν. 'Precisely which sense of the verb is intended in a given instance must depend upon the context, that is whether it is the old technical sense of

μυεῖν, 'perform the μύησις' (which entails serving as μυσταγωγός), or the ritual of the main celebration of the Mysteries.' The most diagnostic inscriptions he quotes and comments on are *IG* I^3 6 (= *I. Eleusis* 19C); 1672 (=*I.Eleusis* 177); 1673 (=*I.Eleusis* 159); 3195; *SEG* XXX 61; *Agora* XVI 56 (=*I.Eleusis* 138); *SEG* XXI 494 (=*I.Eleusis* 250). For inscribed markers at Samothrake banning the ἀμύητος from entering the sanctuary, see our lemma no. 946.

43. Eleusis. Ritual associated with pyres. I.Patera in V.Mehl and P.Brulé (edd.), *Le sacrifice antique. Vestiges, procédures et stratégies* (Rennes 2008) 13-25, challenges the traditional view that the πυραί at Eleusis were altars for heroic or chthonian sacrifice. She cites *IG* I^3 32 for the existence of altars to Demeter and Kore, *IG* II^2 1672 for an altar to Pluto, and *IG* I^3 5, 78, *IG* II^2 140, and *LSS* 10A, for heroes known at Eleusis, but finds the archaeological evidence inconsistent with sacrifice to any of these entities. She proposes instead that the pyres attest to 'a stage of the ritual procession' toward the temple terrace.

44. Athens. Cults of the Egyptian gods in Athens and Attica. In *AE* 147 (2008) 127-134, M.Pologiorgi collects the archaeological evidence for worship of these deities, including the inscriptions *IG* II^2 337, 1292, 1367, 3565, 4770, 4771, 4815, 4873, 4994, *SEG* XLIX 161, etc., and the unpublished text in our lemma no. 205. On this topic see also E.M.Grijalvo, in C.Bonnet et al. (edd.), *Les religions orientales dans les mondes grec et romain: cent ans après Cumont (1906-2006)* (Brussels 2009) 325-341, with helpful notes by Follet in *BE* (2010) 239.

45. Athens. Cult for the Antigonids and the deified Σωτῆρες, 262-229 B.C. The relevant epigraphical sources are collected and discussed by P.Paschidis, *Between City and King* 521-523, Appendix 4: *IG* II^2 683, 776, 780, 790; *SEG* XXVIII 19, XXXIII 115; *I.Eleusis* 196; *Agora* XV 111. Athenian individuals attested in these inscriptions should not be seen as intermediaries between their city and the Macedonian Kings. Yet it is noteworthy that they all belonged to prominent Athenian families.

46. Attica. Cult of Nero. A.Lo Monaco, in *Pathways to Power* 43-71, proposes through a contextual analysis of the iconography of Nero's cult in Greece to overcome biases in the historical record, examining in particular the setting and iconography of Nero's statues at Olympia and Eleusis. Following Clinton, she argues that the peristyle building at Eleusis was an agora not a gymnasium, *I.Eleusis* 354, and that Nero's statue at Eleusis was erected by the first high-priest of the *Sebastoi*, *IG* II^2 3562 (*I.Eleusis* 361). She also contends that Nero's dedication on the Parthenon refers to a statue not the building itself, *IG* II^2 3277; early Imperial cult linked with worship of the Μήτηρ Θεῶν: *IG* II^2 1990, 3184, and *IG* VII 2713.

47. Athens. Decrees concerning the Hekatompedon, 485/4 B.C.? *IG* I^3 4. *SEG* LVII 1, 54.* In the course of a very detailed examination of the stratigraphy and architecture of the Archaic and Early Classical Acropolis, with special emphasis on the finding-places of the earliest examples of the Severe Style sculpture, A.F.Stewart, *AJA* 112 (2008) 377-412, adduces this document and points up the particular force of its provisions 'during this extended period of disruption' (401-403). To be identified with the ἑκατόμπεδον is 'the whole area [i.e. the 'H' temple and its successor, the Older Parthenon. . . (and later with the Parthenon itself)]. . . which. . . had become one vast construction site and a natural dumping ground for garbage' of the kind outlawed in LL. 10/11. Stewart translates this passage, '[it is forbidden] also to dump the excrement from the entrails of sacrificial animals anywhere inside the entire Hekatompedon.' He suggests that the οἰκέματα in LL. 17/18 may be 'perhaps temporary strong-rooms...erected on the new podium for secure storage, replacing the demolished rear rooms of the "H" temple's cella.'

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48. Athens. Decree concerning Phaselis, ca. 466-412 B.C. *IG* I^3 10. Meiggs-Lewis, *GHI* 31. *SEG* LIV 40*. C.Pébarthe, in P.Brun (ed.), *Scripta Anatolica. Hommages à Pierre Debord* (Bordeaux 2007) 237-260, reprints the text (French translation) and undertakes a minute analysis of contracts and judicial administration in the Athenian Empire (and later), on the basis of which he puts forward a novel restoration of LL. 6/7: ὅ τι ἂμ μὲ[ν] Ἀθ![ήναζε ξ]υ[μβ]όλαιον γένηται etc ('Lorsqu'une obligation est contractée vers Athènes. . .'). On the vexing issue of the chronology, Pébarthe notes that the decree could belong to any year within the period 466-412 B.C., and tentatively accepts ca. 440 B.C.

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49. Athens (now lost). Decree regulating the institutions of Erythrai, 452-449 B.C.? *IG* I^3 14. *I.Erythrai* 4. *SEG* LIII 47,* 2202; LV 41, 55, 1967bis. In *ClAnt* 25 (2006) 35-72 (especially 58-63), R.F.Kennedy argues for a very close parallel between the judicial regulations imposed on the people of Erythrai in this decree and those guaranteed to Orestes as a σύμμαχος by Apollo as he entrusts him to the protection and jurisdiction of Athena in Aeschylus' *Eumenides*. In the forthcoming *Festschrift for Harold B. Mattingly*, G.Malouchou will publish a second transcript of this lost inscription, which we will cover in a later volume of *SEG*.

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50. Athens. Decree and republication of Drakon's law on homicide, 409/8 B.C. *IG* I^3 104. *SEG* LVI 54;* LVII 3. D.Mirhady in *Epigraphy and the Greek Historian* 15-30, follows the interpretation that holds (1) 'Drakon makes a confusing beginning, elliptically prescribing the same procedures for both intentional and unintentional homicide'; (2) [φεύγ]ε[ν] L. 11 denotes not a penalty but that the killer becomes 'a defendant, a φεύγων in a judicial process. That is, he must stand trial. . . the Greek conflates the punishment of exile and standing trial.' [We note that on 16 Mirhady translates this infinitive as 'he "flees."']; (3) in LL. 11/12 the Kings 'make a (preliminary) judgment which sets the terms for a later trial, if one is needed, before the

Ephetai.' The Kings make a declaration on behalf of the polis as to 'where the cause, the αἰτία, for the pollution of homicide lay' at the same time as the proclamation made by the victim's family (4) the *Ephetai* serve as an appeal court, to 'evaluate the preliminary assignation of αἰτία by the Kings.' On 22-24 examination of reconciliation, αἰδέσασθαι, with helpful literary and epigraphic parallels.

R.Westbrook, in *Symposion 2007*, 3-16, begins with an English translation of LL. 1-20. In L. 11 he translates, 'And if without premeditation someone kills somebody, he is to be exiled.' He rejects the view that καὶ ἐάμ can mean 'even if' and the assumption that exile was also a penalty for intentional homicide. He maintains that the key to the problem of understanding the beginning of Drakon's law on homicide, as preserved on *IG* I³ 104, lies in comparison with 'a well-known literary legal genre: the law code.' Exploring the structure of several such codes from Mesopotamia, Assyria, Anatolia, Palestine, Gortyn, and the Roman Twelve Tables, he speculates that in Drakon's original law, discussion of unintentional homicide was preceded by a section on unintentional injury. The Anagrapheis of 409/8 B.C., charged only with republishing Drakon's law on homicide, excluded a section on injury that had once preceded the latter, 'pedantically' retaining the initial καί 'even though it served no particular purpose in its new context.' The surviving text on the marble stele may then be 'a digest of disparate rules on homicide extracted from various places in the original source.'

In a 'Response to Raymond Westbrook' *ibid*. 17-21, K.R.Kristensen supports Westbrook's position on the meaning of καὶ ἐάμ but does not agree that we can make out the nature of the preceding (omitted) passage in Drakon's law since she finds that in compilations of laws, especially in Crete, sequences are often unpredictable. Thus particularly at Gortyn, and probably also at Athens, comparison of the 'deep structure' of law codes of the near East is of limited value. She is troubled by the application of the term 'code' to the laws of Crete, which to her appear 'to be the result of a longer tradition within an internal Greek tradition.'

M.Gagarin, *Writing Greek Law* (Cambridge 2008) 93-109, asks, 'Why Draco Wrote his Homicide Law?' His initial response is that it had nothing to do with the Kylonian conspiracy. On 96-99 he presents a clause-by-clause analysis of the law as preserved on *IG* I³ 104, which he regards as an accurate copy of Drakon's original law on homicide. He repeats his interpretation of καὶ ἐάμ in L. 11 as 'even if,' which implies that the following text governs both intentional and unintentional homicide with the same procedures and penalty. Although in some respects Drakon is recording traditional and current practice for dealing with homicide in Athens, Gagarin believes that he is also providing new regulations. One would be the specification in LL. 27-29 that the exiled and convicted killer must avoid frontier markets, games, and Amphiktyonic sacrifices. He believes that the law proceeds in logical fashion and contains organizational and stylistic features that made it easy to read and understand. This was one of the lawgiver's primary concerns. Athens at the time was also growing in size and complexity and in need of clearly defined and publicly displayed written legislation. Drakon's law reflects the 'spirit of confidence in rational means of organizing and controlling the violent forces in the world.' (106). Gagarin (173) ranks it, with the 'Gortyn Code,' as a legal 'masterpiece' displaying 'a skill in organization unparalleled in other premodern cultures.' The text of LL. 11-29 is reprinted on 252-253. See also our lemma no. 1908.

51. Athens. The state sacrificial calendar, 410/09-405/4 and 403/2-400/399 B.C. *SEG* LII 48; LVII 64.* M.Nelson, *CQ* 56 (2006) 309-312, emends the text of Lysias 30.17 to read ὡς χρὴ θύειν τὰς θυσίας τὰς ἐκ τῶν κύρβεων, καὶ οὐ πλείω, κατὰ τὰς συγγραφάς, thus removing Taylor's emendation καὶ τῶν στηλῶν and dismissing any possible connection between this passage and ἐκ τῶν στ[ηλῶν] in *SEG* LII 48, Face A, fr. 3, col. III, L. 77, of the state sacrificial calendar. Nelson suggests another possibility, ἐκ τῶν σ[ανίδων], cf. Photios, *Lexicon* s.v.

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52. Athens. Tribute-quota lists, 454/3-414/3 B.C. *IG* I³ 259-290. *SEG* LV 59;* LVI 57; LVII 66. M.H.Hansen, *GRBS* 48 (2008) 260-262, adduces the evidence of the poleis in these lists in the context of his speculations about the population of Greece in the Classical period. 'Of the 1,035 *poleis* recorded in the *Inventory*, [*An Inventory of Archaic and Classical Poleis* (Oxford 2004) edd. M.H.Hansen, T.H.Nielsen] 330 were members of the Delian League. . . This alliance alone accounts for close to one-third of all known *poleis*. Is this a true picture of the Greek *polis* world? Or do we have to assume some distortion in the evidence we possess?' (261) He concludes that the lists present us with a 'skewed picture of the importance of the League' and revises upward his estimate of the number of Greek poleis at any one time to 1,100.

In *Epigraphy and the Greek Historian* 164/165, S.Ager skeptically discusses the putative appearance of Thera in *IG* I³ 281 and 282 (430/29 and 429/8 B.C.?) [*SEG* LIII 58; LV 724], noting that in the former the island's name is totally restored and in the latter the reading [Θ]ερ[αῖ]οι is hardly conclusive. She finds the first indisputable evidence for Thera in the Athenian empire in the decree of Kleonymos, *IG* I³ 68, of 426/5 B.C., where this island is linked with Samos as owing χρήματα, perhaps not actually φόρος. Ager speculates that this could have been war indemnity perhaps imposed by the Athenians upon the island's refusal to join the empire.

In *Acta XII Congressus* 1073-1078, B.Paarmann collects and tabulates 56 attestations of double or triple payments in these lists, of which 16 are well enough preserved not to depend upon restoration. He offers three different explanations, each illustrated with a specific example: 1. The sum due in one year is split into two payments; 2. The sum partially paid in the previous year is paid in full in the following; 3. The sum not paid in the previous year is paid in full in the following year. There remain, however, other examples of double payments that do not fit these three categories and merit further study.

For a brief discussion of the status of the Λήμνιοι who appear in these lists see M.Moggi, *Hephaestia 2000-2006* (our lemma no. 9) 267/268.

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53. Athens. Accounts of the Erechtheion, 409-405 B.C. *IG* I³ 474-479. *SEG* L 69;* LVI 2080; LVII 22. Working primarily on evidence provided by these documents, S.Epstein, *ZPE* 166 (2008) 108-112, probes the small number of slaves in comparison to free laborers employed in this and other Classical building projects as unskilled workers. He concludes that economic considerations, such as the sporadic and short-term character of public building

activity or the risk of financial loss that short-term use of purchased slaves presented to their owners, should account for this picture of scarce slaves.

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54. Athens. Pre-Persian dedicatory inscriptions from the Acropolis, Archaic. A.F.Stewart, *AJA* 112 (2008) 281-283 (cf. our lemma no. 47) publishes a useful compilation of the inscribed stone dedicatory inscriptions excavated in the Perserschutt 'kore pit' northwest of the Erechtheion: *IG* I³ 618, 628, 699, 787.

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55. Athens. Dedication to Athena, ca. 525-470 B.C. Bronze lekanis with two handles and a pointillé inscription running around the vessel below the rim; found on the Acropolis, now in the Acropolis Museum inv.no. X 18497 + X 7109. Ed.pr. N.Palaiokrassa, in *Worshipping Women* 54 no. 13 (ph.), observes that this is the first attestation of the name Πείθυλλα which she connects to the Peloponnesian name Πειθίλας, *LGPN* IIIA s.v. [The masculine equivalent would rather be the Eretrian Πειθύλος, for which see *LGPN* I s.v., Papazarkadas.]

Πείθυλλα : ἀνέθεκεν : Ἀθεναίαι

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56. Athens. Dedication to the Dioskouroi, 428/7 B.C. *IG* I³ 521 bis. *SEG* XXVIII 24; LVI 247. N.Lanérès, *art.cit.* (our lemma no. 360) 7 note 24, criticizes the fact that a dual form has been 'abusivement' corrected through the restoration of a final –ν, and proposes instead to read the dialectal dual Διοσκόροι in L. 3.

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57. Athens. Dedication to Zeus, ca. 500-480 B.C.? *IG* I³ 573. *CEG* 285. *SEG* L 1712. In her analysis of this fragmentary inscribed hydria, N.Palaiokrassa, in *Worshipping Women* 56 no. 15 (ph.), provides a new restored text in majuscules, ΖΕΝΟΣ: ΕΡ[ΚΕΙΟΥ]. . .[ΥΠΕΡ ΗΑ]ΥΤΕΣ: ΚΑΙ ΠΑΙΔΟΝ: ΘΕΚΕΝ: ΑΓΑΛΜΑ: ΕΤΕΟΝ, and goes on to discuss the dedication in the context of the cult of Zeus Herkeios [Besides the fact that the spelling should have been Ζενὸς : hερ[κείο --- hυπὲρ h]αυτε͂ς, etc., Palaiokrassa seems to overlook that this is a metrical inscription, Papazarkadas. Note however that metrical signs *have* been used in the Greek edition of this volume, Matthaiou].

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58. Athens. Acropolis. Dedication of Timotheos, son of Konon, ca. 460-450 B.C. *IG* I³ 863. D.A.March, *Historia* 57 (2008) 134-141 (especially 139-141), notes that one of the παράσιτοι of the league of Athena Pallenis (see our lemma no. 170) is [Κ]όνων Τιμ[. . . . . . 14. . . . .]ς, L. 27. March traces his ancestry back through his probable grandfather, the famous general Konon, son of Timotheos, died ca. 392 B.C., to his father, Timotheos, son of Konon of Anaphlystos, *IG* I³ 863, to the eponymous archon of 462/1 B.C., Konon, and eventually back to Konon, the friend of Solon, who made a fortune by 'insider trading' in land

purchases prior to the lawgiver's debt cancellation reforms, Plutarch, *Solon* 15.7. Thus the family was rich and, March urges, an attractive ally for Kleisthenes and the Alkmeonidai ca. 508 B.C.

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59. Athens. List of eponymous archons, ca. 425 B.C.? *IG* I^3 1031. *SEG* LVI 69.* In *AncW* 39 (2008) 116, in the course of an examination of the evidence for the growing importance in the 6th cent. B.C. of the family of Καλλίας and the genos of the Kerykes (Davies, *APF* 7826), J.Hawke endorses the restoration of one of its prominent members in L. 10, Φα[ίνιππος], 550/49 B.C., who thus becomes the grandfather of the archon of 490/89 B.C., Φαίνιππος ὁ δεύτερος, Marmor Parium A 48. [On this, see Davies, *APF* 7826, XVI, Stroud.] He also explores their possible connection to the topography of the City Eleusinion.

G.Fortunato, *Athenaeum* 96 (2008) 327-333, takes up the crux of the archonship of Κλεισθένης, L. 18, 525/4 B.C., when ostensibly the Alkmeonidai were in exile, Herodotus 6.123.1. She endorses the unanimous reading of the manuscripts in Herodotus 1.64.3, οἱ δὲ αὐτῶν μετ' Ἀλκμεωνίδεω, instead of Wesseling's emendation Ἀλκμεωνιδέων, to argue that not all the family went into exile at this time. This Alkmeonides she finds in the Acropolis dedication *IG* I^3 597 and on a statue base at the Ptoion sanctuary in Boiotia, *IG* I^3 1469. He was a wealthy young member of this prominent family who was exiled by Peisistratos upon the latter's return to Athens in 546 B.C., possibly because of his association with his kinsman Κροῖσος in the battle of Pallene. Kleisthenes, on the other hand, belonged to a branch of the Alkmeonidai clan that did not accompany Alkmeonides into exile. As the brother of the Alkmeonid wife of Peisistratos, he remained to serve the tyranny as archon in the manner described by Thucydides 6.54.6.

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60. Athens. Naval catalogue, late 5th cent. B.C. *IG* I^3 1032. II^2 1951. *SEG* XLIX 65bis;* L 24, 733; LI 17; LIV 226; LV 946. This document is the focal point of the rigorous analysis of trierarchic records by G.Bakewell, in E.A.Mackay (ed.), *Orality, Literacy, Memory in the Ancient Greek and Roman World* (*Mnemosyne* Suppl. no. 298) (Boston & Leiden 2008) 143-162, who argues that the person-identification precision found in the catalogue is reminiscent of the Erechtheion accounts *IG* I^3 474-478. Yet, classification principles differ considerably from trireme crew to trireme crew, a variation that he attributes to the different recording systems followed by the trierarchs involved. Other patterns suggest that the crew of trireme 2 (LL. 141-275) consisted of volunteers and metics, that of trireme 3 (LL. 276-406) of conscripted sailors and slaves. Rather than facilitating administrative needs, Bakewell contends, the catalogue served a honorific function that, similar to *IG* II^2 10, emphasized the significance of non-citizens. It is a sui generis monument since '[t]o date not a single fragment from another monument listing trireme crews has come to light' [Incorrect: see *SEG* LIV 226, Papazarkadas]. On *IG* I^3 1032, see also our lemma no. 25; on documents pertaining to the Athenian navy see our lemma no. 34.

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61. Athens. Inscriptions from the cemeteries of the 5th cent. B.C. Inscribed epitaphs, horoi, and casualty lists are prominent in D.Marchiandi's richly documented prospectus of the topography, burial practices, and many other features of the cemeteries in the city at this time in *Atene e la Magna Grecia dall'età Arcaica all' Ellenismo: Atti del Quarantasettesimo Convegno di Studi sulla Magna Grecia, Taranto 27-30 Settembre 2007* (Taranto 2008) 105-136 (ph.).

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62. Athens. Casualty lists, 5th cent. B.C. *IG* I³ 1142-1193, et al. C.Patterson, *CQ* 56 (2006) 48-56, cites the appearance of foreigners and even an occasional slave in these official lists of the Athenian war dead, tribe-by-tribe, marking their place of burial, as one among many other reasons for rejecting the view of Ian Morris, enshrined in the *OCD*³, that there were 'citizen cemeteries' in classical Athens.

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63. Athens. Casualty list of the tribe Erechtheis, 459/8 B.C. *IG* I³ 1147. *SEG* XXXIII 34;* XXXIV 45; XLII 85, 1734; XLVIII 82; LV 13, 2070; LVI 430. In proposing a new chronology and reconstruction of the rebellion of Inaros and the Athenian disaster in Egypt, D.Kahn, *CQ* 58 (2008) 424-440, briefly adduces this inscription in support of the contention that the Athenians were involved on many fronts militarily in the final stages of their campaign in Egypt, not at the beginning. Among other consequences of this view, Kahn maintains, '*The Athenian disaster in Egypt was probably not therefore as great as it is portrayed in Thucydides.*' [Kahn's italics].

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64. Athens. Epitaph of the proxenos Polykles of Akanthos, ca. 450-424 B.C. *SEG* LVI 75. In *BE* (2010) 182, C.Feyel briefly raises the possibility that this stone mentioned three persons, Πολυκλῆς, Ἀκάνθιος, and Πρόξενος. [The form of the monument, the fact that Ἀκανθίο was carved across two lines, and parallels (e.g. *IG* I³ 1154; *IG* II² 9304) suggest that this is the epitaph of a proxenos, as per ed.pr. Matthaiou].

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65. Athens. Grave stele with painted inscription, 430-420 B.C. *SEG* LII 233. *APMA* IV p. 122 no. 815. R.Posamentir, *op.cit.* (our lemma no. 29) cat. no. 1 (ph., dr.), prints both the smaller, inscribed text, [. . .]ΙΣΤΙΟ[.]ΤΟΝ, as well as the larger, painted text: [. . .]ΑΡΕΤΗΣ

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66. Athens (?). Inscribed discus of Aineas, ca. 510-500 B.C. *IG* I³ 1393. *SEG* XLIX 39; LI 17. B.L.Wicckiser, *op.cit.* (our lemma no. 206) 18/19, 116 (dr.), reprints, translates, and briefly discusses this painted discus, drawing attention to the unexpected use of the word σοφία instead of τέχνη to describe the skill of Αἰνέας as a doctor.

67-76. Inscribed architectural members from the Acropolis, Archaic. K.Kissas, *Archaische Architektur der Athener Akropolis* (Wiesbaden 2008), undertook a systematic study of the marble architectural fragments of the Archaic Acropolis, including tiles, metopes, and simas. We present examples preserving letters, some of which, according to Kissas, are abbreviations of names. The 8 inscribed tiles below, all made of Naxian marble, come from the 'Lakonian roof' and date to the early 6th cent. B.C. The other two fragments come from the ἀρχαῖος νεώς of Athena Polias and belong to the last quarter of the 6th cent. B.C. The dipinto is from an architectural member of Building-H, ca. 600-570 B.C., although the kalos-inscription itself is generally thought to have been painted much later.

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67. Lakonian pan tile. Kissas, 13 no. A1 (ph.). Acropolis Museum, inv.no. 13852. Underneath a graffito with "kykladischen" letters: BY, an abbreviation of the name Βύ(ζης).

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68. Lakonian eaves tile. Kissas, 14 no. A4 (ph.; dr.). Acropolis Museum, inv.no. 16385. The graffito HΠ is said to be a mason's mark, and more specifically an abbreviation of a name. [Judging from the ph., the inscription is retrograde and should be read as ΠΗ, Papazarkadas].

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69. Lakonian pan tile. Kissas, 15/16 no. A10 (ph.; dr.). Acropolis Museum, inv.no. 16383. The graffito Σ is interpreted as a mason's mark.

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70. Lakonian pan tile. Kissas, 17 no. A15. Acropolis Museum, inv.no. 16425 (ph.; dr.). The graffito H is interpreted by the author as a mason's mark.

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71. Lakonian antefix. Kissas, 31/32 no. A112. Acropolis Museum, inv.no. 16379 (ph.; dr.): E

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72. Lakonian cover tile. Kissas, 34 no. A127 (ph.; dr). Acropolis Museum inv.no. 16382. ΝΔ [Traces of a letter before nu are visible on the ph; perhaps .ΝΔ]

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73. Lakonian cover tile. Kissas, 36/37 no. A137 (ph.; dr). Acropolis Museum inv.no. 16415. The author interprets the letter traces as a ligature for AP (rho with a tail).

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74. Fragment of marble cornice (geison). Kissas, 76/77 no. D55 (ph.; dr.). Acropolis Museum, inv.no. 19911. On the left side anathyrosis and the letter Δ, which Kissas interprets as an orientation sign, i.e. δ(υσμάς): the geison must therefore have come from the west side of the Old Temple of Athena.

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75. Fragment of marble cornice (geison). Kissas, 82/83 no. D71 (ph.; dr.). Acropolis Museum, inv.no. 19914. On the left side anathyrosis and the letter Δ, said by Kissas to be an orientation mark; cf. our lemma no. 74.

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76. Metope with καλός-inscription, ca. 450 B.C.? *IG* I³ 1406. *SEG* L 100. Kissas, 50 no. B14 (dr.).

77. Athens. Decree regulating the use of Athenian coins, weights, and measures, date? *IG* I^3 1453. *SEG* LVI 77.* In *Acta XII Congressus* 1.717-722 (ph.), M.Hatzopoulos republishes the new fragment from Aphytis, now in the Museum of Thessalonike (*SEG* LI 55), and integrates it into a new version 'd'un texte composite plus complet que ceux dont nous disposions jusqu' à maintenant' (text in *SEG* LI 55). To this text he appends a substantial app.crit. and a French translation of the sections included on the new fragment. With the addition of the latter we now have for the first time the end of the document. It also permits the correction of various restorations previously suggested for this part of the text. LL. 29-31 also verify the despotic, brutal tone of the enactment and refute the view of those who have characterized it as merely 'une simple mesure technique.' For Hatzopoulos this reduction of the poleis to a status resembling subjects more than allies points 'inéluctablement' to a date in the 420s. Compatible with this later dating are recent contradictions of the three-bar sigma dogma such as the new dating of the Egesta decree, *IG* I^3 11, and the casualty list *SEG* LII 60. Brief reflections on the uncertain picture presented by the numismatic evidence and a final lesson: when formal criteria such as letterforms are in conflict with historical probability 'il s'avère aventureux d'accorder l'avantage aux premiers.'

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78. Athens. Signatures on vases from the Nikosthenic Workshop, ca. 540-510 B.C. M.Eisman, *AncW* 39 (2008) 37-54 (ph.), starts from the proposition that 'the continued adherence to the "*epoiesen*=potter" equation should have been abandoned long ago. The "*epoiesen*=owner/manufacturer" allows a more revealing examination of the workshop situation.' (41). Counting surviving vessels from a wide range of sites, many of them outside of Athens, E. estimates that the Nikosthenic workshop consisted of 'about 50 painters at various times for a forty year span or at least 15 at any one time, to which some temporary workers certainly should be added. . . It was a busy place with at least 20-40 workers at any one time. Profit was the object and *quantity*, with a certain level of *quality*, was the way it was done.' (47).

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79. Athens. Dipinti on a fragmentary hydria, ca. 530-520 B.C. Fragment of a black-figure hydria found on the Athenian Acropolis (National Archaeological Museum, inv.no. Akr. 732) with ■ scene of at least three women carrying amphoras in front of a fountain. Discussed in detail by M.Giannopoulou, in *Worshipping Women* 310/311 no. 138 (ph.), who provides the earlier bibliography [We present this inscribed fragment here since it does not appear to have been reported in *SEG*, *LGPN* II, or Traill's *PAA*, Papazarkadas]. The fountain is identified by the dipinto Καλιρόε. Two of the women are also labelled: Ἐλανθίς and Γλύκε respectively [The etymology of the first name is obscure, even though names ending in -νθίς are well attested (e.g. Χρυσανθίς, *IG* II^2 11144; Οἰνανθίς, *SEG* XIV 279; Γλυκανθίς, *SEG* XLII 202). The second letter, an Ionic lambda, would be the only Ionic letter in what otherwise appears to be an Attic-script text. We wonder if this is a misshaped pi, in which case the name would be Ἐπανθίς; cf. ἐπανθιάω, ἐπανθίζω, ἐπάνθησις, ἐπάνθισμα, ἐπανθισμός, etc., Matthaiou.]. Only two letters survive from the name of the third woman: Ῥο[- - -]?

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80. Athens, now in Paris. Καλός inscription, late Archaic. In *AJA* 112 (2008) 759, B.Cohen briefly notes now on display in the Petit Palais in Paris, 'a Late Archaic Athenian red-figure cup inscribed *Leagros kalos* that depicts a crouching satyr masturbating (inv. no. ADUT01917, acquired in 2004).' No further details.

81. Athens. Inscribed loutrophoros, early 5th cent. B.C. *CVA Gréce. Athènes 1*, III Hg, pl. 9.3. Black-figure loutrophoros attributed to the Sappho Painter. National Archaeological Museum of Athens, inv.no. 450. There are several scenes depicting aspects of the burial of a young man. Detailed discussion by W.E.Closterman, *CB* 83 (2007) 49-64 (ph.; dr.), and E.Stasinopoulou-Kakarouga, in *Worshipping Women* 344/345 no. 153 (ph.). Closterman reports that at the time of the publication of *CVA* one could still see a dipinto next to the mouth of one of the mourners: IAPOI, 'an expression of grief' (55/56), but nothing survives today. Both Closterman and Stasinopoulou-Kakarouga mention an inscription in whitish slip around the tumulus depicted on the neck of the vase. The metrical inscription, now faded, once read: ἀνδρὸς ἀποφθιμένοιο ῥάκος κακὸν ἐνθάδε κεῖμαι

82. Cyprus. Graffito on an Attic lekythos, early 5th cent. B.C. See our lemma no. 1680.

83. Athens. Taras. Panathenaic amphoras, ca. 560-430 B.C.? For a large accumulation of sherds of possibly as many as 54 such vases excavated in the Sanctuary of Aphrodite at Saturno, see our lemma no. 1124.

84. Athens. Inscribed skyphos, 440-430 B.C. Fragmentary red-figure skyphos with depiction of the rape of Persephone on the one side and the mission of Triptolemos on the other; found in the shrine of Demeter at Eleusis, now in the Archaeological Museum of Eleusis inv.no. 624. Presented and discussed in extenso by K.Papangeli, in *Worshipping Women* 145 no. 62 (ph.). One of the figures is identified by an inscription [dipinto?] as [Τριπτό]λεμος. On the other side a graffito identifies the dedicant:

Ἀνθιππ[-]
ἀνέθηκεν

1. Ἀνθίππ[η], according to Papangeli (thus also in *LGPN* II s.v.), but Ἄνθιππ[ος] is a viable alternative. We also note that the dedicant tried to apply a stoichedon style. Papazarkadas.

85. Athens. Fragmentary decree, early 4th cent. B.C. *IG* II^2 13 + 68 + *SEG* XL 54. *SEG* LII 487. M.B.Walbank, *FDAA* 2 no.1 (ph.), publishes a tiny fragment of 'Pentelic' marble found in the Agora Excavations in 1951 (I 6397), whose lettering and spacing closely resemble those of the above inscription, but not with enough precision to warrant confident attribution. He speculates that it may be a copy of *IG* II^2 13.

```
- - - - - - - - - - - - -        stoichedon
[- - - ]Ị̣A[- - - - - -]
[- - - ]ḤΝΣΤ[- - - ]
[- - - ]ΝΑΙΟ[- - - -]
[- - -]⟦Ι⟧ΓΙẠ[- - - -]
[- - - ]ΕΤẠ[- - - - -]
```

4. [τὸς 'Αχαιὸς τὸς Α]⟦ἰ⟧γιᾶ[ς]? See *IG* II^2 13a LL. 3, 8. Walbank. ‖ 5. [προξένος καὶ εὐεργ]έτạ[ς]? Walbank.

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86. Athens. Decree concerning Lemnos, 387/6 B.C. *IG* II^2 30. *SEG* LIII 85;* 88. *Agora* XVI 41. E.Culasso Gastaldi, *Hephaestia 2000-2006* (our lemma no. 9) 278-280, analyzes the broken text of this document for the evidence it provides for Athenian administration of land on Lemnos: confiscations, disputes over land, fines, payments to the δημόσιον, arable land, mountains, land reserved for the gods, etc. LL. 48-51 envision the dispatch of new cleruchs to Lemnos and the preparation of a list of their names, with patronymics, for which she adduces *IG* II^2 1952 (see our lemma no. 171).

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87. Athens. Decree of Aristoteles (charter of the Second Athenian League), 378/7 B.C. *IG* II^2 43. *SEG* LVI 110,* 2078; LVII 3-5. S.Ager, *AncW* 32 (2001) 99-119, supports the plausibility of the restoration [Θη]ραίων | ὁ δῆμος in LL. 97/98 on the left side of this stele through an intricate web of evidence for stasis on the island and the presence of a democratic faction in ca. 377-375 B.C., the putative date of Thera's enrollment in the alliance. Ager draws supporting inferences from *SEG* IX 3, the 'Stele of the Founders' from Kyrene; the Athenian decrees *IG* II^2 179 fr. C; 447 (=*IG* XII.3.1018); and literary evidence.

In *Epigraphy and the Greek Historian* 165-167, S.Ager briefly returns to this topic, stressing the perils of rejecting the restoration of Thera in LL. 97/98 on the grounds that we have no other explicit references to stasis at Thera in the 4th cent. B.C.

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88. Athens. Law on silver coinage, 375/4 B.C. *SEG* XXVI 72; LVI.111.* J.Ober, *Democracy and Knowledge. Innovation and Learning in Classical Athens* (Princeton 2008) 220-245, prints a translation of this inscription and a very detailed examination of all aspects of the commercial exchanges that it was designed to cover. On 220-222, the procedure for

appointing νομοθέται. On 226-230 a digression on the production of Athenian silver coins. On the critical point of the interpretation of LL. 8-18, Ober holds that by handing back a good foreign silver coin bearing the same stamp as the Attic, the approver (δοκιμαστής) is verifying its authenticity but not mandating its acceptance. Such a coin is not counterfeit and will not be confiscated but its acceptance and its monetary value are matters for negotiation between the buyer and the seller. On 241-245 the legal standing and social status of the dokimastes and the other persons in the law whose behavior it regulates. The law, which protected buyer and seller, provided incentives to trade in Athenian-minted coins in the city and in Peiraieus.

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89. Athens. Law on the grain tax in Lemnos, Imbros, and Skyros, 374/3 B.C. *SEG* XLVIII 96; LVII 96.* In a discussion on the fertility of the soil on Lemnos and the distribution of excavated farmsteads in the chora, D.Marchiandi in *Hephaestia 2000-2006* (our lemma no. 9) 117/118, argues that the organization presupposed by the law indicates accurate cadastral records of land-holding and estimates of the total production of grain. There is a presumption that the μερίδες in LL. 8-10 are parcels of land but this is not explicitly stated in the law.

J.Ober, *Democracy and Knowledge* (our lemma no. 88) 260-263, after a summary of the contents of the law, notes that although 'a profit-maximizing tax farmer was strongly discouraged from seeking to cheat the Athenian people,' the law is ominously silent on the subject of tax farmers who did in fact cheat the grain producers in the islands. The latter may have been 'vulnerable to collusion between Athenian tax farmers and military governors.' The law appears to focus exclusively on the interests of Athenians thereby defining 'the limited horizon of Athenian legal fairness.'

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90. Athens. Treaty between Athens and Kephallenia, 373/2 B.C.? *IG* II^2 98 + *Agora* XVI 46. *SEG* XXXI 66;* LIII 8bis. M.B. Walbank, *FDAA* 2-4 no. 2 (ph.), publishes the ed.pr. of a fragment of a stele of 'Pentelic' marble found in the Agora Excavations in 1938 (I 5368), left side probably preserved; back surface reworked and not original. Brief reference to this fragment in *Agora* XVI p. 67. He identifies it as a non-joining fragment of this document but does not suggest its original position on the stele.

[- -] Stoich. 26
[. . .6. . .]Α̣Θ̣[. . . . . .18. . . . .]
[. . .6. . .]γραψ[. . . . . . . .16 . . . .]
[. . .5. .]ΣΟΥ̣ΣΟ[. . . . . . . .16 . . . .]
[. . κα]ὶ ἐσαγό[ντων? . . . .12. . . . .]
[. . . .] ἐ⟦ξ⟧αγ⟦όν⟧[των? . . . .13. . . . . .]
[. . . .] μέχρι Τ[. . . . . .16. . . . .]
[. . ἐς] τὸ λοιπ[ὸν . . . . . . .14. . . . .]
[. . .5. .]ΕΣ δὲ [. . . . . .17. . . . .]
[. . .5. .]Ο̣Σ ἐγ Κεφ̣[αλληνίαι?. . .6. . .]

[. . . τῶ]ν ἐπιμε[λητῶν . . . . .10 . . . . . .]
[. . .6. . .α]ὐτῶν [. . . . . .15. . . . . . .]
[. . . .8. . . .]Η̣Τ̣[. . . . . .16. . . . .]
[- -]

91. Athens. Fragment of the agreement between Athens and Troizen, ca. 390-370 B.C. *IG* II^{2} 46 + *Agora* XVI 35. *SEG* XLI 39*; L 172. M.B.Walbank, *FDAA* 5/6 no. 4 (ph.), presents the ed.pr. of a tiny non-joining fragment of 'Pentelic' marble, broken on all sides, found in the Agora Excavations in 1938 (I5405), which he attributes to Face A of this document.

[- - - - - - - - - - - - - -] Semi-stoich.
[- - - - - -]Α̣ΙΧ[- - - -]
[- - - - - -]ΤΑΥ̣Τ̣[- - -]
[- - - - - -]ΒΟΛ[- - - -]
[- - - - - - - - - - - - - -]

92. Athens. Agreement between Athens and Stymphalos, ca. 368 B.C. *IG* II^{2} 144 + *Agora* XVI 47. *SEG* XXXVI 141, 147; * XXXIX 68; XLVI 450. M.B.Walbank, *FDAA* 6-8, no. 5 (ph.), publishes four tiny non-joining fragments of 'Pentelic' marble found in the Agora Excavations in 1935, 1937, and 1951, which he assigns to this document. Fr. A (I6384) belongs with Face A. Fr. B (4510a), C (4510b), and D (2925) belong with Face B. Since only one of these frustula bears more than 5 letters stoichedon in any one line, we refer our readers to the publication rather than reprinting 25 lines of skeletal texts here.

93. Athens. Fragment of a decree, 'before the mid-4th century B.C.' Using this dating formula, M.B.Walbank, *FDAA* 9 no. 6 (ph.) publishes the ed.pr. of the upper right corner of a stele of 'Pentelic' marble brought into the Agora Excavations in1936 from the area of the Stoa of Attalos (I3510). Letter height in L. 1, 0.014 m., LL. 2-6, 0.011-0.012 m. Non-stoichedon. 'Spatial considerations lead' the ed. to restore L. 1 as [ἐπὶ Χίωνος] ἄρχοντος, 365/4 B.C.

[ἐπὶ - - - - - - - - - -] ἄρχοντος
[- - - - - - - - - - - - -]ΕΡΑΚΩΙ κα[ὶ]
[- - - - - - - - - - - - -]ΔΑΜ[.]Ι̣
[- - - - - - - - - - - -]ΡΕ̣ΥΣΙ[.]
[- - - - - - - - - - - -]ΑΙΩΝ̣[. .]
[- - - - - - - - - - -]ΤΕ̣Υ̣[. . .]
[- - - - - - - - - - - - - - - - - -]

LL. 2/3 [προξενία- - -]εράκωι̣ κα[ὶ - - -]δάμ[ω]ι, Walbank; perhaps [Ἱ]εράκωι̣, a name so far attested only in

Delos and Paros, *LGPN* I s.v. Ἱέρακος, Matthaiou. ‖ 4. [Μεγα]ρεῦσι or [Γαργα]ρεῦσι ‖ 6. [- - -ἐγραμμά]τευ[εν] Walbank.

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94. Athens. Treaty between Ioulis and Athens, 363/2 B.C. *IG* II² 111. *SEG* LVI 7, 115,* 1000 app.crit. C.Cooper, in *Epigraphy and the Greek Historian* 31-56, examines the literary and epigraphic evidence pertaining to the revolt of Ioulis and the settlement of the affairs of the cities of Keos by the Athenians, with special reference to the military, diplomatic, and judicial activities of Aristophon, Autokles, Apollodoros, and Hypereides. He begins on 31-36 with a detailed summary of the contents of this treaty of 363/2 B.C. between Ioulis and Athens, and surrounding events. Analysis of the composition and constitution of the Kean Federation and the context of the revolt, including brief notice of diplomatic ties with Eretria, *SEG* XIV 530, and Histiaia, *IG* XII.5.594 (40-42). The political trials against Athenian generals mounted by Hypereides and Apollodoros (43-48).

For a republication of the text after autopsy with a modern Greek translation, ph., and brief notes by A.P.Matthaiou, see M.Lagogianni-Georgakarakou (ed.) *Πολιτεύεσθαι τοὺς Κείους κατὰ πόλεις. Η διάσπασις ως μέσον πολιτικού ελέγχου. Κατάλογος έκθεσης 16 Ιουλίου - 30 Σεπτεμβρίου 2007* (Athens 2007) 38-41 no. 2. See also our lemma no. 97 on *IG* II² 404.

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95. Athens. Decree and law of the nomothetai concerning the Eleusinian Goddesses, before the mid-4th cent. B.C. Fragment of a stele of bluish-gray 'Hymettian' marble, broken on all sides; rough picked back partly preserved. Found in the Agora Excavations in 1959 (I6868). Ed. pr. M.B.Walbank, *FDAA* 10/11 no. 7 (ph.), who proposes the above date and closely relates it to the subject matter of *Agora* XVI 56.

Non-stoich.

[- -]
[- - - - - - - - . . . . ca. 9. . . . .]ΜΕ[- -]
[- - - - - - - - . . . . . ca. 9 . . . .]ΠΙΣΤ[- - - - - - - - - - - - - - - - - - - -]
[- - - - - - - - . . . . ca. 8 . . . .]ΔΗΜΟΥ[- - - - - - - - - - - - - - - - - -]
[- - - - - - - . . . . ca. 8 . . . .]ΕΡΟΥΕΘΥΣ[- - - - - - - - - - - - - - - - -]
[- - - - - - -. . . . ca. 8 . . . .] βασιλεὺ[ς - - - - - - - - - - - - - - - - -]
[- - - - - - - - . . . . ca. 8 . . . .] ἐπιμελητὰ[ς - - - - - - - - - - - - - - -]
[- - - - - - - -. . . . ca. 7 . . .]Ο γραμματεὺς ἐς [στήλην λιθίνην? - - -]
[- - - - - - - . . . . ca. 7 . . .] vacat 0.014 m.[- - - - - - - - - - - - - - - -]
[- - - - - - - - - - - . ca. 2 .] οἱ νομοθέτ[αι ο]ἱ ἐπὶ Θ[- - - - - - - - - - - -]
[- - - - - - - - - . ca. 2 .]ΟΣ[. .κα]τὰ τὸν νόμ[ο]ν [- - - - - - - - - - - - -]
[- - - - - - -. . . . . . . ca.15 . . . .]ΟΘΕ[- - - - - - - - - - - - - - - - -]
[- - - - τὸ]ν γρα[μμ]ατ[έα] το[ῦ δήμου - - - - - - - - - - - - - - - - - -]
[- - - - - - - - . . . ca. 6. . . ἐ]πιμελη[τὰς - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - . . . . ca. 8. . . .]ΣΘΕΤ[- - - - - - - - - - - - - - - - - - -]

[- - - - - - - - - - . . . . ca. 9 . . . .]NY[-]
[- - - - - - - - - - . . . . ca. 9 . . . . .]H[-]
[- - - - - - - - - - . . . . ca. 9 . . . .]AT[- -]
[- - - - - - - - - - . . . . ca. 8 . . . .]ΙΟΣΟ[- - - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - . . . . ca. 9 . . . .]NA[- -]
[- - - - - - - - - - . . . . ca. 9 . . . .]ΕΞ[- -]
[- - - - - - - - - . . . . . ca. 11 . . . . .]O[- -]
- -

2. [ἐ]πιστ[άτας /-αις]? ‖. 3. [τοῦ] δήμου [τοῦ Ἀθηναίων]? ‖. 8. The vertical space, which is too great for one line, probably marked the division between two different documents. ‖ 9. ἐπὶ Θ̣[εέλου ἄρχοντος?], 351/0 B.C. Walbank.

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96. Athens. Decree, ca. 350 B.C. *IG* II^2 295. *SEG* LIV 120. In *Horos* 17-21 (2004-2009) 101/102, N.Papazarkadas after autopsy of the stone reads the last letter in L. 5 as Γ or Π. In L. 12 he reports ΡΙΟ, probably [χω]ρίο[ν], [ἀργύ]ριο[ν], or [κύ]ριο[ν]. In a new L. 13 [. . . . . .]λ̣λ̣[- - -], perhaps [ἄ]λλ[α]. He warns that since *IG* II^2 1362 shows the βασιλεύς in a number of activities other than leasing and not always under the supervision of the central authority, we should be cautious about identifying his role here as necessarily concerned with the leasing of a temenos, as suggested by Lambert (*SEG* LIV 120) and M.B.Walbank, *Agora* XIX p. 161.

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97. Athens. Decree settling the affairs of the cities of Keos, ca. 350 B.C. *IG* II^2 404. *SEG* LIV 113.* C.Cooper, *art.cit.* (our lemma no. 94) 36-40, reprints the text with historical commentary, especially on the role of Χαβρίας. Analysis of the Kean Federation, the revolt of Ioulis, and diplomatic ties with Eretria and Histiaia, and the political trials mounted by Hypereides and Apollodoros against Athenian generals. For ■ republication of the text after autopsy with modern Greek translation, ph., and brief notes by A.P.Matthaiou, see *Πολιτεύεσθαι τοὺς Κείους* (our lemma no. 94) 42/43. See also our lemma no. 94 on *IG* II^2 111.

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98. Athens. Decrees concerning miltos from Keos, ca. 350 B.C. *IG* II^2 1128. *SEG* XXX 88;* XXXIX 73; XLVII 156; LII 231; LVI 7; LVII 4. For republication of the text after autopsy with modern Greek translation, ph., and brief notes by A.P.Matthaiou, see *Πολιτεύεσθαι τοὺς Κείους* (our lemma no. 94) 46-49.

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99. Athens. Honorific decree for Kephisophon, ca. 350 B.C. *IG* II^3.1.402. M.B.Walbank, *FDAA* 24/25, no. 22 (ph.), publishes the ed.pr. of ■ fragment of 'bluish Pentelic marble' preserving the 'face and the right lateral side,' on which there is a laurel wreath but no inscription; found in the Agora Excavations in 1933 (I794). Walbank restores LL. 3/4 as [τοὺς

ἐφήβους τοὺς ἐνγραφέν]|τας ἐ[πὶ - - - ἄρχοντος]? 'The presence of the wreath on the adjoining face of the stele and the mention of ephebes in lines 3-4 suggest that this is part of a large, multi-faced ephebic document.'

G.Malouchou in *Ἀττικὰ Ἐπιγραφικά – Habicht*, 97-110 (ph.), joins this fragment to the left side of a large rectangular base of white marble, broken on all other sides and back, bearing on its left face the remains of a crown in relief. The base was 'found' in a stone pile in the Library of Hadrian in 2003, inv. PA 2045. She provides a detailed commentary, citing many parallels, and identifying the honorand as Κηφισοφῶν Καλλιβίου Παιανιεύς, known from Aischines 2.73; *IG* II[2] 223 B, L. 7 (343/2 B.C.); 276, L. 23 (ca. 342 B.C.). He was probably a member of the Boule at the time of this decree, perhaps early in his career, since Malouchou is inclined toward a date slightly before the middle of the 4th cent. B.C. on the basis of the lettering.

- -
[. . . . . 27 . . . .]συ[. . . . 10 . . . .] Stoich. 39
[. . . . . . . 16 . . . . τ]ὸν ἐπιστάτην τῆς [. . . 6 . . . ἐπ]-
ὶ τῆ[ς . . . 7 . . . πρυτ]ανείας ὅστις ἂν δοκ[ῆι τὰ ἄρισ]-
τα συ[μβεβουλε]υκ[έ]ναι τῆι βουλῆι καὶ τ[ῶι δήμωι τ]-
ῶι τῶ[ν Ἀθην]αίων καὶ τοῦτον στεφανοῦν [. . . . 8 . . . .]
ο ἡ βο[υλ]ὴ χρυσῶι στεφάνωι ἀπὸ : 𐅅 : δρα[χμῶν ἀνδρα]-
γαθί[α]ς καὶ ἀρετῆς ἕνεκα τῆς εἰς τὴν β[ουλὴν καὶ τ]-
ὸν δῆμον, τῆι δὲ βουλῆι διαχει[ροτ]ον[ησάσηι ἔδοξ]-
εν τὰ ἄριστα Κηφισοφῶν συμ[β]ε[βουλευκέναι τῆι β]-
ουλῆι καὶ τῶι δήμωι καὶ ἐπ[. . . . . 17 . . . . κ]-
αλῶς καὶ δικαίως, ὧν οἵ τε [. . . . . . . 15 . . . . καὶ ὁ]
[δ]ῆμος προσέταξεν τῆι [- - - 12-13 - - - ἐψηφίσθαι (vel δεδόχθαι)]
[τ]ῆι βο[υ]λῆι ἐπαιν[έσαι μὲν? Κηφισοφῶντα - - - 7 (or 10) - - -]-
[.]Υ Π^[. . .]ΙΑ /[. . . . . 29 . . . .]
ΣΤΗ [. . . . . 36 . . . .]

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3. ΤΙΜ Walbank; [ἐπ]|ὶ τῆ[ς δεκάτης], Mal(ouchou) || 5/6. [ἐψηφίσατ?]|ο, Mal. ||. 10. ἐπ[ιμεμελῆσθαι πάντων], Mal. || 11. οἵ τε [νόμοι κελεύουσιν], Mal. ||. 12. τῆι [βουλῆι?], Mal. ||. 13/14. [Καλλιβί|ο]υ Πα[ιαν]ιᾶ? Mal. ||. 14/15. ἀ[νδραγαθίας καὶ ἀρετῆς ἕνεκα τῆς εἰ]|ς τὴ[ν βουλὴν καὶ τὸν δῆμον]? Mal.

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100. Athens. Citizenship decree for Orontes of Mysia, 349/8 or 341/0 B.C.? *IG* II[2] 207. *SEG* LIV 126*. M.Osborne, *ZPE* 164 (2008) 81-84, reviews the problem of the archontic formula of L. 12 of this decree, placing it in the specific context of the rivalry between Pittakys and Rangabé and the wider field of Pittakys' antiquarian and epigraphical work in the turbulent 1820s and 1830s. *Pace* Lambert, he comes down in favor of the reading ἐπὶ Νικομάχου ἄρχοντος (341/0 B.C.), even though he acknowledges that this 'is certainly the *lectio difficilior* in historical terms' (84).

101. Mounichia (now in the Peiraieus Museum). Law concerning repairs to the walls of Eetioneia, the Long Walls, and the rest of the Peiraieus: syngraphai for the walls of Mounichia, ca. 337 B.C.? *IG* II^2 244. *SEG* LVI 136;* LVII 35. Having made use of M.Richardson's 2004 unpublished PhD dissertation [Richardson published her views on this inscription in the paper reported in *SEG* L 141, Stroud], D.H.Conwell, *op.cit.* (our lemma no. 6) 134-148, discusses this law, especially in relation to phase III of the Long Walls. Upon review of the evidence for the chronology, he reaffirms the traditional date of 337/6 B.C. The treasurers in LL. 26 and 34 may not be the same as the treasurers of the Goddess in L. 38 (τοὺς ταμίας τῆς θεõ).

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102. Athens. Honorific decree for Pausanias, the assassin of Philip(?), ca. 336 B.C.? *SEG* XIX 63. *Agora* XVI 152. Tracy, *ADT* 119. Lambert, *Inscribed Laws and Decrees* (cf. our lemma no. 1) 173, no. 137. M.C.J. Miller, *AncW* 38 (2007) 137-142, identifies the honorand in LL. 5/6 as the killer of Philip of Macedon, [Παυ|σ]ανίας [Κερέστου Μακεδών], and finds the occasion for this decree in the honors lavished on him by the Athenians as related in Aischines 3.160 and Plutarch, *Demosthenes* 22, including the crown, which ed.pr. Meritt restored in LL. 10/11 as [τῆς ποιήσεως τοῦ στεφά]|νου. [*AncW* has badly mangled the Greek that Miller presumably intended to print here. Stroud. According to *LGPN* IV s.v. the patronym should be Κεράστου. Papazarkadas].

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103. Athens. Heading of a document, 336/5 B.C. *IG* II^3.1.547. M.B.Walbank, *FDAA* 14/15 no. 11 (ph.), publishes the ed.pr. of a tiny fragment of 'Pentelic' marble with the smoothly dressed top surface preserved, found in the Agora Excavations in 1933 (I970). He confidently identifies it as a 'Fragment of a decree,' and classifies it as 'Semi-stoich,' although part of only one line is preserved.

ἐπὶ Πυθοδή[λου ἄρχοντος - - - - - - - - - - - - - -]
[- -]

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104. Athens. Fragment of a decree, ca. 350-335 B.C. *IG* II^3.1.410. Fragment of black Eleusinian limestone, broken on all sides and back, found in the Agora Excavations in 1936 (I4265). Faint incised horizontal and vertical guidelines survive. Ed.pr. M.B.Walbank, *FDAA* 15/16 no. 12 (ph.), who suggests that if his restoration of τὸ ἀνά[θημα] L. 6 is correct, the fragment may have derived from a statue base similar to *IG* II^2 223, 343/2 B.C.

[- -]
[- - - - - - - - ..]Σ̣[- -]
[- - - - - - - - ..] ἐν τῶι δ[ήμωι - - - - - - - - - - - - - -]
[- - - - - - - - ..]ΑΙ τῶι δήμω[ι - - - - - - - - - - - - - - -]
[- - - - - - - - ..]Ο̣ΜΟΝ χρυσῶι σ[τεφάνωι - - - - - -]
[- - - - - - - - - - τω̣̃]ι δήμωι· ἀναγρά[ψαι δὲ - - - - - -]
[- - - - - - - - - - ...]Θ̣ΕΙΣΘΑΙΤΟΑΝΑ[- - - - - - - - - - - -]

vacat

6. Since the first preserved letter is dotted, [π]ọεῖσθαι is a possibility; for this form of ποιέω cf. *IG* II^2 17 L. 8, 103 L. 24, *I.Oropos* 296 LL. 23/24, etc. Matthaiou.

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105. Athens. Law concerning religious reforms, 335/4 B.C. *IG* II^2 333. *SEG* LIV 143.* M.B.Walbank, *FDAA* 17-19 no. 15 (ph.), publishes the ed.pr. of a small, non-joining fragment of a stele of 'Hymettian' marble, broken on all sides and back, found in 1937 in the Agora Excavations (I4664), which he assigns to this inscription.

Stoichedon

[- -]
[- - - - - - - - - - - ἀ]λ̣λ' ἐὰ⟦ν⟧ μὴ [- - - - - - - - - - -]
[- - - - - - - - - - - .]ΗΙ ἐκ τῆς Δ[- - - - - - - - - - - - -]
[- - - - - - - - - - -]ΑΙΕΡΟΣΥΛΙ[- - - - - - - - - - - - - -]
[- - - - - - - - - - -]Ι ὁ δῆμος Ψ⟦Η⟧[- - - - - - - - - - -]
[- - - - - - - - - - - .]ΙΣ τῆι ΠΡΟ̣[- - - - - - - - - - - - -]
[- - - - - - - - - - - .]Ν τὸν κόσμ̣[ον - - - - - - - - - - -]
[- - - - - - - - - - - .]Ι τὸν κό̣[σμον - - - - - - - - - - - -]
[- - - - - - - - - - - . .]Β̣Α̣Σ̣[- - - - - - - - - - - - - - - - -]
[- -]

3. ἱεροσυλί[α]? ‖ 4. [ὅτ]ι ὁ δῆμος ψ⟦η⟧[φιεῖται]? ‖ 7. [ἐπ]ὶ τὸν κό[σμον]? Walbank.

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106. Athens. Decree in honor of Phyleus of Oinoe, 335/4 B.C. *IG* II^2 330+445. *SEG* LIV 144.* M.B.Walbank, *FDAA* 16/17 no. 14 (ph.), publishes a new fragment of this inscription found in the Agora Excavations in 1938 (I5280), underlined in the following new text of LL. 5-15. It may join the right edge of LL. 7-14 of EM 7136.

[ἐπ]-
[ε]ιδὴ Φυλεὺς χειροτ[ονηθεὶς . . . . 21 . . . . κα]-
[ὶ] τῶι δήμωι ἐπὶ Πυθο[δή]λο[υ ἄρχοντος τὴν ἀρχήν, ἐφ' ἣν ἐχειρ]-
[οτ]ονήθη, ἦ̣ρχεν καλ[ῶς κ]αὶ κ[ατὰ τοὺς νόμους καὶ ὑπὸ τῶν πρυ]-
[τα]νειῶν πασῶν ἐστ[εφ]ανώ[θη χρυσῶι στεφάνωι . . . . 10 . . . . .]
[. . . . τῆς β]ουλῆς [κα]ὶ τῆς ΕΚ[. . . . . 25 . . . .]
[. .]Μ[. . . 7 . . .]Γ[. . . .]ΟΔΗΜΟΣ[. . . . . 19 . . . . κατὰ τὸ]-
[ν ν]όμον, κα[. . . 6 . . .]ΡΙΤΟΓΕ̣[. . . . . 26 . . . .]
[. .] τῶι δήμωι, ἐ[παιν]έσαι τ̣[ὸν . . . . 18 . . . . καὶ τοῦ]
[δή]μου τὸν ἐπὶ [Πυθο]δ̣ήλο[υ ἄρχοντος Φυλέα Παυσανίου Οἰνα]-
[ῖο]ν κτλ.

11. S.D.Lambert *per ep.* to Walbank suggests that ΟΔΗΜΟΣ may be part of a name.

107. Athens. Law and decree on the Lesser Panathenaia, ca. 335/4-330/29 B.C. *IG* II² 334 + *SEG* XVIII 13. *SEG* LVI 145;* LVII 100. Rhodes-Osborne, *GHI* 81. A.Williams, *ZPE* 167 (2008) 33-36, takes issue with traditional interpretations of the phrase κατὰ δικληρίαν as referring to the division of the Νέα into two sections. Based on epigraphical evidence from outside Athens (e.g. *IG* XIV 645; *IGDS* 196; *IG* X.2.1.259; *IC* II.12.1) she contends that the Nea was divided into various plots, each one of which consisted of two κλῆροι.

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108. Athens. State decree and deme decree of Kollytos, 327/6 B.C. *IG* II² 1195 + 620 + *SEG* XLIV 42;* XLVII 2354. In *Μικρὸς Ἱερομνήμων* 87-102 (ph. dr.), A.P. Matthaiou presents the ed.pr. of a new fragment of this inscription (fr. g), which joins fr. e on the right and fr. c on the bottom. Fr. g was found on the Acropolis in 1988 in the late Roman cistern beside the Propylaia; previously in the Acropolis Museum (MA 13794 [Υ 969]), now (since 2002) EM 13522. Matthaiou takes this opportunity of presenting a new edition of frs. b (*IG* II² 620: EM 7659), c (EM 7732), d (*SEG* XLIV 42: Agora I 6630), and e (*SEG* XLIV 42: Agora I 5825). He does not include *SEG* XLIV 42 frs. a and f on the grounds that they are so small that attribution remains uncertain; cf. Tracy, *ADT* 134 note. 4. Detailed, line-by-line commentary with copious parallels. Matthaiou's text differs from that in *SEG* XLIV 42 in the following passages: fr. b, L. 1, ο̣σι[- - -]; L. 2, [ἐν τ]ῶι Μου[νιχιῶνι]; L. 6, δη[- - -]; fr. c, L. 4, δήμου [.]ν δραχμ[άς].

Εὐκαδμίδης εἶπε[ν. . . . . 11 . . . . . . τοῖς θεοῖς πᾶσι]- frs. c (LL. 6ff.)+d+e+g
ν καὶ τοῖς ἥρωσιν [. . . . . 25. . . . .]
τὰ δόξαντα θυσίαν [καὶ πρόσοδον ποήσεσθαι τελο]-
υμένων τῶν ἀγαθῶν [. . . . . .16. . . . . . . ἀγαθῆι τύ]-
χηι· δεδόχθαι Κολλυ[τεῦσιν· θύειν . . . . . 10 . . . . κα]-
ὶ τὸν δήμαρχον τοῖ[ς θεοῖς πᾶσιν καὶ τοῖς ἥρωσιν]
π̣ό̣πανα καὶ πελανο[. . . . . .15 . . . . . .] με[θ' Ἡγήμον]-
α ἄρχοντα· τὰς δὲ πρ[οσόδους ἀπά]σας τῶν δη[μοτῶν ὑ]-
πάρχειν ἀγαθῆι τύ[χηι εἰς σω]τηρίαν τοῦ δή[μου το]-
ῦ Ἀθηνα[α]ίων vXXv δ[ραχμάς· ἐὰν] δέ τινες βο[ύλωνται]
τῶν δημ̣[ο]τῶν δανε[ῖσαι ἐπὶ το]ῖς κοινοῖ[ς χρήμασι]-
ν καὶ τα[ῖς π]ροσό̣[δοις . . . . .10. . . . .]Σ[. . . . . . .11 . . . . .]
ιν τινε[.. 4..]Λ[. . . 6. . .τ]ά τε κ[. . . . . . .14. . . . . δαν]-
εισάντω[ν . . . τ]ὰς προσόδους [. . . . . .12. . . . . . τὸν ἐ]-
νιαυτὸν [τὸν] μεθ' Ἡγήμονα ἄρχ[οντα· τὸν δὲ δήμαρχο]-
ν ὃς ἂν τυ̣[γ]χάνει δημαρχῶ̣ν̣ [- - - - 9-10 - - - τοῖς δανεί]-
σασιν ἐ[κ] τῶν προσόδω[ν . . . . 21 . . . .]
δὲ αὐτῶ[ν] καὶ [. . . . . .29. . . . .]
[. . .]Ι[. .]νηι Λ̣[. . . . . 29 . . . .]
- -

In his app.crit. Matthaiou suggests L. 6: [εὔξασθαι μέν]; L. 7: [ἐὰν συνενείγκει Κολλυτεῦσιν]; L. 18:

τινε[ς?]; L. 19: [καὶ? τ]άς; L. 21, ΡΧΩΝ in three letter-spaces; LL. 23/24: [στήλ|ηι λ]ι[θί]νηι?

The motivation for the state decree is not known and Matthaiou finds no evidence in it or in the deme decree to warrant the title 'lex sacra,' as in *Hesperia* 63 (1994) 233-239. Nor is the latter related to the cult of Agathe Tyche, pace S.V.Tracy, ibid. 241-244. The threat to the safety of the demos (of the Athenians or the people of Kollytos, or both), the occasion for the offering of the popana and the pelanos by the demarch now and annually after the archonship of Hegemon, and the destination of the funds to be lent by the demesmen are all likewise matters of conjecture. Matthaiou wonders if Athens was possibly faced with a shortage of grain; cf. fr. a, L. 3, [- - -]σιτο.[- - -], fr. b, L. 1, [- - -]οσι[- - -] possibly σπανοσιτία/σιτοδεία?

109. Athens. Decree in honor of Lapyris of Argos (?), 323/2 B.C. *IG* II^2 365. *SEG* XXXIX 93;* L 343; LII 583. In his detailed investigation of the organization of the Nemeia, J.-Y.Strasser, in D.Berranger-Auserve (ed.), *Épire, Illyrie, Macédoine. . . Mélanges offerts au Professeur Pierre Cabanes* (Clermont-Ferrand 2007) 329-347, reproduces the text of M.B.Walbank, reported in *SEG* XXX 66, without endorsing his entire interpretation of the document, and reviews all modern discussions. Eventually, he dismisses recent scholarly attempts at detecting traces of anti-Macedonian policies following the death of Alexander the Great. He returns to the theory of P.Charneux, *BE* (1987) 605, that the ethnic of Lapyris in LL. 42/43 should be read as [Ἀργεῖ]|ον rather than [Κλεωναῖ]|ον [The restoration [Ἀργεῖ]|ον was first put forward by M.Piérart and J.-P.Thalmann, in *Études argiennes* (*BCH* Suppl. VI) (Paris 1980) 266/267, even though M.Piérart and G.Touchait, *Argos. Une ville grecque de 6000 ans* (Paris 1996) 62-64, favored [Κλεωναῖ]|ον, Matthaiou], and even goes on to question Pittakys' restoration of the patronymic as Καλλί[ου], since, e.g. Καλλι[βίου], is a viable alternative that tallies better with the unusual onomastics of this family. What is at stake then is the incorporation of Kleonai into Argos, for which 323/2 B.C. will be a terminus ante quem [See the new theory of Kritzas, reported in *SEG* LIV 424. Papazarkadas]. Intensive building activity in the Nemean shrine around that time should be ascribed to this new political reality and not to Macedonian initiative. Other inscriptions discussed include the lead tablet *SEG* XXVI 421; the graffito of Τελέστας, *SEG* XXIX 349 d; *IG* IV 616; see also our lemma no. 317.

110. Athens. Honorific decree for Phi[- - -] of Cypriote Salamis, ca. 345-320 B.C.? *IG* II^2 283, *SEG* LVI 137.* D.Whitehead in *Epigraphy and the Greek Historian* 57-67, rejects the possible connection of this inscription with events in Isaios 6.1 and other possible Athenian military ventures in Sicily advocated by previous scholars, before opting for the above date and a peacetime setting in which the honorand, a merchant, ransomed Athenian citizens who had probably been captured by pirates.

111. Athens. Decree? Regulations of a temenos?, ca. 340-320 B.C. *IG* II^2 310. *SEG* LIV 181. N.Papazarkadas, *Horos* 17-21 (2004-2009) 102/103 no. 6, after examination of the stone, adds a few new readings of individual letters in LL. 2, 3, and 7, and briefly reflects on the probable religious character of this inscription: L. 6 [τ]ῶν εἰσαφικνουμέ[νων], worshippers coming to a shrine (?). He finds slightly less persuasive the suggestions of Kirchner that the text concerns animals grazing in a sacred area, or Walbank, *Agora* XIX p. 161, that it is a lease. In view of δίκη L. 4, he is attracted to the restoration [συνη]γόρων or [κατη]γόρων, while noting the warning of A.P.Matthaiou that in L. 4 we might have a form of [ἀ]δικη[σα- -] or [ἀ]δίκη[μα- - -]. Matthaiou favors [ἀ]γορῶν, on the basis of *IG* II^2 819.

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112. Athens. Fragmentary decree, ca. 334-320 B.C. *IG* II^2 292 + 414 + *Agora* XVI 94. *IG* II^3.1.465. *SEG* LI 83-89; LV 214/215.* To this complex of fragments, possibly belonging to seven different inscriptions, M.B.Walbank, *FDAA* 28/29, no. 26 (ph.), tentatively assigns two tiny non-joining fragments of a stele of 'Pentelic' marble found in the Agora Excavations. Stoichedon.

Fr. A. I5778. Found in 1939. Broken on all sides and back. Parts of six lines preserved; no more than two letters in any one line.

Fr. B. I5707. Found in 1939. Right side preserved; back reworked, broken on all other sides. Parts of four lines preserved; no more than one letter in each line.

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113. Athens. Fragmentary citizenship decree, ca. 330-320 B.C. Fragment of a stele of 'Pentelic' marble, right side and rough-picked back preserved, broken on all other sides. Found in 1937 in the Agora Excavations, I4524. Ed.pr. M.B.Walbank, *FDAA* 29/30 no. 27 (ph.), who observes that spacing and letters are almost identical to those on *IG* II^2 270, indicating that both inscriptions are roughly contemporaneous, although they are separate documents. 'The restoration in line 4, which seems inevitable, implies that a single honorand is involved and was probably present in Athens at the time of the passage of this decree.'

[- -]
[- - - - - - - - - - - - - - - - - - -]ΑΠΕ
[. . Ἀθηναῖον καὶ ἐκγόνου]ς καὶ
[γράψασθαι φυλῆς καὶ δήμ]ου κα-
[ὶ φρατρίας ἧς ἂν βούληται]ι κατ-
[ὰ τὸν νόμον· τοὺς δὲ πρυτά]νεις
[τῆς . . .^{6}. . . ίδος δοῦναι π]ερὶ α-
[ὐτοῦ τὴν ψῆφον εἰς τὴν πρ]ώτ[ην]
[ἐκκλησίαν καὶ τοὺς θεσμ]οθ̣[έτ]-
[ας δοκιμάσαι τὴν πολιτε]ί̣[αν ὅ]-
[ταν πρῶτον χρῶνται δικαστηρ]-
[ίοις κτλ. - - - - - - - - - - - - - - - -]

In *Philathenaios: Studies Michael J. Osborne* (Athens 2010) 55/56 no. 1, Walbank republishes this text, without changes, and speculates that the date may in fact be close to 319/8 B.C.

114. Athens. Proxeny decree for Sostratos of Herakleia, ca. 320 B.C. *IG* II[2] 419. *SEG* LIV 5P, 189.* M.B.Walbank, *FDAA* 27/28 no. 25 (ph.), attributes to the end of L. 1 a small, non-joining fragment of a relief stele of 'Pentelic' marble, broken on all sides, with an inscribed taenia found in 1935 in the Agora Excavations (I2805).

Προξενία Σωστρ[άτωι - - -] Ἡρακ[λεώτηι]

115. Athens. Decree in honor of Asandros, 314/3 B.C. *IG* II[2] 450. *Syll.*[3] 320. *SEG* LV 218.* P.Paschidis, *Between City and King* 507-509, proposes to combine Lambert's restoration παρ|[έσχε]ν or παρ|[εῖχε]ν in LL. 20/21 (see *SEG* XLIX 106) with O'Sullivan's theory (see *SEG* XLVII 129) that Asandros' specific benefaction pertained to an Athenian expedition against Samos, known from *IG* XII.6.51/52. But *contra* O'Sullivan, according to this novel version, the Samian campaign took place in 315 or early 314 B.C.

116. Athens. Decree concerning repairs to the fortification walls of Athens, 307/6 B.C. *IG* II[2] 463+*Agora* XVI 109. *SEG* XXXVII 85;* LII 1889; LVII 9. M.B.Walbank, *FDAA* 32/33 no. 30 (ph.), presents the ed.pr. of a small fragment of a 'Pentelic' marble stele, broken all around and on the back, found in 1937 in the Agora Excavations, which he joins to the upper left edge of Agora I3843 (=*Agora* XVI 109) and probably to the bottom right edge of EM 10396 (=*IG* II[2] 463) to form the following composite text. The text of the new fragment is underlined.

ΤΙΣ[. . .]ΣΑΙΑΡΡΟΟ[. . .]Σ [ἀ]ποφορήσ[ε]ι ᵛ τὸν χοῦν οὗ ἂν γ[ί]γ[νητα]⟦ι Η⟧[. . . . . 20 . . . . τ]-
οῦ <κ>[ύκλ]ọụ? ἃς παρ[έξου]σιν δέκα, τὸν χ̣άρακα [.]ΠΙ[. .]ΑΜ[. .]Ο[. . . .]ΙΝΕΙ[. . . . . 20 . . . .]
ΩΣ[. . . . .] παραλα[βών· ἅ]μ[α] δ[ὲ] τὰς ὁδοὺς τὰς [ἐ]ν τ[οῖ]ς μα[κρ]ο[ῖς] τείχε[σι . . . . 19 . . . .]
ΜΟ[. .] ἑκάστω [.]Κ[. . . 7 . . .]Ο[. .]ΤΟ[.]ΑΟ[.]ΥΡΟ[.] ὃ ἂν [μι]σθώσητ̣[αι] τ⟦ε̣⟧ίχ⟦η⟧ [. . . . . 21 . . . .]
Υ [ἑκα]τ̣έρου πα[ραστή]σ[ουσι κ]α[ὶ τ]ὸν χάρακα [π]α[ρὰ] τὸν Πε[ιρ]α̣ιέα ΛΗ̣[. . . . . 21 . . . .]
ΕΙ[.]Ω[. .]Ω[. . 5 . . τὰ τε]ίχη [π]ά[ν]τ[α ἐ]ξεργασ[άμε]νοι Ο[. . . 7 . . .] Τ̣ΡΙΓΩ̣[. . . . . 11 . . . . . τοὺς μεμισθ]-

ωμένους κ[αὶ περὶ τοῦ] κεράμο[υ] ὅσομ παρ[έλ]αβον . . 5 . .] ΕΔΟΥΛ[. . . . . 21 . . . .]
[.]Α[.]ΟΝ[.]Ι[. . . . 10 . . . .]ΜΕΝΟ[. . . .]ΝΑΝΜΗ[. . .]ΔΕΝΑ[. . . . 9 . . . .]ΗΝΗΙΠΤΙ[. . . . . 19 . . . .]
δὲ αὐτο[. . . 6 . . .]Ν[. . . .] εἴ τις [. . .]ΑΟΙΔΕΙ[. .]ΛΗΦ[. . . . 8 . . . . ἀ]πὸ τῶν τει[χῶν . . . . 15 . . . .]

The decree features heavily in the discussion by D.H.Conwell, *op.cit.* (our lemma no. 6) 161-197 and passim, of phase IV of the Long Walls. Analysis of the date and useful synopsis of the decree are followed by the suggestion (177/178) that the διατείχισμα of L. 53 should not be identified with the so-called Compartment Wall in the Pnyx area. 'The *diateichisma* most likely corresponds to the section of the Themistokleian circuit crossing the space between the Athens-Piraeus Long Walls where they meet the city wall.' On 142 note 57, Conwell records, only to dismiss as impossible, the suggestion made by F.Ruppenstein, *Thetis* 4 (1997) 109-111, and endorsed by M.Sève, *BE* (2000) 108, that δίπυλον in L. 53 means 'upper story'.

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117. Athens. Decree conferring citizenship, ca. 307-304 B.C.? Small fragment of a stele of 'pale gray Hymettian marble' broken on all sides, with original back preserved, found in the Agora Excavations in 1940, I5894. Ed.pr. M.B.Walbank, *FDAA* 36/37 no. 34 (ph.). 'The formula for the cost of the crown places this decree in or before 304/3 B.C.' In *Philathenaios: Studies Michael J. Osborne* 57 no. 3, Walbank reprints the text.

[- - - - - - - - - - - - - - - - - - - -]
[. . . . . 11 . . . . .]Δ[. . . . . . 13 . . . . . .]
[. . . . 10 . . . . .]ΕΥ[. . . . . . 13 . . . . . .]
[. . . 8 . . . .]ΣΕΙΣΤ[. . . . . 12 . . . . .]-
[. . 6 . . κ]αὶ τοὺς [. . . . 9 . . . . καὶ]
[στεφανῶ]σαι ἕκα[στον αὐτῶν χρυ]-
[σῶι στεφ]άνωι ἀπ[ὸ Χ ? δραχμῶν· εἶν]-
[αι δὲ αὐτο]ὺς κα[ὶ Ἀθηναίους καὶ]
[ἐξεῖναι αὐ]το[ῖς γράψασθαι φυλ]-
[ῆς καὶ δήμου καὶ φρατρίας κτλ. -]

3/4. εἰς τ[ὸν δῆμον τὸν Ἀθηναίων κ]αὶ τοὺς [συμμάχους]? Walbank.

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118. Athens. Honorific decree for a citizen of Herakleia? ca. 305/4 B.C.? *IG* II² 479. *SEG* LIII 101bis;* LV 1998; LVII 33. To this same decree M.B.Walbank, *FDAA* 33/34 no. 31 (ph.), assigns a small non-joining fragment of a stele of 'Hymettian' marble, broken on all sides and back, found in 1934 in the Agora Excavations (I1644).

[- -]
[- - - - - -]NH[- - - - - - - - - - - - - - - - -]
[- - - - - -] καὶ EI[- - - - - - - - - - - - - - - -]
[- - - - - -.]ΡΙΩΙΤΟ[- - - - - - - - - - - - - - -]
[- - - - - -]ΑΙΤΟΥΙΔ[- - - - - - - - - - - - - -]
[- - - - - -]Υ ἄρχο[ντος - - - - - - - - - - - - -]
[- -]

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119. Athens. Fragmentary decree, 304/3 B.C. *SEG* XXV 141; XXX 69;* LIII 40. *Agora* XVI 114. Fragment of a stele of 'Pentelic' marble broken on all sides; back reworked; found in the Agora Excavations in 1936, I3836. Ed. pr. M.B.Walbank, *FDAA* 34/35 no. 32 (ph.), who attributes it to the above decree as a non-joining fragment falling between frs. A and B. This document concerns sacrifices and thanksgiving for a successful campaign of Demetrios Poliorketes. The new text is underlined below.

[κα]-
ὶ αὐτονόμους πεπόηκεν· ὅ[πως ἂν οὖ]ν κα̣ὶ̣ τ[ὰ λοι]-
πὰ συντελῆται ἐπὶ τῶι συ[μφέρο]ντ[ι] τῶι τ[ε δήμ]-
[ω]ι τῶι Ἀθηναίων καὶ τοῖς [βασιλ]ε̣ὖσ̣ι̣ν κ[αὶ οἱ σ]-
[τ]ρατευόμενοι σωιζόμεν[οι . . . .]ΤΕΣ[. . κατίω]-
[σ]ιν εἰς τὴν πόλιν κρατήσ[αντες .]ΟΥΠ̣[. . . ⁷ . . .]
[β]οῦς θῦσαι τοὺς πρυτάνε[ις τῆς Ἀκα]μ̣[αντίδος]

12/13. A.P.Matthaiou had previously proposed the restoration [ἀσφαλῶς κατέλθωlσ]ιν, *SEG* XLI 49. He now suggests *per epistulam* [ἅπαν]τες [κατέλθωlσ]ιν.

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120. Athens. Decree conferring citizenship on Neaios, 304/3 B.C.? *IG* II² 553. *SEG* XXXI 271. Osborne, *Naturalization* D44. Tiny fragment of a 'Pentelic' marble stele, broken on all sides and back, found in the Agora Excavations in 1934, I1425. Ed.pr. M.B.Walbank, *FDAA* 35, no. 33 (ph.), who associates it as a non-joining fragment of LL. 5-9, near the right side, of *IG* II² 553, text underlined below. In *Philathenaios: Studies M.J.Osborne* 56/57 no. 2, Walbank reprints this inscription adding that Nikokleides is the Athenian general under whom the honorand Neaios had served during the Four Year War of 307-304 B.C. and may be the son or grandson of Nikokleides whose son [- - -]ς was a member of a tribal chorus in 339/8 B.C., *IG* II² 3133 L. 5. 'It is not impossible, in fact, that he was the chorister himself.'

[Νικοκ]λείδου τοῦ στρατη[γο]ῦ καὶ [οἱ . . . ⁷ . . .]Π[. . .]
[. . .]ΟΥ καὶ ταῦτα πρότερό[ν τ]ε ἐπέ[στειλεν Νι]κ[οκλ]-
[είδ]ης περὶ Νεαίου τῆι βου̣[λ]ῆι καὶ τ̣[ῶι δήμωι] κ[αὶ ν]-
[ῦ]ν̣ παρὼν αὐτὸς ἀποφαίνει τ̣ῶι δήμω[ι πολλοῖ]ς [και]-
ροῖς ἔτι προσεπέδωκε Νεα̣ῖος τῶι δή[μωι δωρ]ε[ὰς ε]-

ἰς τὸν πόλεμον κτλ. -]

The verb ἀποφαίνω (L. 8) is normally followed by a ὅτι clause. Furthermore, the restored [δωρ]ε[άς] (L. 9) is rather vague, whereas the object of an epidosis is always specified (grain, money, triremes, etc.). Accordingly, restorations in LL. 8/9 should be reconsidered. Matthaiou.

121. Athens. Honorific decree for Philip and Iolaos, 307-301 B.C. *IG* II^2 561. *SEG* XXXVIII 69.* W.Heckel, *GRBS* 47 (2007) 401-412, returns to this decree and after a detailed analysis of the 'labyrinth of Macedonian prosopography,' reconsiders the possible identification of the first honorand as Φίλιππος Βαλάκρου, grandson of Νικάνωρ Βαλάκρου.

122. Athens. Fragment of an honorific decree, ca. 307-301 B.C. A fragment of a stele of 'micaeceous Pentelic' marble, found in 1935 in the Agora Excavations (I2764) preserved on the right and perhaps on the back, broken on all other sides. Ed.pr. M.B.Walbank, *FDAA* 38/39 no. 37 (ph.). 'Semi-stoich, 38?'

[- -]
[. . . . . 28 . . . .]N[.]Δ[. . . 8 . . .]
[. . . . . 30 . . . .]ΑΙΜΩ[. . . .]
[. . . . . 28 . . . .]Ν καὶ ΩΣΙ[. . .]
[. . . . . 28 . . . .]Ο ὑπὸ τῶν βα[σ]-
[ιλέων . . . . 9 . . . . δεδόχθαι τῶι δήμω]ι· ἐπαινέ[σ]α[ι .]
[. . . . . 29 . . . . Ε]ὐδαίμον[α]
[. . . . . 27 . . . . σ]τεφανῶσαι [.]
[. . . . . 27 . . . .] ἀρετῆς ἕνεκ[α]
[καὶ εὐνοίας τῆς εἰς τὸν δῆμον τὸν Ἀθηνα]ίων κα[ὶ]-
[τοὺς βασιλεῖς· . . . . 22 . . . .]ΘΕΟ[.]
[- -]

123. Athens. Fragment of a decree, ca. 302/1 B.C.? *Agora* XVI 125. In *FDAA* 37/38, no. 36 (ph.), M.B.Walbank publishes the ed.pr. of a fragment of a stele of 'Pentelic' marble, found in the Agora Excavations in 1938, I5627, which he attributes to the above decree as a non-joining fragment.

[- -]
[. . . . . 23 . . . .]ΑΙ[. .]
[. . . . . 23 . . . .]ΑΘΗΝ
[. . . . . 23 . . . .]ΙΝΑΙ
[. . . . . 23 . . . .]ΝΑΗΘ
[. . . . . 23 . . . .]Ν ὅτι

[ὁ δῆμος τιμᾶι τοὺς δεικνυμέ]νους
[αὐτῶι τὴν εὔνοιαν· ἀναγράψα]ι δὲ τ-
[όδε τὸ ψήφισμα τὸν γραμματέα] τὸν
[κατὰ πρυτανείαν ἐστήλην λιθί]νη̣-
[ν κτλ. - - - - - - - - - - - - - - - - - -]

LL. 1-5, Walbank proposes, [εἶν]αι [δὲ | καὶ γῆς καὶ οἰκίας ἔγκτησιν] Ἀθήν|[ησι αὐτῶι καὶ ἐκγόνοις καὶ ε]ἶναι | [αὐτοῖς ἰσοτέλειαν οἰκοῦσι]ν Ἀθή|[νησι ὅπως ἂν οἱ ἄλλοι εἰδῶσι]ν?

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124. Athens. Citizenship decree for certain Prienians, ca. 300 B.C. *IG* II² 566. *SEG* XXXIII 103. M.B.Walbank, *FDAA* 41/42 no. 41 (ph.), publishes a small fragment of a stele of 'Pentelic' marble which he identifies as a non-joining fragment of this decree. It was found in 1938 in the Agora Excavations, I5492. The new fragment falls in LL. 12-15 of *IG* II² 566 and its text is underlined below.

[προεδρ]-
ύειν εἰς τὴν πρώτην ἐκκλησ[ίαν τὴν μετὰ τὸν . .]ΑΙ̣ΕΝΑ[. . . . ca. 10 . . . .]
ον γιγνομένην προσαγαγε[ῖν τοὺς τῶν Πριηνέ]ων ΚΑ̣ΤΑ[. . . . ca. 10 . . . .]
χρηματίσαι ὑπὲρ τῆς δωρεᾶ[ς αὐτοῖς· γνώμην] δὲ ξυμβ̣[άλλεσθαι τῆς]
βουλῆς εἰς τὸν δῆμον ὅτι [. . . . . . ca. 15 . . . . . .]ΜΕ̣ΝΘΗ[. . . . ca. 10 . . . ., Μα]-
καρέα Λυκωπάδου, Θ[- -]

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125. Athens. Decree, ca. 300 B.C.? Fragment of a stele of 'Hymettian' marble, broken on all sides and back, found in the Agora Excavations in 1953, I6582. Ed.pr. Walbank, *FDAA* 47/48 no. 47 (ph.). For the possible reference to Herakles Alexikakos in L. 3, see *SEG* LVI 41; LVII 202.

[- -]
[- - - - . . . . 10 . . . .]ΕΚ̣[- - - - - - - - - - - - - - - - - - - -]
[- - - - . . . . 9 . . . . τ]ούτωι [- - - - - - - - - - - - - - - - -]
[- - - - - . . . 6 . . . Ἀ]λεξ̣ικακ[- - - - - - - - - - - - - - - - - -]
[- - - - - - . . 5 . .] γενομένου [- - - - - - - - - - - - - - - - -]
[- - - - - - . . 5 . .]ΩΝ ἐπαρξαν[- - - - - - - - - - - - - - - - -]
[- - - - - κεφά]λαιον τῶν χ[ρημάτων? - - - - - - - - - - -]
[- - - - - . ἔδω]κεν εἰς τὸν [- - - - - - - - - - - - - - - - - -]
[- - - - - - . . .]ΛΗΙ· ὅπ⟦ω⟧ς δ[ὲ ἂν - - - - - - - - - - - - - -]
[- - - - - . χρή]ματα ἐκ τῶ̣[ν - - - - - - - - - - - - - - - - - -]
[- - - - - - . . . 6 . . .]ΔΗΜ[- -]
[- - - - - - . . . 7 . . .]Λ̣ΑΝ[- -]
[- -]

5. The last printed letter of this line is problematic since the verb ἐπάρχομαι in the sense of 'to offer first-fruits' is only attested in the middle voice (cf. *IG* II² 1215, LL. 13/14, and especially *Agora* XVI 160, LL. 19-21, whose content and date bring it close to the new fragment). The stone has to be reexamined, Matthaiou.

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126. Athens. Honorific decree, 4th/3rd cent. B.C. *SEG* LIII 99. M.B.Walbank, *FDAA* 50 no. 50 (ph.), reprints the text, with new readings in LL. 1, 2, and 6. In *Philathenaios: Studies M.J.Osborne* 57/58 no. 4, he reprints it again, this time with new restorations indicating a grant of citizenship to two men of shared ethnic.

[τὴν εὔνοιαν ἣν]
ἔ[χοντες διατελοῦσι εἰς τὸν δῆμον τὸν Ἀθ]-
ηναί[ων καὶ στεφανῶσαι Χαρμίδην . . . 6 . . .]
Υ καὶ Δ[. . . . . 27 . . . . .χ]-
ρυσῶι [στεφάνωι κατὰ τὸν νόμον· εἶναι δὲ Χ]-
αρμίδ[ην καὶ Δ . . . . 9 . . . . . Ἀθηναίους αὐτο]-
ὺς κα[ὶ ἐκγόνους αὐτῶν καὶ γράψασθαι φυλ]-
[ῆς καὶ δήμου καὶ φρατρίας etc. - - - - - - - -]

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127. Athens. Decree granting citizenship. 4th/3rd cent. B.C. Ed.pr. M.B.Walbank, *FDAA* 55/56 no. 57 (ph.). Fragment of a stele of 'Pentelic' marble broken on all sides and back, found in the Agora Excavations in 1938, I5505. Detailed description of the few remaining letters, which the editor finds characteristic of *Agora* XVI 152, dated by Woodhead ca. 300 B.C., *pace* Tracy, *ADT* 119, 'Cutter of *IG* II² 330+445,' ca. 325 B.C. With no more than six letters surviving in any one line on the stone, Walbank, in *Philathenaios: Studies M.J.Osborne* 58/59 no. 5, prints the following restored text of Stoichedon 49. In LL. 1/2 he envisions two names of honorands, one of whom 'may be [Ki]tieus son of N[--- of ---], each man perhaps having a different ethnic. Kitieus is the ethnic of Kition, but is, so far, unattested as a personal name. Presumably, this name would have been chosen as a result of dealings between this man's family and the state of Kition, perhaps as a result of *proxenia*.'(59). [Walbank places angular brackets on the alphas, which this Cutter inscribes without a crossbar. Stroud]

[- -]
[. . . . . . 13 . . . . . .]στε[φάνωι. . . . . 28 . . . .]-
[. . . . . . 13 . . . . . .]ΤΙΕ<Α>Ν[. . . . . 24 . . . . καὶ εἶνα]-
[ι ἑκάτερον αὐτῶ]ν κ<α>ὶ <Ἀ>θ[ηναίους καὶ ἐκγόνους αὐτῶν καὶ ἐξεῖναι]
[δὲ αὐτοῖς γράψα]σθ<α>ι [φυλῆς καὶ δήμου καὶ φρατρίας ἧς ἂν βούλ]-
[ωνται κατὰ τὸν ν]όμ[ον κτλ. -]

128. Athens. Decree reaffirming a grant of citizenship?, ca. 320-296 B.C. M.B.Walbank, *FDAA* 59/60 no. 62 (ph.), presents the ed.pr. of a small fragment of a stele of 'bluish, micaeceous Pentelic marble,' left side and back preserved, broken on all other sides, found in the Agora Excavations in 1937, I4968. In *Philathenaios: Studies M.J.Osborne* 60/61 no. 7, Walbank reprints the text and proposes restorations in LL. 5-11 requiring a stoichedon line of 40 letters based upon *IG* II² 391, 319/18 B.C. No more than 7 letters are preserved on the stone in any one line.

[- -]
κρατης [- -]
της Ἀρ⟦χιν⟧[- -]
ΕΑΙ Θεοδ[- Ο]-
4 ἰνοβίου [- -]
Ι ⟦Σ⟧· ἔδ[οξεν τῆι βουλῆι καὶ τῶι δήμωι - - - - - - - - - - - -]
ς Εὐθυ[. . . . . . .16. . . . . εἶπεν· ἐπειδὴ ἐποιήθη ὁ] Stoichedon 40
πατὴρ [αὐτοῦ πολίτης ὑπὸ τοῦ δήμου καὶ . . . . 9 . . . . .]-
8 ἐρου Ἡρ[ακλεώτης διατελεῖ εὔνους ὢν καὶ νῦν καὶ ἐ]-
⟦ν⟧ τῶι ⟦π⟧ρ[όσθεν χρόνωι, κυρίαν τε εἶναι αὐτῶι τὴν πο]-
⟦λ⟧ιτεί⟦α⟧[ν ἣν ὁ δῆμος ἔδωκεν τῶι πατρὶ . . 4 . . ἐρωι ἐπὶ]
Λεωστ̣[ράτου ἄρχοντος κτλ.]

6. The construction with a passive aorist seems to be unattested; πεποίηται or ἐπεποίητο would be better (cf. Isocrates, *Euagoras* 54; Demosthenes *Against Stephanos* 2, 15, etc. Matthaiou.

129. Athens. Decree reaffirming a grant of citizenship?, ca. 320-296 B.C. Small fragment of a stele of 'Pentelic' marble broken on all sides and back, found in the Agora Excavations in 1938 (I5491). Ed.pr. M.B.Walbank, *FDAA* 57/58 no. 60 (ph.), who prints mainly in majuscules what is actually on the stone.

[- -]
[- - - - - - -] καὶ ΣΥ[- - - - - - - - - - - - - - - - - - -]
[- - - - - - -]ΩΠΟΣΜ[- - - - - - - - - - - - - - - - -]
[- - - - - - -]Ο⟦Σ⟧ΒΟΥΛ[- - - - - - - - - - - - - - - -]
4 [- - - - - - -]ΙΤΑΜΕΝ[- - - - - - - - - - - - - - - - - -]
[- - - - - - -]Ν εἶνα[ι -]
[- - - - - - - .]ΑΙΤΕ̣[- - - - - - - - - - - - - - - - - - - -]
[- - - - - - - . .]Ι̣[- -]
[- -]

In *Philathenaios: Studies M.J.Osborne* 59/60 no. 6, Walbank reprints the text from *FDAA*, maximum 6 letters preserved in any one line, and offers the following restored text of Stoich. 39, [which we print with misgivings.] The restorations are based upon *IG* II² 391, 333/2 B.C. 'but

since this fragment is dated by its letterforms much later. . . a very long gap, perhaps thirty years or more, must be envisaged. There are no other possible archon-names to choose among, closer in date to this decree. Thus, Antamenes, whose name I restore in line 4, might have been an earlier member of this family who was awarded citizenship in 331/0 or 330/29 B.C., perhaps a grandfather of the honorand.' [In *FDAA* no. 60, L. 4 is printed as [- - -]ITAMEN[- - -]. The first letter is a perfectly preserved iota clearly visible on the ph. In *Philathenaios* no. 6, this letter is printed as a dotted nu, with no explanation. Stroud].

[. . 5. . .] καὶ συ[μπρόεδροι· ἔδοξεν τῆι βουλῆι καὶ τῶι]
[δήμωι· Μελάν]ωπος Μ[ελανώπου ἐκ Κοίλης εἶπεν· ἐπε]-
[ιδὴ Βούλαρχ]ο⟦ς⟧ Βουλ[άρχου . . . . 18 . . . .]
[. . . . 9 . . . . . Ἀ]ν̣ταμέν[ης . . . . 21 . . . .]
[. . . . . 10 . . . . .]ν̣ εἶναι [Βουλάρχωι Βουλάρχου . . 5 . . .]
[κυρίαν τὴν πο]⟨λ⟩ιτε̣[ίαν ἣν ὁ δῆμος ἔδωκεν τῶι πάππ]-
[ωι αὐτοῦ ἐπὶ . .]Ι[- - - ἄρχοντος - - - - - - - - - - - - - -]

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130. Athens. Fragmentary decree, ca. 320-ca. 290 B.C. *SEG* LIII 98. To this same stele M.B.Walbank, *FDAA* 66-68 no. 63 (ph.), attributes a tiny, non-joining fragment of 'pale, gray, white-flecked Hymettian' marble found in the Agora Excavations in 1934 (I2266). He reedits the text, suggesting that it is a tribal decree of Antigonis (?) and differing from S.V.Tracy, the ed.pr. of *SEG* LIII 98, in readings and interpretation.

Traces of crowning moulding
a [- - - - - - - -]ΓΟ̣Ν[- - - - - - - - - - -]ΜΟΥΕΙ[. . .] *b*
[- - - - - - - - .]Ι̣[- - - - - - - - - - - .]ΘΕΙΣΥ̣[. . .]
[- . .]ΚΑΙ[. . .]
[- .]ΓΕΛ[. . . .]
[- .]Ε̣ΑΙ[. . .]
[- . .]Η̣Γ̣[. . . .]
[- -]

L. 1 [ἔδοξεν τῆι 'Αντι]γ̣ον[ίδι φυλῆι - - - - -]μου Ει̣[τεαῖος εἶπεν]? Walbank.

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131. Athens. Decree in honor of Spartokos III, King of Bosporos, 285/4 B.C. *IG* II^2 653. *SEG* LVI 7, 185,* 865 bis; LVII 33. *Syll.*[3] 370. *Staatsverträge* III 401. G.J.Oliver, *art.cit.* (our lemma no. 19) 195, briefly suggests that the three-man committee sent to Bosporos to invite the King to help the Athenian demos (LL. 42-48) would have inter alia requested financial help for the erection of the statue voted for him by the Athenians, since its cost is nowhere specified or regulated in the decree.

128. Athens. Decree reaffirming a grant of citizenship?, ca. 320-296 B.C. M.B.Walbank, *FDAA* 59/60 no. 62 (ph.), presents the ed.pr. of a small fragment of a stele of 'bluish, micaeceous Pentelic marble,' left side and back preserved, broken on all other sides, found in the Agora Excavations in 1937, I4968. In *Philathenaios: Studies M.J.Osborne* 60/61 no. 7, Walbank reprints the text and proposes restorations in LL. 5-11 requiring a stoichedon line of 40 letters based upon *IG* II² 391, 319/18 B.C. No more than 7 letters are preserved on the stone in any one line.

[- -]
κρατης [- -]
της Ἀρ⟦χιν⟧[- -]
ΕΑΙ Θεοδ[- Ο]-
ἰνοβίου [- -]
Ι ⟦Σ⟧ · ἔδ[οξεν τῆι βουλῆι καὶ τῶι δήμωι - - - - - - - - - - - -]
ς Εὐθυ[. . . . . . .16. . . . . εἶπεν· ἐπειδὴ ἐποιήθη ὁ] Stoichedon 40
πατὴρ [αὐτοῦ πολίτης ὑπὸ τοῦ δήμου καὶ . . . . 9 . . . . .]-
έρου Ἡρ[ακλεώτης διατελεῖ εὔνους ὢν καὶ νῦν καὶ ἐ]-
⟦ν⟧ τῶι ⟦π⟧ρ[όσθεν χρόνωι, κυρίαν τε εἶναι αὐτῶι τὴν πο]-
⟦λ⟧ιτεί⟦α⟧[ν ἣν ὁ δῆμος ἔδωκεν τῶι πατρὶ . . 4 . . έρωι ἐπὶ]
Λεωστ̣[ράτου ἄρχοντος κτλ.]

6. The construction with a passive aorist seems to be unattested; πεποίηται or ἐπεποίητο would be better (cf. Isocrates, *Euagoras* 54; Demosthenes *Against Stephanos* 2, 15, etc. Matthaiou.

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129. Athens. Decree reaffirming a grant of citizenship?, ca. 320-296 B.C. Small fragment of a stele of 'Pentelic' marble broken on all sides and back, found in the Agora Excavations in 1938 (I5491). Ed.pr. M.B.Walbank, *FDAA* 57/58 no. 60 (ph.), who prints mainly in majuscules what is actually on the stone.

[- -]
[- - - - - - -] καὶ ΣΥ[- - - - - - - - - - - - - - - - - -]
[- - - - - - -]ΩΠΟΣΜ[- - - - - - - - - - - - - - - - -]
[- - - - - - -]Ο⟦Σ⟧ΒΟΥΛ[- - - - - - - - - - - - - - - -]
[- - - - - - -]ΙΤΑΜΕΝ[- - - - - - - - - - - - - - - - -]
[- - - - - - -]Ν εἶνα[ι - - - - - - - - - - - - - - - - - -]
[- - - - - - - .]ΑΙΤΕ̣[- - - - - - - - - - - - - - - - - -]
[- - - - - - - . .]Ι̣[- -]
[- -]

In *Philathenaios: Studies M.J.Osborne* 59/60 no. 6, Walbank reprints the text from *FDAA*, maximum 6 letters preserved in any one line, and offers the following restored text of Stoich. 39, [which we print with misgivings.] The restorations are based upon *IG* II² 391, 333/2 B.C. 'but

since this fragment is dated by its letterforms much later. . . a very long gap, perhaps thirty years or more, must be envisaged. There are no other possible archon-names to choose among, closer in date to this decree. Thus, Antamenes, whose name I restore in line 4, might have been an earlier member of this family who was awarded citizenship in 331/0 or 330/29 B.C., perhaps a grandfather of the honorand.' [In *FDAA* no. 60, L. 4 is printed as [- - -]ITAMEN[- - -]. The first letter is a perfectly preserved iota clearly visible on the ph. In *Philathenaios* no. 6, this letter is printed as a dotted nu, with no explanation. Stroud].

[. . 5. . .] καὶ συ[μπρόεδροι· ἔδοξεν τῆι βουλῆι καὶ τῶι]
[δήμωι· Μελάν]ωπος Μ[ελανώπου ἐκ Κοίλης εἶπεν· ἐπε]-
[ιδὴ Βούλαρχ]ο⟦ς⟧ Βουλ[άρχου . . . . 18 . . . .]
[. . . . 9 . . . . . Ἀ]ν̣ταμέν[ης . . . . 21 . . . .]
[. . . . . 10 . . . . .]ν̣ εἶναι [Βουλάρχωι Βουλάρχου . . 5 . . .]
[κυρίαν τὴν πο]⟨λ⟩ιτε̣[ίαν ἣν ὁ δῆμος ἔδωκεν τῶι πάππ]-
[ωι αὐτοῦ ἐπὶ . .]I[- - - ἄρχοντος - - - - - - - - - - - - - - -]

130. Athens. Fragmentary decree, ca. 320-ca. 290 B.C. *SEG* LIII 98. To this same stele M.B.Walbank, *FDAA* 66-68 no. 63 (ph.), attributes a tiny, non-joining fragment of 'pale, gray, white-flecked Hymettian' marble found in the Agora Excavations in 1934 (I2266). He reedits the text, suggesting that it is a tribal decree of Antigonis (?) and differing from S.V.Tracy, the ed.pr. of *SEG* LIII 98, in readings and interpretation.

Traces of crowning moulding

a [- - - - - - - -]ΓΟΝ[- - - - - - - - - - -]ΜΟΥΕΙ̣[. . .] *b*
[- - - - - - - - .]Ι̣[- - - - - - - - - - - - .]Θ̣ΕΙΣΥ[. . .]
[- . .]ΚΑΙ[. . .]
[- .]ΓΕΛ[. . . .]
[- .]Ε̣ΑΙ[. . .]
[- . .]Η̣Γ̣[. . . .]
[- -]

L. 1 [ἔδοξεν τῆι Ἀντι]γον[ίδι φυλῆι - - - - -]μου Ει̣[τεαῖος εἶπεν]? Walbank.

131. Athens. Decree in honor of Spartokos III, King of Bosporos, 285/4 B.C. *IG* II² 653. *SEG* LVI 7, 185,* 865 bis; LVII 33. *Syll.*³ 370. *Staatsverträge* III 401. G.J.Oliver, *art.cit.* (our lemma no. 19) 195, briefly suggests that the three-man committee sent to Bosporos to invite the King to help the Athenian demos (LL. 42-48) would have inter alia requested financial help for the erection of the statue voted for him by the Athenians, since its cost is nowhere specified or regulated in the decree.

K.Rigsby, *ZPE* 161 (2007) 133/134, raises difficulties about the meaning of the verb [διέθε]το, restored in L. 17, and collects parallels from a variety of inscribed texts, including *IG* II² 111, L.57, to justify a restoration introducing a commitment to future action, [συνέθε]το.

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132. Athens. Decree in honor of sitonai, 275/4 B.C. *SEG* LIII 120. Walbank, *FDAA* 65 no. 67 (ph. of I1904), reprints the text with no changes.

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133. Athens. Decree, ca. 300 or 260 B.C. *SEG* LIII 125. Walbank, *FDAA* 40/41 no. 39 (ph.), republishes this fragment, adding different readings in LL. 1 and 3, and assigning it to Tracy's Cutter of *IG* II² 495 of the earlier of the two above dates. L. 2: Τιμανδρ[ίδης] or Τιμανδρ[ίδου]?; L. 3, ἔ̣δοξεν τ[ῆι βουλῆι καὶ τῶι δήμωι]?

[- -]
[- - - - - - - - - - - -]Η[- - - - - - - - - - - - - -]
[- - - - - - - - - - - - .] Τιμανδρ[- - - - - - - - - -]
[- - - - - - - - - - - - .] ἔ̣δοξεν Τ̣[- - - - - - - - - -]
[- -]

---

134. Athens. Beginning of a decree, 253/2 or 243/2 B.C.? Fragment of 'Hymettian' marble from the top right corner of a pedimental stele with the peak akroterion and a large part of the tympanon preserved; horizontal moulding above preserved text; broken at left and bottom; back preserved; found in the Agora Excavations in 1937 (I4948). Ed.pr. Walbank, *FDAA* 66-68 n. 69 (ph.), who cites *IG* II² 775 for the restorations and *SEG* XXXIX 131; XLIX 8 for the chronology. Inscribed surface poorly preserved and traces of letters very dim.

[Θ ε] ο [ί]
[ἐπὶ Λυσιάδου ἄρχον]τ[ος] ἐπὶ [τῆς Οἰ]νεί̣δ[ος - - - -] Non-stoich. ca. 35-37
[πρυτανείας ἧι Ἀρισ]τόμα[χ]ο̣ς [Ἀ]ρ̣ι̣[στο - - - - - -]
[- - - - - - - - - - - - - - - -] ἐγρ(α)μ̣[μάτευεν - - - - - - - -]
[- - - - - - - - - - - - - - - - - ἐν]ά[τ]ει τῆ[ς πρυτανείας· ἐκ]-
[κλησία κυρία· τῶν π]ροέδρω[ν ἐπεψήφιζεν - - - - - -]
[- - - - - - - - - - - - - - - Λ]αμπτρ[εὺς καὶ συμπρό]-
[εδροι· ἔδοξεν τεῖ βουλεῖ] κ̣αὶ [τῶι δήμωι - - - - - - - - -]
[- -]

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135. Athens. Decree in honor of the priestess Lysistrate, 233/2 – 230/29 B.C.? *IG* II² 776. *SEG* LIII 137.* Citing the authority of M.J.Osborne for placing the eponymous archon Ἀλκιβιάδης in the above time span, P.Paschidis, *Between City and King* 522, notes that the

royal couple can no longer be identified as Antigonos Gonatas and Phila; instead they should be Demetrios II and Phthia in which case LL. 9/10 should be read as: [καὶ τοῦ βασιλέως Δημητρίου κ]αὶ τῆς βασιλίσ<σ>ης | [Φθίας καὶ τῶν ἐγγόνων αὐτῶν]. [But see our lemma no. 13, where we report Osborne's placement of the archon Alkibiades to the year 237/6 B.C.; this date will still be compatible with Paschidis' proposed restoration. Papazarkadas].

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136. Athens. Decree reaffirming a grant of citizenship?, ca. 255-225 B.C.? Fragment of a stele of 'blue-gray, white-flecked Hymettian marble,' left side preserved, broken on all other sides, found in the Agora Excavations in 1939, I5752. Ed.pr. M.B.Walbank, *FDAA* 76/77 no. 80 (ph.), who suggests perhaps [πολι]τ̣εί̣α[ν] in L. 1 and likens the hand to Tracy's Cutter of *IG* II² 788, active between ca. 255/4 and 235/4 B.C. In *Philathenaios: Studies Michael J. Osborne* 61 no. 8, Walbank reprints the text and suggests that remains of the honorand's name appear in L. 7 as part of his restoration [κυρίας εἶναι] Υ̣α̣θ̣η̣ν̣[- - - τὰς τιμὰς- - - δεδομένας].

[- -]
[.]Τ̣ΕΙ̣Α[- -]
[.]Ο̣Υ̣ΣΚΑ[. . .]ΕΕ[- ὅπως ἐφά]-
μ̣ιλλον εἶ πᾶσιν [τοῖς φ]ι̣λο[τιμουμένοις - - - - - - - - - - - - - - - - - - -]
Ρ̣ΕΙΝ· ἀγαθεῖ τύχει· δεδόχθα[ι τεῖ βουλεῖ τοὺς λάχοντας προέδρους]
[εἰ]ς̣ τὴ[ν ἐ]πιοῦσαν ἐκκλησί̣α[ν χρηματίσαι περὶ - - - - - - - γνώμην]
δ̣ὲ̣ ξ[υμβάλλ]εσθαι τῆς [βου]λ̣ῆς [εἰς τὸν δῆμον ὅτι δοκεῖ τεῖ βουλεῖ]
[- - - -ca. 10-11- - - -]Υ̣Α̣Θ̣Η̣Ν̣[- -]
[- -]

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137. Athens. Decree concerning the Kydonians, ca. 224-201 B.C. *SEG* LII 111; LIII 140; LVI 196. N.Papazarkadas, P.Thonemann, *Hesperia* 77 (2008) 73-87 (ph.), present a new text, translation, detailed commentary, and 'Athens and Kydonia: A Short History,' based upon examination of the stone by Papazarkadas. They propose the above date and tentatively suggest archon Herakleitos (212/1 B.C. ordinary year), secretary from tribe XIII, Boedromion (III) ultimo=Prytany IV (Demetrias) 4 or 5. On 82-85 detailed discussion of this 'earliest firm attestation of mutually accepted *syngeneia* between Athens and a non-Ionian city,' which the authors see as based on shared mythological parentage, perhaps via Apollo's sons Ἴων and Κύδων, and not necessarily historical events.

[ἐπὶ - - - - -ca. 11- - - - -ἄ]ρ̣χοντος ἐπ[ὶ τ]ῆ̣ς Δη[μη]- non-stoich. ca. 32-35
[τριάδος - - - -ca. 8- - - -] πρυταν[ε]ίας ἔ̣ι Νικάνω[ρ]
[Μ.³..ν - - - - -ca. 10- - - -]ς ἐγραμ̣μ̣άτ̣ευεν· δήμ[ου]
[ψηφίσματα· Βοηδρ]ομιῶνος [ἕνη]ι κ[αὶ] νέα[ι],
[- - -ca. 8- - - τῆς πρυτ]ανείας· ἐ̣κ[κλη]σ[ί]α ἐν [τῶι]
[θεάτρωι· τῶν προέδ]ρων ἐπεψ[ήφιζ]εν Κλε[. .]

[- - - - - ca. 12 - - - - Φα]ληρεὺ[ς] κα[ὶ σ]υ[μ]πρόεδρο[ι]·
[vacat ἔδοξεν τ]ῶι δήμωι· vacat
[- - - - - - ca. 15 - - - - - - -]ν ε[ἶ]πεν· ἐ[π]ειδὴ Κυδωνιᾶ-
[ται φίλοι ὄντες καὶ σ]υγγενε[ῖς] τοῦ δήμου
[τοῦ Ἀθηναίων ?ἐπεστά]λκασιν [τ]ῆι βουλῆι κα[ὶ]
[τῶι δήμωι περὶ τῶν πε]πραγμέν[ω]ν πρὸς ἀλλή-
[λους εὐεργεσιῶν κ]αὶ περὶ τ[ῶν] πρὸς τοὺς θ[ε]-
[οὺς τιμῶν ?τὰ ἐψηφισ]μένα καὶ παρακαλοῦσι[ν]
[συντηρεῖν τὴν φιλί]αν καὶ οἰκειότητα ὅπω[ς]
[- - - - - - - - - - - ca. 25 - - - - - - - - - - - -] ταῖς πόλε-
[σι - - - - - - - - - - ca. 22 - - - - - - - - - - - -]ν καὶ οἱ παῖ-
[δες αὐτοῦ - - - - - ca. 9 - - - - δ]ιελέ[χθ]ησαν περὶ
[- - - - - - ca. 12 - - - - - ἀγαθῆι] τύχηι· [δ]εδόχθαι τῶ[ι]
[δήμωι· ἀποκρίνασθαι τῆι] πόλε[ι τ]ῆι Κυδωνι-
[ατῶν ὅτι μεμνημένος] ὁ δῆμος ὁ Ἀ[θηναίων]
[τῆς συγγενείας τῆς προ]ϋπα[ρ]χ[ούσης - - - - -]
- -

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138. Athens. Citizenship decree, ca. 200 B.C. *SEG* XVI 73; LII 112.* *Agora* XVI 239. Small fragment of 'Hymettian' marble, broken on all sides; found in the Agora Excavations in the winter of 1956/7 (I6759). Ed.pr. Walbank, *FDAA* 78/79 no. 82 (ph.), who attributes it as a non-joining fragment to the above decree forming parts of LL. 12-14. The new text is underlined.

καὶ στ[ῆσαι]
πρὸς τῶι Ἐλευσινίωι· [εἰς δ]ὲ τὴν ἀν[αγραφὴν καὶ τὴν ἀνάθεσιν τῆς στήλης]
[μ]ερίσαι τὸ γενόμενον [ἀν]άλωμα τὸ[ν ταμίαν τῶν στρατιωτικῶν *vacat*]
wreath [wreath?]

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139. Athens. Decree, 3rd/2nd cent. B.C. Fragment of a stele of 'reddish-gray Hymettian' marble found in 1938 in the Agora Excavations (I5171), part of a pediment preserved at the top; broken on all other sides; back preserved. Ed. pr. Walbank, *FDAA* 82-84 no. 87 (ph.), who estimates the length of line ('Non-stoich. ca.56-60?') on the basis of the dimensions of the pediment, speculates about the identity of the cutter, and opts for 224/3 B.C. or 211/10 B.C. on the basis of the secretary cycle.

[ἐπὶ - - - - - - - - - - ἄρχοντος, ἐπὶ] τῆς Οἰνεΐδ[ος - - - - - - - - - - - πρυτανείας, ἧι]
[- - - - - - - - - - - - - - - - ἐγ Μυρρ]ινούττης ἐ[γραμμάτευεν, - - - - - - - - - - - - - -]
[- μ]ιᾶι καὶ εἰκο[στεῖ τῆς πρυτανείας· ἐκκλ]-
[ησία κυρία ἐν τῶι θεάτρωι· τῶν π]ροέδρων ἐπε[ψήφιζεν - - - - - - - - - - - - - -]

[- - - - - - - - - - - - - - καὶ συμπ]ρόεδροι vv ἔδ[οξεν τεῖ βουλεῖ καὶ τῶι δήμωι - -]
[- - - - - - - - - - - - - - - - - - - -]ΛΙΕΥΣ εἶπε[ν -]
[- - - - - - - - - - - - - -]βουλ⟦εῖ⟧ vvv τοὺ[ς <προέδρους τοὺς> λάχοντας προεδρεύ]-
8 [ειν εἰς τὴν ἐπιοῦσαν ἐκκλησίαν] προσαγαγεῖν Π[- -]
[- -] οἱ θεοὶ προσέτα[ξαν - - - - - - - - - - - - - - - - -]
[- -] ΛΥΡΙΚΑ[. .]ΕΙΚΟ[- - - - - - - - - - - - - - - - - -]
[- τ]ῆι σωτηρίαι τῆς π[όλεως? - - - - - - - - - - - - - -]
12 [- Ἁ]λαιεὺς εἶπεν· κατ[- - - - - - - - - - - - - - - - - - -]
[- -]ι καὶ τ'ἄλλα καὶ ΣΚΕ[- - - - - - - - - - - - - - - - -]
[- -]ΙΛΗΦΕΙ[. . . .]ΚΙΣΑΝ[- - - - - - - - - - - - - - - - -]
[- -] δοκεῖ τεῖ βουλεῖ v ΕΠ[- - - - - - - - - - - - - - - - -]
16 [- -] σωτ[ῆρ]ος Ε[Ι]ΣΕ[- - - - - - - - - - - - - - - - - - -]
[- -]ΙΑΣ[- -]
[- -]

140. Athens. Decree reaffirming a grant of citizenship (?), ca. 229-190 B.C. In *FDAA* 85/86 no. 90 (ph.), M.B.Walbank publishes a fragment of a stele of 'pale gray Hymettian marble,' left side preserved, broken on all other sides and back, found in the Agora Excavations in 1947, I 6065. His restorations are based upon *Agora* XVI 224, LL. 25-27 and 239 LL. 7-10. Tracy, *ALC* 55-60, attributes this inscription to his Cutter of *IG* II² 912, between ca. 229/8 and 190 B.C. In *Philathenaios: Studies Michael J. Osborne* 61/62 no. 9, Walbank reprints his restored text and observes that in the last four preserved lines of the decree a second honorand or group of honorands is praised.

[- -]
[- - - - - - ca. 15-17 - - - - - - -]ΕΛ[- -]
[- - - - - - ca. 15-17 - - - - - - -]ΔΩΡ[- -]
[- - - - - ca. 13-15 - - - - -]ΟΥΕΠΙ[- -]
4 ΤΩΙ[- - - ca. 10-12 - - -] ὅπως δ['ἂν οὖν καὶ ὁ δῆμος ἐμ παντὶ καιρῶι φαίνηται μεμνη]-
μένος [τῶν] ἐκ[τενῶς τ]ὰς [χρείας αὐτῶι παρεσχημένων, εἶναι αὐτοῖς παρὰ τοῦ δή]-
μου πολ[ιτε]ί[α]ν καὶ [εἶναι αὐτοῖς δοκιμασθεῖσι γράψασθαι φυλῆς καὶ δήμου καὶ]
φρατρίας ἧς [ἂ]ν [βούλ]ητ[αι ἕκαστος· ἀναγράψαι δὲ τόδε τὸ ψήφισμα τὸν γραμμα]-
8 τέα τὸν κατὰ π[ρυτανείαν εἰς στήλην λιθίνην καὶ στῆσαι ἐν ἀκροπόλει· εἰ]-
ς δὲ τὴν ἀναγ[ραφὴν τῆς στήλης μερίσαι τὸν ταμίαν τῶν στρατιωτικῶν - - ἐ]-
παινέσαι [- -]
ΕΠΙΜΕΛ[- -]
12 ΤΑΙ ΔΙΕ[- -]
ΣΙΑ[- -]
[- -]

141. Athens. Decree of a Cretan city, early 2nd cent. B.C. *IG* II[2] 1130. *IC* II.XXX.3. *SEG* XLI 56; XLIV 1736; XLVI 1203; LI 1129; LIII 140. N.Papazarkadas, P.Thonemann, *art.cit.* (our lemma no. 137) 83, propose to read τᾶς πόλιος πορτ[ὶ] τὰν πόλιν οἰκει|[ιότατα] in LL. 4/5. On dialectal grounds, they suggest that the unknown city of this decree was located in Central Crete, questioning the association with the Oreia in Western Crete that is often accepted (cf. *SEG* LI 1129) on the basis of the restoration ἐν τᾶι Ὀρεί|[αι] (LL. 13/14).

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142. Athens. Fragment of a decree, 175/4 or 169/8 B.C.? In *FDAA* 86/87 no. 91 (ph.), Walbank publishes the ed.pr. of a fragment of 'pale gray, white-flecked Hymettian' marble forming the upper left corner of a pedimental stele, left akroterion and about half of the tympanon preserved, broken on all other sides [condition of back not reported]; L. 1 inscribed on the taenia; found in 1950 in the Agora Excavations (I6306). Inconclusive, detailed analysis of the style of the 13 surviving letters. Walbank states, without further discussion, 'Line 2: The archon is either Sonikos (of 175/4 B.C.) or Eunikos (of 169/8 B.C.)'

[Θ] ε [ο ί]
[ἐπὶ . . . .]κ̣ου ἄρχοντ[ος, ἐπὶ τῆς - - - - - -ca. 16- - - - - -] Non-stoich. ca. 40-41?
[- - -ca. 12- - - - - - -]ε̣ι̣υ̣[- - - - - - - - -ca. 26- - - - - - - - - -]
[- -]

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143. Athens. Decree reaffirming a grant of citizenship (?), ca. before 150 B.C.? Proposing the above date, M.B.Walbank, *FDAA* 91/92 no. 98 (ph.), publishes the ed.pr. of a fragment of a stele of 'gray Hymettian marble,' broken on all sides and probably the back, which may have been reworked, found in the Agora Excavations in 1956, I6752. In L. 5 he restores [τῶ]ν δὲ αὐτ̣[ονόμων ἐθνῶν]; L. 6 [κ]αὶ εἰρ[ήνης γενομένης]? Walbank reprints this text in *Philathenaios: Studies Michael J. Osborne* 62/63 no. 10, suggesting in L. 2 the restoration [κ]αὶ πολιτε[ίαν λαβὼν κατὰ τὸ ψήφισμα ὃ- - -εἶπεν]. Since L. 3 appears to indicate a grant of ἀτέλεια, a privilege which is never associated with citizenship, Walbank speculates, 'perhaps the mason has made a mistake, and inscribed an *epsilon* instead of a *rho* in line 3; if so, we might restore [προ]εδ<ρ>ίαν here. [Where the ed. here prints a dotted delta, the ph. shows clearly a completely preserved lambda in the second space, distinct from the delta in L. 5. Stroud]. In L. 4 Walbank favors [προ]γόνοις over [ἐκ]γόνοις.

[- -]
[- - - - . . . .]ΤΟΤΕΙ̣[- -]
[- - - - . .]ΑΙΠΟΛΙΤΕ[- -]
[- - - - .]ΕΛΕΙΑΝΚ[- -]
4 [- - - -]ΓΟΝΟΙΣΕΙΣ[- -]
[- - - -]Ν δὲ ΑΥΤ̣[- -]
[- - - - .]ΑΙΕΙΡ[- -]

[- - - - - . . .]Ṭ[- -]
[- -]

144. Athens. Decree in honor of Miltiades, 151/0 B.C. *IG* II² 958. *SEG* XL 169, 1640; XLIV 122; 259; XLVI 137; XLIX 120/121. C.Lasagni, *ASAtene* 86 (2008) 57-67, probes the enigmatic στοὰ τοῦ Ῥωμαίου (L. 29), only attested in this text. She puts forward the novel idea that this is the genitive of a neuter τὸ Ῥωμαῖον that attests to the existence of a cult of Roma in Athens, drawing attention to the Ῥωμαῖα of *IG* II² 1938, which has traditionally, but erroneously according to Lasagni, been considered a Delian festival, and to the ἱερεὺς Ῥώμης of *SEG* XXXII 218 (*IG* II² 2336+). She places the shrine of Roma in the vicinity of the gymnasia of Ptolemaios and Diogenes and the shrine of Theseus, the area E of the Roman Agora that was associated with the grand Hellenistic benefactors and the ephebate.

145. Athens. Decree concerning religious matters, ca. 150 B.C.? Fragment of a stele of 'Hymettian' marble, left side preserved, broken on all other sides. Found by the Greek Archaeological Service in 1989 at 4 Epimenides Street in Plaka; now in the store of the 1st Ephorate at 20 Thrasyllos Street, inv.no. ΠΛ 211. Ed.pr. G.E.Malouchou, *Μικρὸς Ἱερομνήμων* 103-115 (ph.), who notes that the finding place is near the sanctuary of Ἄγλαυρος, where this stele was probably originally located. She finds reference in the opening lines to the clothing of a cult statue, probably that of Aglauros. There was a statue of Hestia in the nearby Prytaneion, Pausanias 1.18.2-3, and it is also possible that this goddess was the patroness of the genos of the Euenoridai, about which apparently nothing else is known. Malouchou infers from its connection with the Aglaureion that it might have been a venerable genos. The category of this decree remains uncertain, though ed.pr. seems inclined to think that it may be an enactment of the genos and possibly not honorific. The cutter is probably Tracy's 'Cutter of Agora I 6006', 169/8-135/4 B.C.

[- -] non-stoich.
δῦναι καὶ ἀμφιέσα[ι?- -]
τῶι Ἀγλαυρείωι ΑΠΟΔ[- - - - - - - - - - - - - - - - - - - -τὸ γένος?]
τὸ Εὐηνοριδῶν ΚΑΤΕ.[- τοῦ ἱ]-
ερέως θυσίας ἀφορο[- -]
[ὑ]πέρ τε τῆς βουλῆς [καὶ τοῦ δήμου (τοῦ Ἀθηναίων?) καὶ τῶν ἐν]
τεῖ χώραι καρπῶν τ[- ἐν τῶι Μαιμα]-
κτηριῶνι τεῖ τετ[ράδι -]
τεῖ Ἑστίαι καὶ τε[ῖ - - - - - - - - - - - - - - - - - - ἐν τῶι - - - - - - - - - -]
[τ]εῖ ἕκτει ἱσ[ταμένου -]
ει συντ[ελ -]
ἀρχ[- -]
[.].[- -]

On 114 ed.pr. notes suggestions from S.C.Humphreys that the eponymous of the genos was some unknown hero and from R.S.Stroud that he is to be identified with Εὐήνωρ in Plato, *Kritias* 113 c-d.

S.D.Lambert, *ZPE* 167 (2008) 22-26, favoring the view that this is a state decree and probably not an enactment of a genos, suggests that the vestments mentioned in LL. 1/2 are those of Athena, not Aglauros, who appears here as a priestess of Athena. Following Stroud, he identifies the eponymous of the new genos as Euenor in Plato's *Kritias*, the mythical autochthonous Ur-hero of Atlantis, husband of Leukippe and father of Kleito. Euenor on the acropolis of Atlantis is interpreted as the counterpart of Kekrops, father of Aglauros, on the Athenian Acropolis and a close connection is drawn between the Attic gene and the Athenian autochthony myth.

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146. Athens. Decrees in the archonship of Agathokles, 106/5 B.C. C.Eilers, *ZPE* 166 (2008) 211-217, reexamines the decree recorded by Josephus, *AJ* 14.150 (erroneously thought by the author of *Antiquitates Judaicae* to date to 47 B.C.), by comparing it to the contemporary *IG* II² 1011 on the basis of which he provides an emended version of the Josephan decree. Eilers' analysis exonerates Josephus of forgery or dishonesty but finds him guilty of incompetence. The decree, in honor of Hyrcanus (Ὑρκανός) I, rather than Hyrcanus II as per Josephus, is genuine: it was delivered at some point to Pergamon, the copy of which was ultimately the source of the information provided in *AJ*.

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147. [Athens] Kyrene. Honorific decree of the Athenians for Philoxenos, son of Philiskos of Kyrene, reign of Augustus. *SEG* XXXVIII 1889. For this decree, see our lemma no. 1837.

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148. Athens. Honorific decree, 1st cent. A.D. Fragment of a white marble base consisting of two joined pieces, EM 5974 (previously in the Acropolis Museum, inv. no. 2496) and EM 4711. Ed.pr. S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 476-478 no. 1 (ph.), who on the basis of L. 7 accept 27 B.C. as the indisputable terminus post quem. They also compare the cursus of the honorand, a priest of Zeus Eleutherios and Homonoia (LL. 4/5) and holder of other offices as well (LL. 5-8), to those of the honorands of *IG* II² 1990 and *Agora* XVI 322 and 324.

[Ἀγαθῇ τύχῃ τῆς βουλῆς καὶ τοῦ δήμου τοῦ]
[Ἀθην]αίων· ἐ[πὶ τοῦ δεῖνος ἄρχοντος - - - - - - - - - - - - - - - ῶνος]
[- - - -]τῃ ἱσταμ[ένου, ἐπὶ τῆς - - - πρυτανείας ᾗ ἐγραμμάτευεν - - -]
[- - - -]τ̣ου Πειρα[ιεύς, ὁ ἱερεὺς Ἐλευθερίου Δι]-
ὸς καὶ Ὁμονοίας τῶν Ἑλλήνων καὶ - - - - - - - - -]
[τ]ο̣ῦ̣ δήμου [καὶ -]

[- -]Σεβασ[τ -]
[κ]αὶ ἄρχω̣[ν -]
Ι̣ΜΕ[- -]
Α̣ΝΗΣ[- -]
Ε̣ΝΑΛ[- -]
..Α̣ΝΤΙΧ[- -]
..ξαν Γ[- -]
-ς ἀνέ[γραψ.ν -]
νον δ[- -]
λους [- -]
[π]ερι̣[- -]

We reproduce verbatim the text of edd.pr., who however attribute the demotic of L. 4 to the secretary of the prytany, whose name, they contend, would have been followed by that of the proposer. Thus, we should assume much more space between Πειρα[ιεύς] and the supplement [ὁ ἱερεύς], Papazarkadas. || 13. The dotted letter could also be an epsilon, edd.pr. || 17. Alternatively ΣΗ or ΤΡΙ, edd.pr.

149. Athens. Hadrian's law on olive-oil, 124/5 A.D. *IG* II² 1100. *SEG* LI 98;* LII 139; LIV 1830; LV 1, 473; LVI 20; LVII 2194. Oliver, *Greek Constitutions* no. 92. After reprinting the text of this law and an English translation, K.Harter-Uibopuu, in R.Alston, O.M.van Nijf (edd.), *Feeding the Ancient Greek City* (Leuven & Paris 2008) 127-141, conveniently provides a detailed analysis that focuses on the financial and, in particular, judicial aspects of this document. The author sees revival of Classical legal traditions. Yet restictions on the autonomy of Athens as civitas libera are evident in the right to appeal to the Emperor himself or the proconsul granted to the plaintiffs.

150. Athens. Letters of Marcus Aurelius to the Athenians, 174/5 A.D. *SEG* XXIX 127; XLVII 164.* K.Harter-Uibopuu, *ZRG* 125 (2008) 214-250, examines the processes for legal appeals to the emperor in Fragment E of this text (EM 13366). In particular, she evaluates these appeals in the context of internal political conflicts in 2nd-cent. A.D. Athens, highlighting the role of Herodes Atticus. In addition to some literary material, the following epigraphic texts are cited: career of Βαλέριος Μαμερτεῖνος: *IG* II² 1773 (*Agora* XV 369), 1774 (*Agora* XV 371), 1775, 2116; *SEG* XXXII 189; *Agora* XV 375; career of Σέντιος Ἄτταλος: *IG* II² 1791; *Agora* XV 406; career of Κλαύδιος Χρύσιππος: *IG* II² 1368; *SEG* XIX 172. Δοκιμασία: *IG* II² 1055, 1361, 1368/1369; *SEG* XXX 61; courts presided over by a basileus: *SEG* XXI 494; XXII 114; regulations set by the emperor (Hadrian) for the conditions in which appeal to him was possible: *IG* V.1.21; a newly elected ἱεροκῆρυξ P. Herennios Eudemos: *IG* II² 1788; career of Αἴλιος Πραξαγόρας: *IG* II² 2067, 2342, 3614/3615; career of Τι. Κλαύδιος Δημόστρατος: *IG* II² 2342, *Agora* XV 358-360, 407; career of Publius Ailios Θεμίσων: *IG* II² 3623; *SEG* XXVIII 364; career of Αἴλιος Διονύσιος: *IG* II² 1782, 1788, 1794, 3688; previous holder of Ailios

Dionysios' office of δᾳδοῦχος: *IG* II^2 1781; the evolving jurisdiction of the Areopagus: *IG* II^2 1013, 1103, 1118; intervention of Claudius in matters of citizenship at Delphi: *FD* III.4.386; requirement that a candidate for citizenship prove his family free for three generations: *SEG* XXI 508, XXVI 126, XXX 87; career of Νόστιμος son of Dionysios: *IG* II^2 2052; *Agora* XV 359; career of Nostimos' brother Ζώσιμος: *IG* II^2 2067; *Agora* XV 373; curatores rei publicae: *IG* II^2 3610, 4215; *IGR* 3.174; cf. *I.Ephesos* 11.1.

151. Athens. Imperial letter, ca. 169-176 A.D.? *IG* III 62 (not in *IG* II^2). Oliver, *Greek Constitutions* no. 183. Three 'Pentelic' marble fragments of a letter probably issued by Marcus Aurelius. The first two fragments were already known, whereas EM 6055 was associated with them by S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 478/479 no. 2 (ph.), who offer the following new text:

[Αὐτοκράτωρ Καῖσα]ρ̣, θε̣ο̣[ῦ Ἀντωνίνου υἱός],
[θεοῦ Οὐήρου Παρθ]ικοῦ μεγί[στου ἀδελφός],
[θεοῦ Ἁδριανοῦ υἱ]ωνός, θεο[ῦ Τραϊανοῦ Παρ]-
[θικοῦ ἔκγονος, θε]ο̣ῦ̣ Ν̣[έρουα ἀπόγονος]
[Μᾶρκος Αὐρήλιος Ἀντωνῖνος Σεβαστός, Γερ]-
[μανικὸς Σαρματικὸς ? ἀρχιερεὺς μέγιστος],
[δημαρχικῆς ἐξουσίας τὸ -, αὐτοκράτωρ τὸ -],
[ὕπατος τὸ -, πατὴρ πατρί]δ̣ος, τῆι ἐξ Ἀ[ρεί]-
ου Πάγου β[ουλῆι καὶ τῆι βουλῆι] τῶν Φ καὶ τῶι
δήμωι τῶι Ἀθην[αίων] vacat χαίρειν·
ἐπιδημήσας π̣[- - - - - - - - - - - - - -]ε̣ι καὶ δ̣ω̣-
[ρ]ε̣ῶ̣[ν? -]

11. π[άλαι] or π[οτὲ ἐν τῆι ὑμετέραι πόλ]ε̣ι, exempli gratia, edd.pr.

152. Athens. Imperial letter, Roman Imperial. Lower part of a marble stele, consisting of two fragments, now in the Epigraphical Museum, inv. nos. EM 5896 (previously in the Acropolis Museum, inv. no. 2213) and EM 5909 (once in the Acropolis Museum, inv. no. 2235). Edd.pr. S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 479/480 no. 3 (ph.), do not venture a specific chronology but simply note that the singular verb excludes any period of joint rule by two or three emperors.

- -
Κ̣ο̣ι̣[- - -]ο̣ς [- - - - - - - ?ἐπέσ]-
vacat ταλκα ὑμ̣[ῖν vacat?]
vacat

153. Athens. Decree honoring the taxiarchoi, 275/4 B.C. *SEG* XV 101. *Agora* XVI 185. In *FDAA* 66 no. 68 (ph.), M.B.Walbank publishes a small non-joining fragment from the bottom of this stele containing parts of LL. 17-30. It was found in the Agora Excavations in 1936 (I3688) underlined below. It shows that the restoration proposed in *Agora* XVI for the place of erection is 'insufficient for the words ἐν στήλει, unless a letter such as iota was cut inter-stoichos' in L. 28.

[ἀν]-
αγρά[ψαι δὲ τόδε τὸ ψ]ήφι[σμα τὸν γραμματέα τὸν κατὰ πρ]-
υ[τανείαν ἐν στήλει λ]ι<θ>ίνε[ι καὶ στῆσαι . . . . . 12 . . . . .] (44)
[. . . . εἰς δὲ τὴν ἀναγ]ραφὴν τ[ῆς στήλης δοῦναι τοὺς ἐπὶ]
[τεῖ διοικήσει τὸ γε]νόμενο[ν ἀνάλωμα vacat]
vacat

154. Rhamnous. Decree of isoteleis in honor of Apollodoros, 256/5 B.C.? *SEG* III 122; LI 117;* LII 12; LV 43; LVII 17. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 8. *ISE* 22. P.Paschidis in *Between City and King* 175/176, 514, 516/517, brings attention to LL. 7/8, and the supplement of A.P.Matthaiou, apud S.V.Tracy, in O.Palagia and S.V.Tracy (edd.), *The Macedonians in Athens 322-229 B.C.* (Oxford 2003) 56 note 6: [κ]ατασταθεὶς στρατηγὸς ὑπό τε τοῦ βασιλέως Ἀντιγόνου καὶ | [ὑπὸ τοῦ δήμου καὶ] | χειροτονηθεὶς ἐπὶ τὴν χώραν τὴν παραλίαν. This wording shows that 'this was ■ joint appointment of a general by the king and the people, followed by an election. . . [that specified] the precise area of *jurisdiction* of the general'. Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 16 may reflect a similar situation.

155. Athens. Inventories of the treasurers of Athena and the Other Gods, 403/2 or 402/1 B.C. *IG* II^2 1370-1372, 1384, 1503. *SEG* XXIII 81; XLIX 58;* LIII 39; LIV 1887. For the processional vessels (πομπεῖα) in these documents, fashioned from the proceeds of the sale of the confiscated property of The Thirty, see the contents, date, and form of Philochoros F181, as analyzed by C.W.Fornara & D.C.Yates, *GRBS* 47 (2007) 31-37.

156. Athens. Accounts of the treasurers of Athena, 334/3-331/0 B.C. *IG* II^2 1496. *SEG* LIV 219-221.* R.Parker, *Μικρὸς Ἱερομνήμων* 35-39, in the context of establishing the date of the festival of Ζεὺς Σωτήρ, probably attested for Skirophorion 30 in 382 B.C. (Lysias 26), notes that in these accounts for 334/3 B.C. this festival is the last in the annual list on *IG* II^2 1496 LL. 88/89, and the sale of its sacrificial skins (δέρματα), yielded 1050 drachmas. In 333/2 B.C. (1496 L. 118) the sale yielded 2613 drachmas and two further entries of festivals follow that of Zeus Soter on the stone. If the order of entries is calendric, the festival of Zeus Soter cannot have fallen on the last day of the year in 333/2 B.C. Parker is able to report that an unpublished join made by D.Peppas-Delmouzou among the fragments of this inscription in the Epigraphical

Museum in Athens proves that the two entries following that for Zeus Soter are the last in this year. He prints the following stoichedon text for these two celebrations as:

120 [ἐκ . . 5. . .ω]ν παρὰ βοώνου : H-
121 [ἐκ . . . . 8. . . .]ων παρ[ὰ ἱ]εροπο[ιῶν]

In L. 120 he restores [ἐξ Ἀνακίω]ν and after weighing several supplements, including the Brauronia, he prefers to leave 121 unrestored.

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157. Athens. Two shrine inventories (?), ca. 170-135 B.C. *SEG* XXVI 139; XL 295; XLV 183, 2337. J.Ma, *Tekmeria* 9 (2008) 7-16, reprints and revisits the texts of the two fragments of this document, traditionally thought to be a gymnasium inventory, puts forward new readings and interpretations, and eventually suggests that the two fragments may not belong together. The [τ]ραγήματα of fragment A, L. 2 should be dissociated from the Kouretes (L. 4); Chares of L. 6, [τύ]πιον Χάρητος, is the dedicant, not the sculptor. Fragment B, L. 23: [Φ]αλάκρου, instead of ed.pr.'s [φ]αλακροῦ; L. 24, perhaps [Πεντελε]ικός; L. 28, [λυχν]ίτης or, as per Matthaiou, [ἀκτ]ίτης; L. 38, [?χαλκ]οῦς ἀνδριάς; L. 51, [ἀκρό]λιθοι or [διά]λιθοι. Upon restoring [ἐν vel πρὸς τῷ Νυ]νφαίῳ in L. 27, Ma argues that fragment B concerns the Athenian Asklepieion with which the cult of the Nymphs had at least a spatial link, as seen, e.g., in *IG* II^2 4994. For these reasons, in L. 53 one could restore [ἁλύ]σιον, [καρχή]σιον, or [χρυ]σίον. L. 37, βαλβῖδι, either designates a 'low base' or may be the starting block of the race course speculated by A.Raubitschek, *Nikephoros* 5 (1992) 9. The ἐξέδραι of LL. 45, 50, are probably dining halls; cf. *IG* II^2 3174. On 14 note 26, Ma notes that if the reading ΠΤΟ in fragment A, L. 1 (tentatively suggested to him by R.van Bremen on the basis of a ph.) is correct, one is tempted to think of the gymnasium known as the Ptolemaion (cf. our lemma no. 179). Yet he is eventually inclined to accept that fragment A is an inventory of a shrine, perhaps even the Asklepieion, suggesting that one could restore some form of [ἐ]σχά[ρα] and λαμπ[άς] in LL. 13 and 14 respectively.

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158. Athens. Accounts of the poletai, 342/1-339/8 B.C. *IG* II^2 1582. *Agora* XIX P 26. *SEG* LVI 41;* LVII 202. L.Ficuciello, *op.cit.* (our lemma no. 38) 57, 117-119, collects the evidence for the sanctuary of Ἡρακλῆς Ἀλεξίκακος and reexamines the problem of the boundaries of the deme of Melite. She finds the location at the foot of the Hill of the Nymphs, proposed by Lalonde (*SEG* LVI 41) most probable.

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159. Peiraieus. Accounts of the naval commissioners, 342/1 B.C. *IG* II^2 1622. *SEG* XL 152, 153;* XLI 101; XLIV 70; XLVI 292; LII 170, 1921; LV 200; LVI 27. After autopsy of the stone and a detailed description of its physical properties, K.Simonsen in *Epigraphy and the Greek Historian* 68-78, leaves open the possibility that this stele was opisthographic, although

she was unable to detect any traces of inscription on the reverse. She examines the nature, motivation, and methods of repayment of debts of naval equipment owed by state officials, ταμίαι, νεωρίων ἐπιμεληταί, and τριήραρχοι, in the broader historical context of the rising power of Philip of Macedon, as manifested in e.g. the Peace of Philokrates, successive Athenian naval misadventures, and the διαψηφισμός of 346/5 B.C.

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160. Peiraieus. Accounts of the naval commissioners: decree authorizing a naval station in the Adriatic, 325/4 B.C. *IG* II^2 1629. *SEG* LV 261;* LVI 7. J.Ober, *Democracy and Knowledge* (see our lemma no. 88) 124-133, prints a translation of LL. 165-271, followed by a detailed analysis of the personnel (legislative, judicial, administrative, financial, and military), procedures, incentives and sanctions, accountability, motivation for the decree, mobilization, and other aspects of this document. Recognizing the complexity of this undertaking and the presumed need for 'a large number of experts,' he underlines the fact that in the boule and the ekklesia, which play a leading role in the decree, very few men could be regarded as professionals.

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161. Athens. Accounts of the Delian amphiktyones, 402/1 B.C. *SEG* XXXIX 170; XLVI 119; LIII 39; LV 1979. Although this document remains officially unpublished more than 40 years after its discovery, V.Chankowski, *op.cit.* (our lemma no. 790) 409 no. 8, proposes to read [Χῖοι] ἀπέδοσαν τõ ἀρχαίο Δ[ηλ]ίοις, instead of Lewis' [καὶ] ἀπέδοσαν etc. Detailed analysis of the text proper can be found at 175-179 (and passim), where Chankowski puts forward the above high chronology.

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162. Athens. List of magistrates, late 1st cent. B.C. – before 4 A.D. *IG* II^2 1734. After associating an unpublished fragment (Epigraphical Museum, inv. no. EM 5670, previously Acropolis Museum inv. no. 1716) with *IG* II^2 1734 (EM 3518), S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 481/482 no. 4 (ph.), produce a new composite text and a concise commentary, and argue that this list predates *IG* II^2 1723 [which probably dates to ca. 4-14 AD; cf. *SEG* LVI 210bis].

	Tribe
[βασιλεύ]ς	
[- - - - - - - Ἀ]χ̣αρνεύς	VII
[πολέμα]ρχος	
[- - - - - - - -]ωνος Φιλάδ[ης]	II
[θεσμοθέ]ται	
[- - - - - - - - - -]ολέωνος Κηφισιεύς	I
[- - - - - - - - - -]ρίου Κυδαθηναιεύς	III
[- - - - Ἀπολ?]λ̣ωνίου Σ[ουνι]ε̣ύ̣ς	XII
[- - - - - - - - - -]ου Χολλ[είδης]	IV
[- - - - - - - - - -]ρ̣> Σφ[ήττιος?]	VI

[- - - - - - - - - -]μένους [- - - - -]
12 [- - - - - - - - - -]γένους Β̣[- - - -]
[κῆρυ]ξ ἄ̣ρ̣χ̣[οντος]
- -

12. Given that there should have been only six thesmothetai, this individual must have been an αὐλητής, whose title had been inscribed to the right of the demotic of the thesmothetes in L. 11, Follet and Peppas-Delmousou. ‖ 13. vel. ἄ̣ρ̣χ̣[οντι], Follet and Peppas-Delmousou. [Is it possible that one thesmothetes died in office and was replaced and both names were recorded?, Stroud.]

163. Athens. List of magistrates, ca. mid 1st cent. A.D. Two joining fragments of 'Pentelic' marble, EM 5690 + 5811 (once in the Acropolis Museum, inv. nos. 1758 and 2014 respectively), comprising the right part of an architectural (?) block. Edd.pr. S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 483-485 no. 5 (ph.), observe that L. 4, in smaller cursive letters, is a later addition. They compare the inscription to *IG* II² 1723 and other similar texts from the reigns of Tiberius and Nero, hence the approximate date above, which they also advocate with other observations in their commentary.

- -
[- - - - - - - - - - - - - - - - -]ς Διονυ̣σίο̣υ̣
[- - - - - - - - - - - - - - - -Ἐπικ]ηφίσιος
[- - - - - - - - - - - - - - - - -]νεωτέρου
4 [- - - - - - - - - - - - - - - - -]ος αἰωνίου διαμονῆς
[- - - - - - - - - - - - - - - - κ]ηρυκεύοντος
[- - - - - - - - - - - - - - - - - -]Λ̣Α̣Ι̣. . . .ιδέως
[- - - - - - - - - - - - - - - - -Λ]αμπτρεύς
8 [- - - - - - - - - - - - - - - - 'Ελε]υ̣σείνιος
- -

1/2. Perhaps the name of the sixth thesmothetes was inscribed here: [Αἰσχίνη]ς Διονυσίου | ['Επικηφίσιος], pyloros in *IG* II² 2292 of 36/7 A.D., is a possibility, edd.pr. ‖. 4. [ὑπὲρ Καίσαρ]ος αἰωνίου διαμονῆς vel sim., edd.pr. ‖ 6. Perhaps [τῆς ἐξ Ἀρείου Πάγου βο]υ̣λῆ[ς], referring back to the keryx of L. 5, edd.pr.

164. Athens. List of prytaneis, Antonine period, ca. 137/8-156/7 A.D. Two adjoining 'Pentelic' marble fragments (inv.nos. EM 5609, erstwhile Acropolis Museum inv. no. 1470, and EM 2547), constituting a stele broken left and right. Edd.pr. S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 487-489 no. 7 (ph.), who suggest the date above after prosopographical analysis of the two officials of LL. 15/16:

Κ̣Ο̣Υ̣
Τ̣Η̣ΣΜΙ
vacat
Σ̣ΗΡΩΔ̣
4 ΤΡΟΔ̣
Κ̣Ρ̣Α̣ΤΩΝ

- - - - νδρίου
- - - του
8 - - - εύς
[- -Σκ?]ύμνου
- - - - - -ς

- - - - - ν
12 [- -Ἀφρο]δεισίου
[- - - - -]νίκης
[- - - - -]ῃ̣ς

vacat
[ἱεραύλης Ἑρμόδ]ωρος Καλλι̣[στράτου Βερενεικίδης]
16 [ἐπὶ Σκιάδος Πρ]ωτίων vacat
[ὑπογραμματε]ύ̣ς
vacat

Κῆρ[υξ βουλῆς καὶ δήμου]
Μι̣[- - - - - - - - - - - - - - - - -]
20 Ν[- - - - - - - - - - - - - - - - -]

ΤΟ̣[- - - - - - - - - - - - - - - -]
Λ̣[- - - - - - - - - - - - - - - - -]

γρ. βο̣[υλευτῶν]

Ον̣[- - - - - - - - - - - - - - - - - -]

---

3. Probably Ἡρώδ[ης], not necessarily Herodes Atticus, edd.pr. ‖ 5. Probably Κ̣ρ̣ά̣των, edd.pr.

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165. List of prytaneis, 136/7, 143/4, or 149/50 A.D. *IG* II² 1806a. *Agora* XV 426. *SEG* XXVIII 189. S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 489 note 27, briefly report that after autopsy of this inscription (EM 12683) they have come up with the improved readings Τρόφιμο[ς] (L. 10), and Ἑρμόδωρος (L. 11). On L. 8, they prefer to restore Κ[λ. Χρ]ύσιππος, for whom they refer to S.G.Byrne, *Roman Citizens of Athens* (Leuven 2003) 180 no. 255, Tiberius Claudius Χρύσιππος (of Phlya).

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166. Athens. Catalogue of prytaneis of the tribe Pandionis, after 170/1 A.D. *IG* II² 1777. *Agora* XV 385. *SEG* XXVIII 189. S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 491-494 no. 9 (ph.), offer a detailed description of this reused Classical stele with decoration in relief, and reprint the text offering a new reading of L. 11: [κῆ]ρ̣υξ β̣ουλ̣[ῆς καὶ δήμου - - -].

Syllabification suggests that the eponymous archon (LL. 2/3) could *not* have been of the deme Melite.

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167. Athens. Catalogue of prytaneis of the tribe Hippothontis, ca. 190/1 A.D. *IG* II² 1819 (*Agora* XV 458) + *IG* II² 1808 (*Agora* XV 395). *SEG* XXVIII 189. After joining the two fragments above (EM 10470 + EM 4667), S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 166) 494-500 no. 10 (ph.), offer a new composite text which contains improved readings and which is accompanied by a detailed prosopographical commentary.

['Επὶ ἄρχοντος ἱερέως ? Μηνο]γένους τ[οῦ Ɔ Κυ]ρ[τε]ίδου [- - -πρυ]τανείας οἱ πρυτάνεις [τῆ]ς

Ἱπποθων[τί]-
[δος φυλῆς τειμ]ήσα[ντες ἑ]αυτοὺς καὶ τοὺς ἀϊσείτους ἀνέγρα[ψ]αν vacat
['Επώνυμος - - - - - - Φι]λιστείδου Πειρ vacat

col. I

4 [- - - - - - - - - - - - - -]
[- - - - - - - - - - - - - -]
[- - - - - - - - - - - - - -]
[- - - - - - - - - - - - - -]
8 [- - - - - - - - - -Ἁμαξ]αν
[- - - - - - - - - - - -Ἀζ]ην
Κοί
[- - - - - - - - - - - - - -]ρ
[- - - - - - - - - - - - - -]
12 [- - - - - - - - - - - - - -]
[- - - - - - - - - - - - - -]
Ἀζην<ι>ε
[- - - - - - - - - - - - - -]

col. II

Λακρατείδης Ɔ Ἀζην
16 Ἀσκληπιάδης Λακρατείδου Ἀζην
Εἰσ[ίδ]ωρος Ɔ Ἀζην
Πείθων Κάρπου Πειρ
Φιλοκράτης Ἐλευσεινίου Πειρ
20 Εὐκαρπίδης Εἰσιδότου ἐκ

Ἰούνι Πίνδαρος Ἀζη
Γερυλλᾶνος Ἀλέξανδρος Πειρ
Πομπ Τρύφων Πειρ
24 Δομίτιος Πραινεστεῖνος

vacat

col. III (to the right of col. II)

Δομίτ Τρόφιμος Ἀζην
Ἐπίκτητος Εἰσιδώρου Ἀζην
Μίλων Εἰσιδώρου Πε[ι]ρ
28 Αἴλιος Ἐπίκτητος Πε[ιρ]
Σπένδων Ἑρμείου Ἀζην
Εὐπραξίδης Φιλείνου ἐκ Κοί
Χρύσιππος Ἀνθεσφ<όρ>ου Ἀζη
32 Ἐράτων Εὐμένους Ἀζην
Διονύσιος Πίστου Πειρ
Ἀφροδείσιος Ἡλιοδώρο[υ] Πειρ

col. IV

[Ξ]ύστος Σατύρου Πειρ
Ἀσιατικὸς Σα[τ]ύρου Πειρ
Ἄνν[ι]ος Εὔανδρος Πειρ
40 Φιλέρως Θεοφάνους ἐκ Κοί
Μένανδρος Μητροδώρου Πειρ
Πολύαινος (Σ)ειτοῦ Ἀζην
γρ. βουλευτῶν
44 Ἕλενος Ɔ Ἀζηνιεύς

Ζώπυρος Ἡρακλέωνος Πειρ vacat
Αἴλιος Δημοσθένης Πειρ
vacat

col. V
ἀΐσειτοι
Ἰούλ. Ἱεροφάντης

γρ. βουλ. κ. δήμ. Βασιλείδης [. . . .]νου
ἀντιγραφεὺς Ἡρακ̣λέω̣[ν - - - - - - - - -]
vacat

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168. Athens. Catalogue of prytaneis, 2nd/early 3rd cent. A.D. *IG* II² 2091/2092. *SEG* XXVI 198. After autopsy, S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 490/491 no. 8 (ph.) produce an improved text. Most importantly, in light of the new reading of L. 1, they reclassify the document, previously thought to be an ephebic catalogue, as a list of prytaneis. On prosopographical grounds related to the demotic of the deputy-secretary (LL. 6/7), they think that the document may date to 138/9-164/5 A.D.

- - - - - - - - - - - - - - - - - - - -
[- -κῆρ]υξ ? Εὐ[- - - - - - - - - -]
[γρ. β]ο̣υλῆς κ̣[αὶ δήμου - - - -]
[ἀντ]ι̣γρ̣αφεύ̣[ς - - - - - - - - - -]
γραμματε̣[ύς - - - - - - - - - - - -]
Εἰσίδοτο[ς? - - - - - - - - - - - -]
ὑ̣πογραμμα[τεύς - - - - - - - - - -]
Μ̣ελι̣τ̣[εύς vacat]
vacat

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169. Athens. List of aeisitoi or ephebes, 2nd half of the 2nd cent. – 3rd cent. A.D. Right part of a 'Pentelic' marble base or herm consisting of two fragments, EM 5729 + 5483, found near the shrine of Athena Ergane on the Acropolis. Ed.pr. K.Pittakys, *Ephemeris* 1856, no. 3087 (cf. G.E.Malouchou (ed.), *APMA* V. *Ἐφημερὶς Ἀρχαιολογική: Εὑρετήρια περιόδου πρώτης 1837-1860* (Athens 2010) 31 no. 200). The inscription, overlooked for almost 150 years, has now been examined and republished with full commentary by S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 500/501 no. 11 (ph.):

[- - -] Εὐφρόσυ-
[νος] Χ̣ολλείδης
[- ?Ζώ]σιμος Ἀθμο-

4 [vacat]νεύς ❦

3. [Ὀν]ήσιμος, or [Χρ]ήσιμος are also possible, Follet, Peppas-Delmousou.

170. Pallene. Catalogue of officials in the cult of Athena Pallenis, ca. 350 B.C. *SEG* XXXIV 157; XLVI 10; XLVII 27, 1568 app.crit. D.A.March, *Historia* 57 (2008) 134-141, focuses on the demotics of the ἄρχοντες and παράσιτοι in this inscription as evidence for the Kleisthenic allotment of demes to tribes and trittyes. He finds that with only two possible exceptions, the demes of members of the League of Ἀθηνᾶ Παλληνίς belong to tribes I, VII, and X, and occupy a distinct and contiguous geographical area, extending from the southeastern half of the Attic peninsula through the Mesogaia, clustering in the Hymettos-Pentelikon and Pentelikon-Parnes gaps. This geographic area corresponds to the inland trittyes of the Kleisthenic system. This same configuration of tribes (I, VII, and X) can be observed in three city demes of Agryle, Xypete, and Alopeke. 'Since it was Kleisthenes of Alopeke who composed the *trittyes*, the apparent coincidence of these three tribes must be more than that.' March maintains that Kleisthenes created at least three tribes that included city demes inhabited by or allied with the Ἀλκμαιωνίδαι, powerful coastal demes contiguous with the Alkmaionidai paralioi, and politically fragmented demes, which also furnished members of the League of Athena Pallenis. By breaking up traditional families with regional power bases he benefitted a family without strong regional ties but with strong personal ties. For an example of the latter, March examines the career of Konon of Anaphlystos; see our lemma no. 58. On the date and the prosopography see *SEG* XLVII 1568, app.crit.

171. Athens. Catalogue of cleruchs, early 4th cent. B.C. *IG* II^2 1952. *SEG* XLV 156;* XLVII 118; LI 147. In *Hephaestia 2000-2006* (our lemma no. 9) 280, E.Culasso Gastaldi reports that from her autopsy of the stone she reads the opening lines as [κληρο̃]χοι εἰς Ἡφ[αιστίαν] | [τοῖσδε ἀπε]δόθη κλῆρος ἐ[πὶ - - - ἄρχοντος]. She connects it to *IG* II^2 30 (our lemma no. 86) as part of the initiative to reorganize the Athenian cleruchy to Lemnos and return the island to the control of Athens after 387/6 B.C.

172. Athens. List of φίλοι, 1st cent. A.D. Fragment of a stone block, inv. no. EM 4421. Edd.pr. S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 486/487 no. 6 (ph.), identify four phases and they suggest that the names of phase B belong not to magistrates, since no patronymics are preserved, but to friendly ephebes, φίλοι:

Inscription a
ETI
ΣΦΕ

Inscription b
[- - -Ἡρ?]άκλειτος
[- - -]ει̣λος
[- - -]ιππος
[- - -κ]ράτης
[- - -? Ἐ]πίγονο⟦ς⟧
[- - - - -]δρο[ς]
[- - - - -]των

Inscription d
(running perpendicular to the other texts)
Εὔανδρος
traces of letters?

Inscription c (of the new crowning)
[- - -]τος

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173. Athens. Catalogue of victors in 'old-drama' competitions, 255/4 B.C. *SEG* XXVI 208. D.Summa, *REG* 121 (2008) 479-496 (ph.), reproduces, translates, and analyzes this text, dissociating it from the long list of didaskaliai, especially *IG* II^2 2323f, on epigraphical and contextual grounds. Adducing evidence from the 280s and 270s, e.g. *IG* II^2 657, Summa puts forward the theory that in 279/8 B.C., following the Greeks' defeat of the Galatians, Athens instituted a new contest (alluded to in the expression τῶι ἀγῶνι τῶι καινῶι of *SEG* XXVII 60), the παλαιαί, within the framework of the Great Dionysia. The same year, Summa continues, saw the publication of the lists of didaskaliai and theater victors, *IG* II^2 2318-2323, 2325.

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174. Aixone. Deme lease, 346/5 B.C. *IG* II^2 2492. *Syll.*^{3} 966. *SEG* LIV 238;* LV 266, 1979; LVI 25; LVII 26, 32, 126. J.A.Krasilnikoff, *art.cit.* (our lemma no. 37) 42-45, reprints and analyzes the text, inferring that the φελλεύς (ἡ) was an improved parcel of land that had originally been part of a larger arid φελλεύς.

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175. Athens. Funerary horos of Philiste, 4th cent. B.C. Blue-gray schist slab with flat top; inscription in a smoothed panel, rough below. Found in the Agora Excavations reused in a Byzantine well in 1981, I7525. Ed.pr. K.F.Daly, *Hesperia* 77 (2008) 359-362 (ph.), who suggests a possible connection with the epitaph of Philiste, *IG* II^2 6133a = *Agora* XVII 128.

ὅρος μνήμ̣α-
τος Φιλίστης

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176. Athens. Boundary stone of a sanctuary of the Mother of the Gods and Artemis (?). 4th cent. B.C. *IG* II^2 2603. After tracing the confused publication history and provenance of this stone (duplicate publication as *IG* II^2 4670 and 5015; now EM 5248), N.Papazarkadas, *Horos* 17-21 (2004-2009) 97-99 no. 3, prints a new text based on examination of the stone,

observing that the bottom part has been left unworked, probably for insertion in the ground. He suggests that it is a horos and not a dedication, perhaps with [ὅρος ἱεροῦ] in L. 1. He rejects the attempt of Wycherley, *Agora* III no. 512, to link this inscription to the Metroon in the Agora and favors an association with Artemis Agrotera, the Mother of the Gods, and the Mysteries in Agrai; cf. *SEG* LIII 14.

Μητρὸς [θε]-
ῶν καὶ Ἀρ-
τέμιδος

---

177. Athens. The boundary stones of the Kerameikos, 4th cent. B.C. *IG* II^2 2617-2619; *SEG* XLI 122; *Agora* XIX H30/31. *SEG* LV 267;* LVII 27. L.Ficuciello, *op.cit.* (our lemma no. 38) 36-41, 150-153 (ph., dr.), writing without being able to refer to the works cited in *SEG* LV and LVII, supports the view that these markers delimited a street which took its name from the district (Κεραμεικός) through which it passed. She helpfully gathers together several individual reports of salvage excavations of the Greek Archaeological Service in this area.

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178. Athens. Boundary stone of the sacred way for the Πυθαΐς to Delphi, 4th cent. B.C. *SEG* XXII 147; *Agora* XIX H34; *SEG* LIV 242.* L.Ficuciello, *op.cit.* (our lemma no. 38) 26-33 (ph.), rehearses, with copious bibliography, the arguments for and against connecting this boundary stone with a special Athenian mission to Delphi whose members included Lykourgos and Demades, and with the foundation of the sanctuary of Ἀπόλλων Πατρῷος in the Agora. She regards this as 'solo una attraente ipotesi.'

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179. Athens. Boundary stone of a gymnasium, 3rd cent. B.C. Fragmentary stele of 'Pentelic' marble found at the Odeion of Herodes Atticus. Edd.pr. M.Levensohn & E.Levensohn, *Hesperia* 16 (1947) 65 (ph.), very tentatively associate it with the Ptolemaion or the Diogeneion. [The inscription has apparently never before been reported in *SEG*, Papazarkadas]. See also our lemma no. 180.

ὅρο[ς]
γυμν[ασίου]

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180. Athens. Boundary stone of a gymnasium, date? I.Threpsiades, *PAAH* (1950) [1951] 65, briefly reported information first provided by the Professor of Greek Archaeology K.Rhomaios? that a boundary stone bearing the inscription ὅρος γυμνασίου had once been seen at the corner of Veikou and Drakou Streets. After pointing out that he had been unable to find the horos in his own investigation of the area, Threpsiades wondered whether the

inscription had originally stood in the Kynosarges or whether it was the same horos reported in our lemma no. 179. Similarly J.Ma, *art.cit.* (our lemma no. 157) 14 note 26.

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181. Athens. Dedication by ■ priest, 1st cent. B.C./1st cent. A.D. White 'Pentelic' marble base broken all over except the bottom, consisting of three joining fragments (EM 4769 + EM 4509 + Acropolis Museum inv. no. 2361). Edd.pr. S.Follet, D.Peppa-Delmousou, *BCH* 132 (2008) 519/520 no. 21.

[- - - -ἱ]ερεὺς [- - - -ca. 12- - - -]ε̣[.]ενος Ἀσκλ[- - - -]
[- - -]εον ἀνέγ[ρ]αψεν καὶ ἐπεσκεύασε[ν - - - - -]
vacat ἐ̣ κ̣ [τ ῶ] ν ἰ δ ί ω ν vacat

1. e.g. [Μεν]έ[ξ]ενος Ἀσκλ̣[ηπιάδου] or [τὸ τ]έ[μ]ενος Ἀσκλ̣[ηπιοῦ], edd.pr.

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182. Athens. Agonistic inscription and sculptor's signature, late 2nd – 1st cent. B.C. Peek, *Attische Grabinschriften* II (1958); *ΣΕΜΑ* 127. Three fragments (EM 2441, 4687, and 12427) of an inscribed 'Pentelic' marble block, of which EM 4687 has hitherto been thought to belong to a funerary monument. After bringing all the fragments together, S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 181) 502-504 no. 12 (ph.), offer ■ superior edition of what they show to be an agonistic document that records horse races in the context of the Eleusinia, a rarity. They discuss the hapax ἀποκάμπτης and the rare σφαλός, as well as the tentative identification of the sculptor as a member of a family of Tyrian or Rhodian artists, active around 130 B.C. (*IG* II² 3147; 3150).

[- - -]μ̣εν στεφάνους ἱ̣εροὺς ἑοὺς
[ἀφ' ? ἅρ]ματος, vacat
[Δ]η̣οῦς καὶ Κούρης ὡ̣σ̣[αύ]τως Ἐλευσει-
νίων vacat

in corona
ἀποκάμ-
πτης ἅρμα-
[τ̣ος?]

in corona
σφαλός

[corona] [corona]
[- - - - - - - - - - - - - -]ι̣ος Μηνοδ[οτο.]
[- - - - - - - - - - -ἐποίο]υν

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183. Athens. Agonistic inscription, ca. 150-300 A.D. White ('Pentelic') marble base consisting of three adjoining fragments (EM 4720 + 4321 + 5749). Edd.pr. S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 508-511 no. 14 (ph.), with ample commentary.

[- - - - - - - -]ος[- - - - - - - - -]
[- - - - - -] Παν[- - - - - - - -]
[- - - - - -]οιαῖος κ[αὶ - - - -]
[πόλεων] ἄλλων βου[λευτὴς -]
[- - - - - -] ἠγωνισάμην [- - - - -]
[- - - - - -]ος τῶν Ἀθήνησι [- - - -]
[- - - - - -κ]ῆρυξ περίοδος ἀνί-
[κητος] τοὺς ἀνακειμένους
[στεφάνους] ὁμοῦ [ἀν]έγραψ[α]·
[- - - -]ια Ἀντώ[νεια - - - - -]
[- - - -]ἐν Λακε[δαίμονι? - - -]
[- - - -]ἐν Ἀσί[α - - - - - - - - - -]
vacat

3. Perhaps [Καλινδ]οιαῖος or [Βερ]οιαῖος, edd.pr.

184. Athens. Agonistic inscription, Roman Imperial. Fragment of the upper right corner of an unidentifiable block bearing an agonistic inscription; inv.nos. EM 3847 + 3924. Edd.pr. S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 511/512 no. 15 (ph.), stress that the fragmentary condition of the inscription makes variant readings and interpretations possible.

vacat
[- - -]ραγος Ἐφέσιος
[?ἀνέθη]κε νική-
[σας? - - - ἀγῶνας?]

185. Athens. Dedication by an agonothetes (?), Roman Imperial. Central part of a 'Pentelic' marble base consisting of two contiguous fragments (EM 4080 + 3911), broken left and right. Edd.pr S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 512-514 no. 16 (ph.), offer multiple alternative restorations, which we do not reproduce here.

vacat
[- - - -] Σεπ.τίμ. Εὔοδ[ος? - - - - -]
[Σμυρ?]ναῖος καὶ Ἀθη[ναῖος, ἀγω?]-
[νοθε]τήσας ἐκ πεντ[ετηρί]-
[δος? τ]οῦ παίδων [ἀγῶνος?]
[καὶ ἑξ?]ήκοντα ἱε[ρῶν ἀγώ]-
[νων ἱερ?]ονείκης τει[μῆς ἕνεκεν?]
vacat

[1. Thus the stonecutter in error instead of Σεπτίμ(ιος), edd.pr.]

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186. Athens. Agonistic inscription (?), Roman Imperial. Part of a 'Pentelic' marble orthogonal block with one level (LL. 1-4) and one convex surface (LL. 5/6), consisting of two joining fragments, EM 2924 + 3085. After noting the theophoric nature of the personal names of this text, pseudonyms or names of actors, edd.pr. S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 514/515 no. 17 (ph.), tentatively suggest that this may be an agonistic document, 'mais cette interprétation n'est qu'un hypothèse'.

[- - -]ένης Διόδο///τος
[- - -]ς Αἰνῆ̣α̣ς
[- - -]ος Ɔ Κάστωρ
[- - -]ο[ς]

Διόδοτος
Ἡραῖος Ɔ
- - - - - - - - - - - - -

1. The sequence of letters delta-omicron of the second name is not at all visible on the ph. Papazarkadas

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187. Athens. Dedication of the ἀγωνοθέτης Glaukon, 282/1 B.C.? *IG* II² 3079. *Syll.*³ 365. *SEG* LVII 12, 39, 177,* 178. After exhaustive review of the secondary bibliography, P.Paschidis, *Between City and King* 510-513, takes issue with Humphrey's recent analysis of this text [for which see *SEG* LVII 177], and identifies Νικίας (L. 1) as the eponymous archon of 282/1 B.C. Contra Humphreys, he states his conviction that even before the 2nd cent. B.C. there could have been two agonothetai in any given year, as can be inferred from *SEG* LI 144, L. 3. He further rejects Humphreys' theory that the two Macedonian tribes were abolished during the Chremonidean War.

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188. Ikarion. Choregic inscription, 4th cent. B.C. *IG* II² 3098. *SEG* XXXII 249; LI 9. After study of a squeeze kept at *Inscriptiones Graecae* in Berlin, D.R.Jordan, J.Curbera, *art.cit.* (our lemma no. 265) 138, urge that the name of the first choregos be read as Δ̣ε̣νίας

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189. Athens. Honorific inscription, late 2nd/early 1st cent. B.C. Upper right part of a crowned honorific monument (statue base?) that preserves traces of a rosette in relief; inv.no. EM 857. Edd.pr. S.Follet, D.Peppas-Delmousou, *art.cit.* (our lemma no. 186) 505-507 no. 13

(ph.), compare it with EM 5228 (our lemma no. 190), but they conclude that the two fragments cannot be associated.

ΥΞΡΟΥΣ
[Ἡ βουλὴ ἡ ?]ἐξ Ἀρείου Π̣[άγου, ἡ βουλὴ τῶν ἑξακοσίων?]
/////////////ΑΜΙΟΥΚ̣[- -]

vacat		
ὁ δῆμος		[ὁ δῆμος]
in corona		in corona
[- - -]ινίαν	rosette	[- - - - - - -]
[Ἐλ]ευσινί-		[- - - - - - -]
[ο]υ̣ vacat		[- - - - - - -]

3. Ἀμίου, [Σ]αμίου, or [Λ]αμίου, the patronym of the honorand, edd.pr.

190. Athens. Honorific inscription for Dionysios, late 2nd cent. B.C. Fragment of a white marble monument with a molding and a rosette in relief, inv.no. EM 5228. Ed.pr. S.V.Tracy, *The Lettering of an Athenian Mason*. *Hesperia* Suppl. 15 (1975) 73/74 (ph.), attributes it to his 'Cutter of *IG* II^2 1028' [The inscription has not been previously reported in *SEG*, Papazarkadas].

	ὁ δῆμος	ὁ δ[ῆμος]
rosa	in corona	reliquiae coronae
	Διονύ-	
	σιον	
	Εὐπυρ̣[ί]-	
	δην̣	

191. Eleusis. Honors, mid-1st cent. A.D. *SEG* XLVII 226; XLIX 206; LVI 4. *I.Eleusis* 356. After studying the origins, format, nature of the competition, terminology, timing, and other aspects of the Σεβαστά festival in the early Empire at Athens, F.Lozano, *Acta XII Congressus* 851-856, follows the association of this inscription with Ti. Claudius Novius and proposes the following new restorations based on *IG* II^2 3535:

[- - - καὶ ἀρχιερέα - - - Σε]-
βαστ[- - - - - - - - - - - - - -]
καὶ ἀγω[νοθέτην τῶν Με]-
γάλων [Παναθηναίων Σεβα]-
στῶν [καὶ Καισαρήων]
Σεβα[στῶν καὶ στρατη]-
γήσα[ντα ἐπὶ τὰ ὅπλα]

Among the other inscriptions studied here are *IG* II^2 1069, 1071, 1723, 3173, 3262+4725, 3270, 3274, 3278.

192. Athens. Epigram in honor of the doctor Argaios, 303/2 B.C.? *IG* II^2 3783. *SEG* LIII 2191. A.Roselli, *Aion* 30 (2008) 154-163, reprints the text with an Italian translation and detailed rhetorical and medical commentary. She contests the date of 303/2 B.C., adopted by E.Samama, *Les médicins dans le monde grec* (Geneva 2003) 116 (*SEG* LIII 2191), on the basis of association with *IG* II^2 3782 (*SEG* LV 47; LVII 2138) and the identity of the sculptor Δημήτριος Φίλωνος Πτελεάσιος, urging a much wider chronological range for both inscriptions. Among the many topics Roselli takes up are the Doric dialect of the epigram, the rhetorical stance of the praiser/author, the semantic field of the verb δρέπομαι (many parallels), the metaphor of the intellectual eyes (ὄμματα), the curative qualities of wine, the special praiseworthy aspects of Argaios such as his intelligence and the depth of his experience of his discipline and his close study of βύβλα, his gentleness and understanding of his patients.

In *BE* (2009) 209, S.Follet notes the following bibliography on this doctor not mentioned by Roselli: P.Themelis, *PAAH* (1992) 63/64; M.Haake, *ZPE* 153 (2005) 125-130; cf. M.Seve, *BE* (1997) 81; (2006) 37.

193. Athens. Inscribed base for Lampon and Gallos, Hellenistic/Roman Imperial. *IG* II^2 3882 + 4117. *SEG* LVII 189. Writing concomitantly with, but independently from, J.L.Shear, C.M.Keesling, *art.cit.* (our lemma no. 20) 153/154 (ph.), takes a different view, maintaining that autopsy shows that the signature for Gallus was written on an erasure, and argues that 'the simplest explanation for the signature of Praxiteles in letterforms of the Roman period is that an original signature of Praxiteles was recarved when [the] base was reused and reinscribed in honor of a Roman subject'. This theory is supported by examination of the awkwardly placed Roman signature of Πραξιτέλης in *IG* II^2 4181.

194. Athens. Dedication of Archippe signed by Praxiteles, ca. 350-325 B.C. *SEG* XVIII 85. S.V.Tracy, *art.cit.* (our lemma no. 21) 30 note 10, discerns part of the right vertical of the definite article in L. 3 which he subsequently prints as ἡ̣ μήτηρ Ἀ[ρ]χίππη

195. Sacred Way (Sanctuary of Aphrodite). Dedication to Aphrodite, 4th cent. B.C. Ed.pr. M.T.Mitsos, E.Vanderpool, *Hesperia* 19 (1950) 26/27 no. 2, who report the presence of this inscription cut into the rock below a votive niche, [Ἀφρο]δίτει. Machaira, *op.cit.* (our lemma no. 41) 34 no. 1 (ph.; dr.), republishes it with a drawing on 21 indicating the niche in question.

196. Athens. Sacred Way (Sanctuary of Aphrodite). Dedicatory female genitals, 4th cent. B.C. Plaque of Eleusinian (?) stone representing female genitals, inscription at the top. Found in excavations of the Archaeological Society of Athens in 1891/2; now in the National Musum, EAM 1595. Briefly noted by D.G.Kampouroglou, *PAAH* (1892) 12, no. 8. Ed.pr. W.Peek, *MDAI(A)* 67 (1942) 51, no. 77. Republished with earlier bibliography, measurements, ph. and dr. by Machaira *op. cit* (our lemma no. 41) 53/54, no. 5, who notes that the inscription may originally have been in two lines, with the dedicator's name above consisting of 6-7 letters, one of which (a nu) can be discerned.

'Ạφροδίτẹ[ι]

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197. Athens. Sacred Way (Sanctuary of Aphrodite). Statue base (?), 4th cent B.C. Small fragment of the top left corner of the front face of a low base of blue-gray 'Hymettian' marble found built into a later wall in excavations of the Archaeological Society at Athens. Round, hollow cutting on upper surface for a dedication. Ed.pr. I.Travlos, *PAAH* (1937) 29, α (ph.).

Σι[- - -]
ἀν[έθηκε]

Republished with no changes by Machaira, *op.cit.* (our lemma no. 41) 41-44, no. 16, who notes that it and our lemmata nos. 198-201 now appear to be lost.

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198. Athens. Sacred Way (Sanctuary of Aphrodite). Dedicatory statue base, 4th cent. B.C. Small fragment from the top, right corner of the front face of a low base of blue-gray stone. Round, hollow cutting on upper surface. Found in excavations of the Archaeological Society at Athens built into a later wall. Ed.pr., I.Travlos, *PAAH* (1937) 29 β (ph.).

[Νικο]μάχ-
[η - - - -]έους
['Αφροδ]ίτηι

Republished by Machaira, *op.cit.* (our lemma no. 41) 41-44 no. 17 (ph., dr), who reads [- - - μάχη | [- - -]έους and notes that it and our lemmata nos. 197, 199-201now appear to be lost.

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199. Athens. Sacred Way (Sanctuary of Aphrodite). Dedicatory statue base, 4th cent. B.C. Small fragment of gray marble from the top left corner of the front face of a base with a hollow rectangular cutting on the upper surface for an offering. Found in excavations of the Archaeological Society at Athens built into a later wall. Ed.pr. I.Travlos, *PAAH* (1937) 29 γ (ph.).

Ἡδίσ[τ̣]η- - - - -]

Republished with dotted tau by Machaira, *op.cit.* (our lemma no. 41) 42-44, no. 18 (ph., dr.), who notes that it and our lemmata nos. 197/8, 200/201 now appear to be lost.

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200. Athens. Sacred Way (Sanctuary of Aphrodite). Dedication, 4th cent B.C. Fragment of the crowning member of a naiskos-type dedicatory monument (marble?) with the inscription below an overhanging geison. Found in excavations of the Archaeological Society at Athens; ed. pr. I.Travlos, *PAAH* (1937) 30 α (ph.)

[- - -]η Ἀφροδίτηι

Republished with no changes by Machaira, *op.cit.* (our lemma no. 41) 42/43 no. 19 (ph.), who notes that it and our lemmata nos. 197-199, 201 now appear to be lost.

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201. Athens. Sacred Way (Sanctuary of Aphrodite). Dedication, 4th cent. B.C. Fragment from the right side of a rectangular base of 'Pentelic' marble, right side and back preserved; hollow rectangular cutting on upper surface. Found in excavations of the Archaeological Society at Athens; ed.pr. I.Travlos, *PAAH* (1937) 30 (ph.; dr.).

[- - - -]η
[- - - - ἀ]νέθηκεν

Republished without changes by Machaira, op. cit. (our lemma no. 41) 42/43 no. 20 (ph., dr.), who notes that together with our lemmata nos. 197-200 it appears now to be lost.

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202. Athens. Sacred Way (Sanctuary of Aphrodite). Inscribed (?) relief, ca. 325 B.C.? Machaira, *op.cit.* (our lemma no. 41) 56/57 no. 8 (ph.), republishes a small fragment of a marble relief depicting worshippers (National Museum no. 1598). [To judge from the ph., on the front surface of the base below the sculptured figures there appear to be traces of an inscription, perhaps 4-5 letters. Stroud.]

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203. Athens. North slope of the Acropolis. Dedicatory relief, 3rd cent. B.C. Fragment from the left side of the front face of a marble relief panel framed by an anta at the left and an epistyle above depicting a standing, draped woman facing right and holding out her left hand to an altar that stands in front of her. Found in O.Broneer's excavations at the north edge of the Sanctuary of Eros and Aphrodite in 1937. Now in the Agora Museum in the Stoa of Attalos, MMA AS 75. Ed.pr. B.Machaira, in collaboration with K.Glowacki, *op.cit.* (our lemma no. 41)

113/114, no. 6, (ph.), who speculates that this is either a personal name of a dedicator or the epithet of a deity (Artemis or Aphrodite).

Καλλιστ[- - -]

In his excavation notebook Broneer observed that at the time of discovery the horizontal bar of the last letter was preserved and he read Καλλίστη. Machaira is prepared to accept Καλλίστ[ιον], Καλλιστ[ράτη], etc.

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204. Athens. Dedication of Neoptolemos, ca. 330 B.C. Agora I 7154. T.L.Shear, Jr., *Hesperia* 42 (1973) 168-170, reported the discovery in the Agora Excavations (I7154) of a 'Pentelic' marble relief of the Cave of Pan with nine figures and an inscription along the bottom:

Νεοπτόλεμο[ς Ἀν]τ̣ικλέους Μ̣ελ̣ιτεύς

V.M.Strocka, in C.Fraenk et al. (edd.), *Thiasos. Festschrift für Erwin Pochmarski zum 65. Geburtstag* (Vienna 2008) 1005-1013, discusses the identity of the figures and the significance of the relief as a dedication to Διόνυσος, with a review of the earlier bibliography, dating it stylistically to ca. 330 B.C, and briefly presenting the prosopographical evidence for Neoptolemos.

G.Despinis, *AA* 2009:1 Halbband, 11-19, collects massive bibliography on the iconographjy of the relief.

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205. Athens. Dedication to Isis, Asklepios, and Hygieia, Roman Imperial. M.Pologiorgi, *AE* 147 (2008) 130, briefly refers to an unpublished dedicatory inscription in carelessly inscribed letters on a fragment of 'Pentelic' marble of the above date found in the 'old excavations south of the Acropolis' and now inventoried as 1957-ΝΑΓ 185. Information and reading from A.P.Matthaiou.

Εἴσι Τύχη[ι] 'Ασ-
κληπιῷ̣ καὶ
Ὑγείᾳ̣ εὐχὴν
4 [ἀ]νέθηκεν

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206. Athens. Monument of Telemachos, founder of the sanctuary of Asklepios, ca. 400 B.C. *IG* II² 4960/4961 + 4963. *SEG* LVII 194.* B.L.Wicckiser, *Asklepios, Medicine, and the Politics of Healing in Fifth-Century Greece: Between Craft and Cult* (Baltimore 2008) 66-76 and passim (dr.), reprints, translates, and discusses extensively this text, making use of *SEG* XLVII 232 for LL. 1-26 and *SEG* XXV 226 for the remaining part. Contra Clinton, she construes δια[κ|όνος] (LL. 13/14) as temple attendants and οἴκοθεν (L. 12) as a local

designation. In LL. 14/15, ἐφ' ἅ[ρματος] is important given the association of Athena with chariots: "Athena, intent on extending an especially warm welcome to [Asklepios], sent her own special vehicle to escort him to his new sanctuary." (104). The land dispute of LL. 20-23 most probably involved the Κήρυκες and an unnamed party, rather than Telemachos, as usually assumed. Alternatively, the Kerykes might have tried to oust Ἀσκληπιός from his new home in 418 B.C., because at that point relations between Athens and Epidauros temporarily deteriorated.

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207. Athens. Inscribed base, 3rd cent. B.C. I.Tsirigoti-Drakotou, in *Athens during the Roman Period*, briefly mentions a base consisting of orthogonal stone plinths, which was damaged by the destructive force of the Kephisos river. One of the plinths is inscribed: Ἐρυξίας Κυδαθηναιεύς; no other details [T.-D. prints a majuscule text and provides the date above. The name Ἐρυξίας is extremely rare, and has so far been attested for a late 5th-cent. B.C. victorious choregos of Kydathenaion (*PAA* no. 422635). This can hardly be a coincidence, so our man must be a descendant. The new monument, whose nature is not clear, should be studied thoroughly for this and other reasons, Papazarkadas.]

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208. Athens. Dedication or funerary inscription, 2nd cent. A.D. Upper part of a long block of white 'Pentelic' marble (epistyle?), consisting of three joining fragments, EM 4086 + 4046 + unnumbered fragment. Edd.pr. S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 515/516 no. 18 (ph.).

[- - - - - - - - - - - - -]ι̣αυτῷ κ[α]τ̣ε̣σ̣κευ̣ασε̣ν
[- - - - - - - - - - - - - -]σ̣[- - - - - - - - - - - - - -]

1. [So and so] αὐτῷ, or [ἐν τῷ ἐπὶ τοῦ δεῖνος ἄρχοντος ἐν]ι̣αυτῷ, edd.pr.

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209. Athens. Honorific inscription (?), ca. 150-200 A.D. Lower part of a marble statue base or a herm, consisting of two non-joining fragments, EM 4331 + 4386. Edd.pr. S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 516/517 no. 19 (ph.), offer detailed prosopographical notes and claim that [κοσμη]τ̣εύοντος (L. 1) would be the most appropriate restoration, given that Leonidas' family is known to have produced at least two κοσμηταί.

vacat
[. . . . . . .]τ̣εύοντος Λε[ωνί]δου το[ῦ]
[vacat] Τροφίμου Πα̣[λλ]ηνέως
vacat

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210. Athens. Honorific inscription (?), ca. 150-200 A.D. *IG* III 4007 + 4009. Fragmentary white marble statue base consisting of five fragments (EM 5745 + 5953 + 3449 + 9858 + 5016)

found on the Acropolis and in the area of the Asklepieion. Edd.pr. S.Follet, D.Peppa-Delmousou, *BCH* 132 (2008) 517-519 no. 20, offer prosopographical commentary, which, along with grammatical considerations (archaizing genitives in –έος), suggests the date above.

- - - - - - - - - - - - - - - - - -
ἐ̣π[ι]μ̣ε̣λ̣η̣τ̣ε̣ύ̣[οντ]ο̣ς̣ τ̣[ῆς ἀνα]-
στάσεος Σ̣ουλπ[ικίου] Ἐπι-
μάχου Ἀχαρ̣νέο[ς] vacat
vacat

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211. Athens. Honorific (?) epigram, ca. 150-250 A.D. *IG* III 3931. Upper part of an opisthographic herm consisting of two joining 'Pentelic' marble fragments (EM 5141 + 9841). Only the right part of face B had been previously published. After autopsy S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 538-541 no. 34 (ph.), present a new comprehensive edition. Each side originally consisted of at least four iambic trimeters. Demosthenes, face B, L. 3, must be the famous orator, whose bust may have originally decorated the herm; the honorand may have been compared to Demosthenes.

	A		B
	[- - - - - - ο]ὐ̣ρ̣ανόν		Φωνη[- - - - - - - - - - -]
	[- - - - - - τ]ε̣ῦξέ με		Ἑλλάδος [- - - - - - - -]
	[- - - - - - -]π̣ος		Δημ̣[ο]σ̣θένη[- - - - - -]
4	[- - - - - - -]ε̣ύς	4	Τ̣ο̣[. . . .]ίδης τε ἀ[- - -]

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212. Moschato. Grave lekythos of Lysis, friend of Sokrates, ca. 350 B.C. *SEG* XXIX 203; LVI 254;* LVII 270. In a discussion of the possible appearance of the ἐπίκληρος on Attic grave reliefs (cf. *IG* II² 12332; *CAT* 2.620, etc.), M.Xagorari-Gleissner, *AntK* 50 (2007) 51-57 (ph.), suggests that the standing woman in the relief on the lekythos may be an epikleros and possibly identified with Ἰσθμιονίκη Λύσιδος Αἰξωνέως of *IG* II² 7045.

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213. Athens. Epitaph of Aristagora and Hedyline, 4th cent. B.C. *IG* II² 5408. R.Posamentir, *op.cit.* (our lemma no. 29) cat no. 131, includes Conze's dr. and a ph., from which we read [A]ἰξωνέω⟨ς⟩ in L.3 in contrast to *IG*'s [A]ἰξωνέως [Souza.]

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214. Athens. Funerary epigram for Mnesarchides, 4th cent. B.C. *IG* II² 5501. *CEG* 600. C.Tsagalis, *op.cit.* (our lemma no. 30) 40, 48-50, 292/293, and *passim*, reproduces, translates and analyzes this epigram, after endorsing Hansen's restoration of L. 5 as καὶ τὸ δικαιόσυν[όν τε φίλο]ν τε φίλοισι προσεῖναι, despite 'the dictional idiosyncracy observed in the hapax

δικαιόσυν[ον]’ (48). P.Iversen, *Sehepunkte* 9 (2009) no. 9, rejects both this supplement and the reading of *IG* (καὶ τὸ δικαιοσύν[ηι τε φίλο]ν τε φίλοισι προσεῖναι), proposing instead καὶ τὸ δικαιοσύν[ην ποιεῖ]ν τε φίλοισι προσεῖναι.

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215. Athens (Kerameikos). Epitaph of Hermeias, shortly after 163/4 A.D. Marble grave stele with depiction of a naked boy with a chlamys over his left shoulder in high relief. He is holding a bird on his right hand; a leaping dog is depicted to the boy’s right. The stele was found in the area of the Sacred Gate. Edd.pr. W.-D.Niemeier, K.Hallof, *Athens during the Roman Period*, 425-435 (ph.), tentatively identify the deceased with the ephebe Hermeias of 163/4 A.D. (*IG* II^2 2086, L. 138), who would have died shortly after the year of his ephebic service.

[Ἑρμείας] Ἑρμείου
ὑὸς Βησαιεύς

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216. Athens. Epitaph of a woman, undated. In a general study of Roman cemeteries recently discovered on the road to Mesogaia, E.Giatroudaki, E.Servetopoulou, M.Panayotopoulos, in *Athens during the Roman Period*, 167-184 (ph.), mention funerary stelai amongst the typical finds. At 172, they publish a mediocre ph. of the pit grave no. 29, discovered at the excavation of the National Garden containing an inscribed pedimental stele. One can discern a five-line inscription. We read γυνή in L. 5, and we can just make out Κηφισιέως in L. 4, presumably the demotic of the husband of the deceased.

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217. Moschato. Epitaph of Apemantos, 4th cent. B.C. *SEG* LVI 262. Echoing the observation of Papazarkadas in *SEG* LVI 262 on the rarity of this name at Athens [not in *LGPN* II], C.Feyel, *BE* (2010) 196, independently observes the presence of ‘un hiéromnémon athénien de ce nom, actif entre 328 et 326 a.C. (J. Bousquet, *CID* II [1989] 71, 43; 72, 6; 94, 4; 96, 6)’ in the ‘comptes de Delphes.’ [This illustrates a prosopographical point often made by C.Habicht that the search for Athenians should not be limited to Athenian inscriptions. Stroud].

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218. Athens. Epitaph of Dionysia, ca. 117-138 A.D. or later? Upper part of a ‘Pentelic’ marble funerary stele consisting of two fragments, EM 5753 + EM 4084. Edd.pr. S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 522/523, no. 23 (ph.), note that the upsilon in the form of a Latin V is typical of the Hadrianic period but in their detailed prosopographical investigation they inconclusively ponder the possibility of a later date in the 2nd or even 3rd cent. A.D.

[Διον]υσία Ζωΐλου Σ[- - - - θυγά]-
[τηρ, Ἀ]θηναίου Λαμπ[τρέως γυνή]

219. Athens. Funerary epigram for Hedution, 4th cent. B.C. *CEG* 592. *ΣΕΜΑ* 411. *SEG* XXVI 289; XXXVI 1557. In a detailed analysis of the poetic imagery of this epigram, C.C.Tsagalis, *op.cit.* (our lemma no. 30) 114-121, sees an interplay between the eschatological formula of L. 4, Φερσεφόνης θάλαμον (uniquely not placed at the last verse of the epitaph), the deceased's nickname Κερκώπη ('small cicada'), and even the unexpected dative γήραι, a word that also denoted the skin that certain insects, cicadas included, slough off. For a critical reaction to Tsagalis' treatment of this specific poem ('[Tsagalis'] discussion of *CEG* 592 is. . . frustrating'), see A.Sens, *ExClass* 14 (2010) 326.

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220. Athens. Epitaph of Herodes Atticus, ca. 179 A.D. *IG* II^2 6791. *SEG* XLVIII 12, 292;* LV 6; LVII 2078. In *JHS* 128 (2008) 92-127 (ph.), J.L.Rife presents a detailed discussion of all aspects of the death and burial of Herodes Atticus with summary of Philostratos (*VS* 2.1.15), family burials at Marathon, Kephisia, funeral and interment in the Panathenaic Stadium, this dedicatory altar, his sarcophagos, reconstruction of the tomb on the east side of the Stadium, and other topics. The name of the erased dedicator in L. 5 is unknown, as are the circumstances of the erasures. They may have taken place in the middle of the 3rd cent. A.D. when the area was used for other burials.

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221. Athens. Epitaph of Philippos, 350-317 B.C. *IG* II^2 7135. *SEG* XLIX 242. R.Posamentir, *op.cit.* (our lemma no. 29). no. 83, includes two ph. and a dr. from which we read Παλληνε<ύς>, in contrast to *IG*'s Παλληνε<ύ>ς

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222. Rhamnous. Grave epigram of Euphranor, 4th cent. B.C. Petrakos, *Ὁ δῆμος τοῦ Ῥαμνοῦντος* II 260. *SEG* XXVI 302; XLIII 88; L 220.* J.Lougovaya, *GRBS* 48 (2008) 27-37, reads from the published ph. ἐνθ[ά]δε [κεῖτ]αι at the beginning of L. 2 and τ[- - - ca. 12-14 - - -] ἔτυ[-]ος πρῶτος κατέδαρθεν at the beginning of L. 4, '...who fell asleep first.' Perhaps ἔτυ[χ'] ὅς, with a reference to the burial ground, e.g. τ[ύμβου τοῦδε θανών]. She glosses εὐδαίμων (105 years old at death) and the metaphor of death as sleep, with many parallels in poetry and inscriptions, urging that the latter was a 'natural and universal euphemism' 'stripped. . . of all literary connotations.'

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223. Athens. Epitaph of a demesman of Steiria, 1st/2nd cent. A.D. *IG* II^2 7473. *SEG* XXII 203. After autopsy, S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 527/528, no. 27 (ph.), offer a minute description of this monument, which they compare to our lemma no. 224, and put forward the date above.

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224. Athens. Epitaph of a demesman of Steiria, 2nd/3rd cent. A.D. Marble block broken at right, left, and bottom; it consists of two adjoining fragments (EM 4901+ 982). Edd.pr. S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 526/527, no. 26 (ph.), who note that epitaphs written in one single line are rare.

[- - - - - - - - - - - - - -]ίου Στιριε[ύς]

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225. Phaleron. Grave epigram of the auletes Potamon of Thebes, ca. 400-350 B.C. *IG* II² 8883. *SEG* XXXVIII 1934; LV 2051 (3). Peek, *GVI* 894; *CEG* 509. *CAT* 2.235. P.Wilson, *JHS* 127 (2007) 141-149 (ph.), reprints the text with translation and commentary. He brings this artist and his career into play with his famous Theban predecessor, Pronomos (of the Pronomos Vase, *SEG* LIII 263) and his honorary inscription on his statue base on the acropolis of Thebes, *Anth. Pal.* 16.28.

The text is also reprinted, translated, and analyzed by C.Tsagalis, *op.cit.* (our lemma no. 30) 171-175, who interprets βάσανον (L. 4) in the context of negative views expressed about flute-players in particular, and Thebans in general in Classical Athens, and who detects abundant elements of irony throughout the epigram.

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226. Athens. Epitaph of Nikephoros, Roman Imperial. Pyramidal stele with a relief, seen near Athens by Fauvel (Paris, Bibl. nationale, ms. fr. 22877, Fauvel 8, fol. 186). Conze no. 1984, note 1. *ΣΕΜΑ* 1194. *ΑΡΜΑ* IV p. 146 no. 967.

Νικηφόρος
Διονυσίου
Λαοδικεύς

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227. Athens. Epitaph of Aristomenes, ca. 322-287 B.C. *IG* II 3421 + *IG* II² 10744. *ΣΕΜΑ* 1467. After D.Peppas Delmousou's joining of these two fragments (EM 9311 and 9217), S.Follet, *REG* 121 (2008) 469-478 (ph.), produces a complete new edition in which she argues that the deceased should be identified as Aristomenes, one of the testamentary executors of Aristotle's will (Diogenes Laertius 5.11-12). Follet duly acknowledges that the association of the two fragments had already been made by S.A.Koumanoudes in the late 19th century, as evinced in *AEE* Suppl. no. 2625β΄.

Ἀρισ[τομέ]νης
Εὐρυ[. . .]λου
Σταγ[ειρ]ίτης

2. Εὐρυ[πύ]λου, Koumanoudes, but Εὐρυ[μή]λου is also possible, according to Follet, who puts forward as a viable alternative the reading Εὐρυ[. . .]μου, e.g. Εὐρυ[δή]μου, Εὐρυ[νό]μου, or Εὐρυ[τί]μου.

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228. Athens. Christian epitaph of Athenodora, 6th cent. A.D. *IG* III 1384. *IG* II^2 13481. After autopsy of EM 9440, which was found in the Panathenaic Stadium, J.L.Rife, *Horos* 17-21 (2004-2009) 267-278, reprints, translates, and examines the text. The classicizing elements of the epigram (iambic trimeter and elegiac motifs, theophoric name Ἀθηνοδώρα, decoration, rare adjective φιλένθεος) along with its inscribing on an unfinished Ionic capital may suggest an innovative attempt at reinvesting Athens' glorious past in a new Christian environment. Despite thorough archaeological and topographical analysis, the author is unable to trace the original location of the monument.

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229. Athens. Funerary inscription for Attikia, 4th/5th cent. A.D. *IG* II^2 10900 = *IG* II^2 13539 (*ΣΕΜΑ* 2886). After joining the two fragments above, S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 544-557 no. 36 (ph.), produce a superior text with app.crit., translation, and commentary; cf. our lemma no. 256.

[- - - - - - - - - - - - - - -]ο. . .ν̣ε̣ίαν, [εὖ δ' ? ἐν Ἀ]θήναις
Ἀττικίην πρήξασαν, ἑκὰς δ' ἀπὸ σ[ῶμα λ]ιποῦσαν,
Καρσὶ παρὰ προ[γ]όνοισι γεραιρομέ[νην χθονὸ]ς εἴσω
χώρῳ κεκριμένῳ, θέμενοι πλ̣ά̣[κα γ' ἀντ]ὶ χοάων.
Ἀττικίᾳ τῇ θεοειδεστ[άτῃ, ἱερεί?]α̣,
τὰ ὅσια καὶ Ἀθήνησι φ[ρονούσῃ?]
vacat

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230. Athens (Acharnai). Funerary epigram for Glaukiades, early 4th cent. B.C. *IG* II^2 10998. *CEG* 489. *SEG* LIV 14. C.C.Tsagalis, *op.cit.* (our lemma no. 30) 86-92, reprints, translates, and analyzes this epigram, said to be influenced by epigrams composed for polyandria, paying particular attention to its lyrical diction. He claims that the carving of the two elegiac couplets one next to the other aimed at interrupting linear sequence, and comments on the presence of Ἄρης (L. 1), not otherwise attested in Attic 4th cent. B.C. epigrams, which he connects with the etymology of the name Γλαυκιάδης ('the man with glittering eyes') via the late Archaic Corcyraean epigram *CEG* 145. For reservations on this interpretation, see V.Garrulli *BMCR* 2008.09.18, and A.Sens, *ExClass* 14 (2010) 326, who calls the onomastic argument 'implausible and circuitous' concluding that 'the interpretive burden placed on the name, which after all was borne by a real person, is more than it can reasonably bear'.

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231. Athens. Epitaph of Eukleia, 375-350 B.C. Ed.pr. D.v.Bothmer, *BMM* 16 (1957/1958) 187. R.Posamentir, *op.cit.* (our lemma no. 29) no. 62 (ph.), briefly reports this painted inscription on a stele with a loutrophoros in relief, now in the Metropolitan Museum of Art, New York [See already, Traill, *PAA* no. 435710]: Εὔκλεια

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232. Athens. Epitaph of Eukoline and Timylla, 400-380 B.C. *ΣΕΜΑ* 1857. Clairmont, *CAT* 2.214. R.Posamentir, *op.cit.* (our lemma no. 29) cat. no. 38 (ph., dr.). White marble stele with a palmette and a relief, inv. no. Kerameikos I 342. Ed.pr. B.Vierneisel-Schlörb, *MDAI(A)* 81 (1966) 24, 54 (ph.): Εὐκολίνη· Τίμυλλα

233. Athens. Epitaph of Zosimos, Roman Imperial. White ('Pentelic') marble fragment broken on all sides, with two inscribed bands (EM 4082). Edd.pr. S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 523/524, no. 24 (ph.), observe that age was very rarely recorded in Attic epitaphs, and after comparing this inscription with our lemma no. 250 they suggest that the deceased may have belonged to a family of foreigners.

[Ζ]ώσιμος Εἰσιδότο[υ - - -]
[- -]ος ἐτῶν κε΄ vacat

234. Athens. Epitaph of Theobo[- - -], 5th/4th cent. B.C. Fragmentary stele found to the NE of the Propylaia, now in the Epigraphical Museum, inv. no. EM 5917, for which see G.E.Malouchou (ed.), *APMA* V. *Ἐφημερὶς Ἀρχαιολογική: Εὑρετήρια περιόδου πρώτης 1837-1860* (Athens 2010) 157 no. 1112. Ed.pr. K.Pittakys, *Ephemeris* (1858) 3387; see also Conze no. 1373; *APMA* IV p. 231 no. 1592: Θεοβο[- - -] [The two Attic names that could be restored are Θεοβο[ύλη] and the more common Θεόβο[υλος], but we are uncertain about the grammatical case (nominative or genitive) and the spelling conventions (omicron for the diphthong?) followed by this mason, Papazarkadas].

235. Athens (?). Epitaph of Juncina, 3rd cent. A.D. *IG* II² 11718. S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 528/529 no. 28, join a small fragment (EM 3921) to this monument, and produce a superior edition, analyzing the name Juncina (an Attic hapax) and the rare abbreviation of LL. 2/3, which they derive from Latin p.p. (primus pilus or primipilaris), citing amongst others *I.Pessinous* 166, L. 10, ἐφεστῶτος Κησίου Φηλικισσίμου π(ριμι)π(ιλαρίου). The authors suggest that the monument ('un beau bloc de marbre pentélique') may actually come from Northern Greece like some other inscriptions of the Epigraphical Museum.

[- - -Ἰο]υνκεῖνα,
[- - -]ς π.π. θυγάτηρ
[- - -ο]υ π.π. γυνή

236. Athens. Epitaph of [Val]erius Isth[mos] (?), 2nd/3rd cent. A.D. Upper right part of a 'Pentelic' marble funerary stele consisting of two fragments, EM 3966 + EM 1011. Edd.pr.

S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 520-522 no. 22 (ph.), favor the gentilicium Valerius on statistical grounds.

[Οὐαλ?]έρ̣ι̣ος Ἰσθ[μ- - -]
[- - - - - -]τεύς vacat

1. Ἰσθ[μός] vel Ἰσθ[μοῦ], edd.pr. ‖ 2. [Κολλυ]τεύς vel [Μελι]τεύς, edd.pr.

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237. Athens. Epitaph of Kallis[t- - -], 5th/4th cent. B.C. Fragmentary stele found in 1874 at the Papoudof house, on Vasilissis Sofias Ave. Conze no. 1396 (ph.). *APMA* IV p. 91 no. 568: Καλλισ[τ - - -]

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238. Athens. Epitaph of Kleomedes and Amoibichos, 375-350 B.C. *SEG* XXXIII 220. *ΣΕΜΑ* 1524. R.Posamentir, *op.cit.* (our lemma no. 29) no. 63 (ph.; dr.), advocates the lower date above. From the dr. we read Κ[λ]εομήδης [Souza] instead of the [Κλ]εομήδης of the ed.pr.

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239. Athens. Funerary epigram of Kleo, 4th cent. B.C. *CEG* 599. *ΣΕΜΑ* 2064. *SEG* XXV 299. C.C.Tsagalis, *op.cit.* (our lemma no. 30) 74-76, reprints, translates, and dissects this epigram, accepting Peek's emendation of L. 3, σούς τε κασιγνήτους λ<υ>ποῦσα ἔθανες, <δ>ή<μ>ου φῶς. In his analysis of this 'interesting dictional coin', 'a hapax legomenon in all of Greek epigrammatic poetry', Tsagalis cites several equivalent passages and concludes: '[Kleo] stands out as an individual who is esteemed not simply as a family member but also as a citizen' [Note that Kleo is a woman, Papazarkadas]. In his otherwise favorable review of *Inscribing Sorrow*, P.Iversen, *Sehepunkte* 9 (2009) no. 9, takes issue with this interpretation, which he rightly describes as puzzling in view of Tsagalis' demonstration that the motif of 'leaving the light of the sun' was current in the 4th cent. B.C., and instead he suggests either σούς τε κασιγνήτους λιποῦσα ἔθανες <κ>α<ὶ> ἡλίου φῶς or σούς τε κασιγνήτους λ<ε>ιποῦσ' {α} ἔθανες <κ>α<ὶ> ἡ<ε>λίου φῶς.

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240. Athens. Epitaph of Leontis? 5th/4th cent. B.C. Fragment of a stele found in Plaka and bought in 1887 by the art-dealer T.Nostrakes. Conze no. 1201. *APMA* IV p. 74 no. 457: [Λεο]ντί[ς]

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241. Athens. Grave epigram of Minako, 3rd cent. B.C. *IG* II^2 12141. Peek, *GVI* I 1691. *SEG* XVII 120.* Full bibliography, analysis, and French translation of this epigram are provided by E.Cairon, *REA* 110 (2008) 83-88, who justifies her preference for the following reading of LL. 7/8:

[Οὐδ' ἄτ]αφος ἀπὸ μητρὸς ἐμῆς καὶ πατρὸς ἄπειμι·
[τέκνα δ' ἐμὰ κρύ]πτω οἵας χάριτάς μοι ἀπέδ<ω>κα[ν]

According to Cairon, this example of a funerary epigram being used to settle interfamily disputes is unparalleled.

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242. Athens. Epitaph of Nikoptoleme and Chrysilla, 400-375 B.C. *ΣΕΜΑ* 2251. Clairmont, *CAT* 1.787. Stele of 'Pentelic' marble with painted decoration, now in the Musée d'Aquitaine, inv. no. 499. Ed.pr. J.Marcadé, *Gazette des Beaux-Arts* 52 (1958) 257-259 (ph.); see also R.Posamentir, *op.cit.* (our lemma no. 29) no. 105 (ph.): Νικοπτολέμη Πόλωνος | Χρύσιλλα

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243. Athens. Epitaph of Nikostratos, 400-375 B.C. *ΣΕΜΑ* 2256. White marble lekythos with a relief and a painted inscription. Ed.pr. B.Schmaltz, *Untersuchungen zu den attischen Marmorlekythen* (Berlin 1970) A76. Clairmont, *CAT* 2.246. R.Posamentir, *op.cit.* (our lemma no. 29) cat no. 45 (ph.), prints a majuscule text. We reproduce the text printed by the editors of *ΣΕΜΑ*: [- - -]· Νικόστρατος

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244. Keratea. Epitaph of Niko, 5th/4th cent. B.C. Fragmentary stele with decoration in relief and painted crowning, once in the Church of Agios Thomas, now lost. Known from a dr. by Fourmont, *Paris, Bibl. Nat. Suppl. gr.* 854, fo. 74; also mentioned by Conze, in his lemma no. 801 (cf. *APMA* IV p. 199 no. 1376): Νικ[ώ]

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245. Melos (now in Athens). Epitaph of Gaius Ofellius Bassus, 3rd/4th cent. A.D. *IG* II^2 10947. *IG* XII.3.1234. For the correct provenance of this inscription and its date and place of finding, see L.G.Mendoni, S.B.Zoumbaki, *Roman Names in the Cyclades: Part 1* (*Meletemata* 56) (Athens 2008) 158, Melos no. 42 (ph.). 'In 1867 it was transported to the Theseion in Athens, and is therefore published in *IG* II^2 10947 as an Athenian inscription; now in the Epigraphical Museum in Athens.' EM 340. For the problem of stones wandering from island to island/mainland in modern times see p. 23. For this book see also our lemmata nos 842 and 1919.

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246. Athens. Epitaph of Proteas, 370-360 B.C. Conze no. 734. Clairmont, *CAT* 337. *APMA* IV p. 139 no. 920. R.Posamentir, *op.cit.* (our lemma no. 29) cat no. 65 (ph., dr.), prints a majuscule text of this previously unknown painted inscription: Πρωτέας Πρωτέ[ου?]

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247. Athens. Funerary epigram for Secundilla, ca. 150-200 A.D. *IG* III 1396. *ΣΕΜΑ* 2382. Two non-joining fragments (fr. a: EM 4772 + EM 4861 + EM 9688; fr. b: EM 5113 + EM 5767) of a large funerary monument, of which only EM 9688 had been previously published. Edd.pr., S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 529-531 no. 29 (ph.), offer app.crit., detailed commentary, and discussion of the deceased, who could be identified either as Φλαβία Σεκούνδιλλα or as Μουνδίκια Σεκούνδιλλα, for whom see S.G.Byrne, *Roman Citizens of Athens* (Leuven 2003) 238 no. 41, and 373 no. 5 respectively.

Frag. a

[Μνῆ]μα̣ τό[δε? - - - -]
[στ]ῆσέν με̣[- - - - - - -]
βουλη̣[- - - - - - - - - - -]
Εἰ μ[ὲν - - - - - - - - - - -]
β̣ωμὸς δ' οὐκ̣ [ἔστιν? -]
Σεκουνδιλ[λ- - - - - - -]
ψυχῆς̣ [- - - - - - - - - - -]
Κ̣Α̣ΙΠΕ[- - - - - - - - - - -]

Frag. b

[- - - - - -]ε̣[- - - - -]
[- - - - - -]λ̣ωνι[. . .]
[- - - - - -]Ν̣ΕΙΜΩ[. .]
[- - - - - -]ω̣ρος Ν[. .]
[- - - - - -]χειτ[.]
[- - - - - -]ΑΤΕΙΡΑ[.]
[- - - - ἐν?]ένκη̣[-]

248. Athens. Funerary epigram of Syrianos, 5th cent. A.D. *IG* II[2] 13451. *SEG* LI 298; LVI 269.* G.Agosti, in L.Cristante, I.Filip (edd.), *Incontri triestini di Filologia Classica* 7, 2007-08. *Atti del III convegno 'Il calamo della memoria: Riuso di testi e mestiere letterario nella tarda antichità', Trieste, 17-18 aprile 2006* (Trieste 2008) 103-115, follows D.Feissel's comments on the commemorative character of the epigram (cf. *SEG* LV 323), but also points out that its aim was the praise of the θεῖοι ἄνδρες: a motif which stands in opposition to contemporary Christian poetry. Agosti proposes the following text:

[Θεῖος] μὲν Συ̣ριανὸς ἔχεν πόλον· εὖτ' ἐπὶ γ[αῖαν]
[ἐσσύ]μενος μακάρων ἀρτιτελὴς ἔμολε[ν]
[δόξας] δ̣' ἀνθρώποισιν ὅπως σοφόν ἐστιν [νοῆσαι],
[εἶτα μετ' ἀ]θανάτων ἐς πόλον αὖτις ἔβη

1. Or [Δαίμων], Agosti || 2. Or [πεμπό]μενος, Agosti || 3. initio: [σκῆνος] or [δείξας] are also possible; in fine: [ἔλειψε] or [ἔμιμνε] are also possible, Agosti || For his restorations Agosti refers to *SEG* XXVIII 1251 (*SEG* LI 1861), and the hexametric oracle in Porphyrius, *VP* 22.

249. Athens. Epitaph of Time, 350-325 B.C. Marble stele with a palmette crowning and two rosettes, all painted; inv. no. Kerameikos I 343. From the discussion by R.Posamentir, *op.cit.* (our lemma no. 29) no. 78 (ph., dr.), we infer that it is unpublished [not in *LGPN* II or Traill's *PAA*, Papazarkadas]. Based on P.'s brief treatment, his dr., and the multiple high quality ph., we are able to provide the following text:

Τίμη
Δωροθέου γυνή

According to Posamentir, L. 2 has been carved over a semi-erased ⟦χρηστή⟧.

250. Athens. Epitaph of a woman, Roman Imperial. *IG* II² 4953. After detailed reexamination of this fragmentary inscribed architrave (EM 5696), S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 524/525, no. 25 (ph.), provide an improved text and tentatively identify it not as a dedication (thus Kirchner in *IG*) but as an epitaph.

[- - - - Αὐ]φιδίου Μηνο[- - - -]
[- - θυγάτη]ρ, Εἰσιδότου τ[οῦ]
[- - - - - - -]τίου γυ[νή]

251. Athens. Inscribed epistyle, ca. 150 A.D. *IG* III 1410. *ΣΕΜΑ* 2633. Seven 'Pentelic' marble fragments (EM 3384, 3384a, 5676, 5710, 9693/9694, 13237), not all of them joining, of a long epistyle. Only two of them (EM 9693/9694) were previously published. Following the association of new fragments, S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 541-544 no. 35 (ph.), are able to produce a new comprehensive edition, including app.crit., detailed metrical (two lengthy lyric dactylics) and lexical analysis, and French translation. They put forward the hypothesis that the implied 'déesse accuiellante' (L. 2) is Μήτηρ Θεῶν, since she is described as εὐάντητος in *IG* II² 4714, 4759, and 4760.

[Πατρίδ]α γαίαν [εἰς τ]έλος? ἐ[κ]λε[ίπων? καὶ Ἀ]θηνάων ἐπιβαίν[ων] Μούσης,
[Γᾶν] μερόπων ἦλθον τ[άνδ' εὐσεβέω]ν?, ζάκορος δ' ἄλλας ἐϋ[αντ]ήτου θ[εοῦ].

252. Athens. Funerary epigram, Roman Imperial. Fragment of a funerary monument consisting of three 'Pentelic' marble fragments, EM 5012 + 5929 + 5779. Edd.pr. S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 535/536 no. 31 (ph.), provide app.crit., note that several letters are lunate (but do not commit themselves to a date), and hesitantly put forward the theory that the deceased was an aged man who died in war.

fr. a [- - Ἀθ]ηναίην [- - - - - - - -]
[- - - - -]ε γέρηρεν [- - - - - -]
[- - - δ]ὲ τρέψα[ς - - - - - - -]
fr. b 4 [- - -]ς ὅδε πρῶ[τος? - - - -]
[- - - κ?]ῆνος ἐλε[ῖν?- - - - -]
fr. c [- - - - -]κην δ' ἐκ π[ο]λέ[μου?]
[- - τοσο]υτόετες μεγαλ[ύνων?]

[- - - - - - - - - - - -]τ̣εγ̣[- - - - -]
- -?

6. [ἀλ]κ̣ήν, [νί]κ̣ην, or [εὐ]χ̣ήν, edd.pr. ‖ 7. [τοσο]υτόετες, hapax formed like τουσουτάριθμος, edd.pr.

253. Athens. Funerary epigram, Roman Imperial. *IG* III 1416 c. Two 'Pentelic' white marble fragments (EM 3016 + 3084) of a base. New text and analysis of these two 'distiques élégiaques' by S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 538 no. 33 (ph.).

- -
[- -]Ν̣Ι̣ΝΕ
[- - - - - - - - - - - - - - - - - - - -]ί̣τ̣ης vacat
[- - - - - - - - - - - - - - - -]ο̣ς τ⟦ε γεγήθειν⟧
[- - - - - - - - - - - - - - - - - -]ι πολέμο̣υ
- -

1. [Ἀντω]ν̣ῖ̣νε ?, Follet, Peppas-Delmousou.

254. Athens. Funerary epigram, 2nd/3rd cent. A.D. Two gray marble fragments of a slab (?) broken on all sides, EM 3439 + 5942. Edd.pr. S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 537/538 no. 32 (ph.), offer analysis of the few surviving words.

- - - - - - - - - - - - - - - - - - - -
[- - - -ἡ]μ̣ε̣ῖ̣ς ε[ἰ] λῶα? [- - - -]
[- - -] ἐν λυκάβα̣[σιν vacat?]
[- - -] ἀ̣ρπε̣δ̣ο̣[ν - - - - - - - - -]
- - - - - - - - - - - - - - - - - - - -

255. Athens. Two funerary epigrams, ca. 150 – early 3rd cent. A.D. *IG* III 1352 + 3843; *IG* II² 13131. After autopsy, S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 532-534 no. 30 (ph.), offer an improved edition with detailed app.crit. and analysis of these two texts, which demonstrate some minor metrical irregularities, e.g. in L. 6. The editors advocate the date above on the basis of the lettering and the presence of the apostrophe sign in L. 5.

κλεινός {ὅδ'} ε̣[- - - - - - - - - - - - - - - - - -]
ὃς κύδηνα σοφοῖ̣[ς - - - - - - - - - - - - - -]
ζωὸς ἐών· νῦν δ' ἔσχε [με? - - - - - - - - - - -]
ἄφθιτον οὔνομ' ἔ̣[χ- - ? - - - - - - - - - - -]
vacat

Ἱρὸν σῆμα τόδ' ἐστίν· ἔχ̣[ει - - - - - - - - - - -]
σώματα θεσπεσίων παί[δων καὶ πι]ν̣υτήν·
[τόσ]σης γὰρ σοφίης πάν[τ' - - -]ς· οὐ γὰρ ἔτ' ἄλλο̣ν̣
[- φ̣[θ]ιμένου.
vacat

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256. Athens. Fragment of a funerary epigram, 4th/5th cent. A.D. *IG* III 1389. *ΣΕΜΑ* 2991. After autopsy, S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 547-549 no. 37 (ph.), republish this white marble fragment (EM 9687), and note the striking resemblance it bears to our lemma no. 229. Comparing these two epigrams to the epigram for Attikia's son Πατέριος, which is preserved in the *Greek Anthology* VII no. 343, the authors suggest that they all come from the funerary monument of the same family. If so, EM 9687 may be the epigram for Μιλτιάδης, husband of Attikia and father of Paterios.

vacat
[- - - - - - -]α δευομενο[- - - - -]
[- - - - - - -]δος εἵνεκα χυ[- - -]
[- - - - - οι]ς ἀγαθοῖσι φέ[ρ- - -]
vacat
[- - - -]αῶτα vacat
- -

---

257. Athens. Epitaph, 5th/4th cent. B.C. Fragment of the crowning of a stele, found at the Papoudof house, on Vasilissis Sofias Ave. Conze no. 1533. *APMA* IV p. 91 no. 571:

. . . ΕΙ ΦΙΛΟΝ Λ. . . Ι . . . [Γ]ΕΛΟ . . .

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258. Athens. Epitaph of -philos, 5th/4th cent. B.C. Conze no. 1456a. *APMA* IV p. 178 no. 1240. *ΣΕΜΑ* 3439. R.Posamentir, *op.cit.* (our lemma no. 29) no. 111. All these editions seem to be based on the dr. by L.Ross, *Archäologische Aufsätze* I (Leipzig 1855) 42-44: [- - -]φιλος

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259. Athens. Inscribed architectural blocks, 131/132 A.D. In her discussion of the non-visible technical details of the Library of Hadrian, Y.Tigginaga, in *Athens During the Roman Period*, 134 (ph.), points out that numerous blocks have mason marks, either in the Greek or in the Roman numeral system. Of these, she singles out a marble block from the south wing with the number ΩΖ (ph.), and another one with the sequence of letters ΓΛΑΓ

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260. Athens. Incertum, date? In *AD* 20 (1965) B.1 [1967] 72-74, P.Stavropoulos very briefly reports the discovery in excavations of the Greek Archaeological Service at the corner of Erechtheion and Roberto Galli Streets of a reused white marble plaque, which in its first period of use carried the word ΣΥΜΒΟΛΟ in letters '0,11 – 0,022 μ.' in height. No ph.; no further details. L.Ficuciello, *op.cit.* (our lemma no. 38) 48, 98/99, 120, explores the possibility that this stone might be connected with τὸ σύμβολον in Plutarch, *Moralia* 580 D, and with other crossroads.

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261. Athens. Incertum, date? Orthogonal poros architectural block found in 1987 in a rescue excavation, at 20 Thrasyllou Street, now deposited in the Theater of Dionysos; inv.no. NK 2761. Ed.pr. I.Trianti, in *Athens During the Roman Period* 402 (ph.), adduces the inscription as evidence of Isiadic cult, after providing a majuscule text but no date. 'On the left' there are two names: Κριτόλαος and [. . .]μάχης; 'on the right' Ἴσιδο[ς?] [The disposition of the inscriptions on the ph. looks different from Trianti's description. Moreover, the surviving letters ΙΣΙΔΟ could well belong to a theophoric name, in which case the inscription is not necessarily cultic, Papazarkadas].

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262. Athens. Incertum, 5th cent. A.D. Blue-gray marble slab consisting of EM 2229a + b. Edd.pr. S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 549-551 no. 38 (ph.), tentatively put forward the date above on the basis of the lettering and analyze the Hellenized form of the Latin term 'discussio'.

- -?
[ἐ]πιμελητοῦ Μ̣άρκου ἐπὶ Ν̣ι[- - - -]
μετὰ τὴν δισκουσσίων[α - - - - - - -]
- -?

---

263. Athens. Incertum, Early Christian. (Marble?) base consisting of the fragments EM 5146 + EM 1874, broken on the left. Edd.pr. S.Follet, D.Peppas-Delmousou, *BCH* 132 (2008) 551/552 no. 39 (ph.), who do not attempt a typological classification of the inscription, note that the letters ΕΝΤΟΣ may belong either to a genitive or to a Hellenized Latin name such as Adventus, and express their puzzlement over the meaning of σύνεδρος, concluding however that 'il peut s'expliquer en milieu païen plutôt que chrétien'.

[- - -]εντος [- - - -] Διον[υσίο]υ σύνεδρ[ο]ς

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264. Athens. Letter on a lead tablet from the banker Pasion, ca. 370/69 B.C. *SEG* LIII 256. Building upon some of the criticisms expressed by P.Gauthier, *BE* (2004) 140, J.D.Sosin, *ZPE* 165 (2008) 105-108, rejects the ed.pr.'s reading Πασίων <Δ>ικαιάρχο, proposing instead

either Πασίων <Δ>ικαιάρχ<ωι> or Πασίωνι Κ<λ>ίαρχο(ς). He further construes and translates differently the rest of the letter, suggesting that Satyrion was also a villain according to the letter's sender, whereas Glauketes and Aiantodoros were fellow-sufferers.

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265. Athens. Lead curse tablet, ca. 345-335 B.C. Lead curse tablet, said to have been found at Agios Savvas, presumably the church on the north side of the Sacred Way; now in the National Archaeological Museum, inv.no. 14470. Ed.pr. E.Ziebarth, *SBBerlin* 33 (1934) 1022-1050. After autopsy with reading-enhancing equipment, D.R.Jordan, J.Curbera, *ZPE* 166 (2008) 135-150 (dr.; ph.), produce a superior text with numerous new readings and improvements, followed by detailed historical and prosopographical commentary, index of names and important words, and Corrigenda to *LPGN* II and Traill's *PAA*. We note their interpretation of παλτός as a supervisor of the lots, and of λαικαστής and λαικάστρια referring to people performing fellatio. They doubt that this is a judiciary tablet and very tentatively think of a political background without excluding other possibilities.

Side A

κ α τ α δ ῶ, κ α τ ο ρ ύ τ τ ω, ἀ φ α ν ί ζ ω ἐ ξ ἀ ν θ ρ ώ π ω ν

Εὔνομον Πιθέα
Ἀριστογείτονα Πιθέα
Λυσικλέα Ἀχαρν(έα)
Αἴωνα Κυδαθην(αιέα)
Κίρωνα Πιθέα
Φιλόνεων Λευκον(οέα)
Σάτυρον ζωγράφ(ον)
Δέν[ω]να Π[ιθέα]
Μενέστρατον Ἀν- - -
Ἰσοκρίτην
Εὔνομον Πιθέα
Δημοχαρίδην Θορί(κιον)
Ναυσίνικον Κεφα(λῆθεν)
Ἱερώνυμον Θορίκι(ον)
Ἀρχιάδην Θορί(κιον)
Δημοχαρίδην Θορί(κιον)
Χαιρ- - - - - - - - - - - -
-$^{2-3}$-ν.ν- - - - - - - - - - -
Ξενοκλέα μέτοι(κον)
Κόνωνα Τε[ιθράσιο?]-
ν Ξενοκλέ<α> Λευκ(ονοέα)
Κράτην τὸν ἕτερον
Ξεῖνιν Σφήττιο[ν]
Ξενοκλέα Σφήττι(ον)
Δημοχαρίδην Θορίκι(ον)

Λ[. . .]ΑΙΑΝ Πειραιέ(α)
[....]λίδην Πειραιᾶ
[Ἀρέσ]ανδρος Πειραι(εύς)
[..........]ς Πειραι παλτό(ς)
[. . . . .]ν [π]αλτόν
Λαχ- - - Ι. πα[λτό]ν
- - - - - - - - - - - - - - - - -
- - - - - - - - - - - - - - - - -
[. . . . . .] ἀχυρεύ(ς)
[. . . . . .]ς ἀχυρε(ύς)
[Φιλοκ]ήδης ἐκ Κερα(μέων)
[. . . .]ακλῆς Σουνιε(ύς)
[Πύ?]ρρων Πειραι(εύς)
[Ἀν]τίνομ[ο]ς Πειραι(εύς)
[Σ]ατύρα ἀλφιτόπωλις
[Ἀ]ντικλ- - - - - - - - - - -
. . . Αὐτ[ο]μένη[ς - - -]
[Πο]λίτην Ξενοκλέα
[Πο]λύωρος Πειραι(εύς)
[. . .]ίμ[αχ]ος μέτοικος
[. . . .]α Ἀριστάρχου Σου-
[νιέω]ς Φίλωτις Κικκ(υνεύς)
[. . . . .]ρος Ἀχαρν(εύς)
[. . . . .]λος Ἐρχιεύς
Α[. . . .]ων Ἀχαρν(εύς)

Στρόμβιχος Εὐ(ωνυμεύς)
Στρομβιχίδης Εὐ(ωνυμεύς)
Σώστρατος Σφή(ττιος)
Πολύευκτος Σφήτ(τιος)
Εὐκράτης Εὐων(υμεύς)
..λεὺς Ἐπικηφ(ίσιος)
- - - - - - - - - - - - - - - - - -
- - - - - - - - - - - - - - - - - -
Φαινίππη
Θεμιστία
Νοήμων
Στρομβιχίδης
Εὐωνυ(μεύς), Εὐκράτης
Κρατῖνος ἀχχυρ(εύς?)
Καλλιτέλης
Κυδαν(τίδης), Ἀριστί-
ων Κυδαντ(ίδης)
- - - - - - - - - - - - - - -
Καλλιφάνης Κυ-
δαν(τίδης), Ξενοκλῆς
Κυδαν(τίδης), Νικοκλῆ-
ς Κυδαν(τίδης), Δενομ-
ένης Κυδαντί(δης)
Δενομένης Κυδ[α-]
Μνησ<ί>θεος Κυδαν(τίδης)

Πολύζηλον Ἀναφλύσ(τιον)
Ἀλκαῖος Θοραιεύς
Ἀρέσανδρος Πειραι(εύς)
Χαρίδημος Πειρ(αιεύς)

Π[. . .]κλῆς Ἀχαρν(εύς)
Π[ραξ]ιτέλης Κυδαν(τίδης)
Κα[λλ]ιστράτη
Εὐκλέα γραμματέα

Φίλων Κυδαντίδ(ης)
Πολυκλείδης Κυ(δαντίδης?)
Δημ[ο]κήδης
Κυδα[ντίδης?], Εὐφρόνιος
Φειδέλ[εω]ς Κυ(δαντίδης?)
Θεοπομπ. . .ς Κυ- - -

91 (running up at the left from 30 to 18) Δειδίαν Κυδαντ[ίδ]ην
92 (running up at the left from 59 to 31) καταδ[ῶ ...]κα...τωνα Κυδ[α]ντίδη[ν καὶ Δ]εν[ί]αν Κυδαντίδη[ν]

Side B
(on the right and running up at the right of cols. I and II)

Δημόφιλ[ος Φυλ]άσιο[ς]
Δημοσθένη[ς Φ]υλάσι(ος) Ξ
Πάμφιλος [Φυλά]σιος Α
Ἐπίχαρμο[ς Φυλ]άσι(ος) ΙΑ
.ΗΜ.ΛΚ- - - c.6 - - ΑΜΙ- - - ΚΑΙ
[Κ]αλλιτέλ[ης Κυ]δα[ντίδης] ΤΑ
..Α.Ε.Ι - - - - - [Ε]ΠΗΚΑΙΕΡ[ΓΑ]
Νικοκλῆ[ς Κ]υδα[ντίδης] ΧΙ
Καλλιφάν[ης Κυδαντίδης] Ν
Ἀριστ[ίων Κυδαντίδης] Α
- - - - - - - - - - - - - - - - - -
Κ- - - - - - - - - - - - - - - - -
καὶ Ναυσι[κλέα] κατα[δῶ. . .]
καὶ ἔπη καὶ ἔργα καὶ Ἀρέσα-
νδρον Χα[ρί]δημον
καὶ Λα/- - - - - - - - - - - - - -

Μενέστρατος Γαργήττιος
Κλεινὶς λαικάστρια
Σκύλλα λαικάστρι[α]
Σωφρωνὶς λαικάσ[τρια]
Ἀρχὶς λαικάστρι[α]
Εὐφρονίσκος λαι[καστής]
Ξενοφῶν Ἀναφλύ(στιος)

Ἰσοκρίτη
[Ξ]ενοφῶν Παλλην(εύς)
[Ἀ]ρέσανδρος Πειραι(εύς)
Δημοχαρίσης Θορίκι(ος)
Χαρίδημος Πειραι(εύς)
Φιλέας ἀχυρεύς
Φιλοκήδης ἐκ Κεραμ(έων)

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266. Athens. Lead curse tablet invoking Palaimon, later 4th cent. B.C. D.R.Jordan in *Μικρὸς Ἱερομνήμων* 133-144 (dr.) gives the ed. pr., with English translation, of 'the first curse tablet known certainly to have been deposited in an Athenian sanctuary.' It was excavated by the Archaeological Society at Athens in 1952/3 in the shrine of Pankrates and Palaimon, at the intersection of King George and King Konstantinos Streets and was found rolled up and pierced by a nail. The letters face to the right but the text is to be read backwards. Citing Palaimon's Phoenician connections, Jordan asks if the writer might have been a Sidonian involved in a lawsuit at Athens. For the form of the prayer for justice, he quotes *IG* III.3.100, side a. Without patronymics and demotics the seven targets of the curse cannot be certainly identified.

Καταδῶ πρὸς τ[ὸν Π]αλαίμονα Ἀρισ-
τοφάνην καὶ Ἀρίσταρχον καὶ Κηφ-
ισοφῶντα καὶ Κηφισόδοτον καὶ Ἐπί-
κουρον καὶ Ἀλέξα<ν>δρον καὶ Ἀλεξία-

ν, καὶ δέομαί σου, ὦ Παλαῖμον, τιμ-
ωρὸς γένοιο τούτων ὧν ἀπέγραψ-
ά̣ σοι, καὶ δικασταῖ<ς> ἄδικα δοκωῖε-
ν̣ λέγειν, καὶ μάρτυσιν ἅτε πράτο̣-
[υ]σιν ἄχ<ρ>εια γένε. Καὶ δέσμευ{δεσω-
ο̣ν}σον α̣ὐτ̣ῶν χεῖρας, γ{ω}λῶττ{α}-
αν, ψυχή̣ν, καὶ ἔργα τὰ τούτω-
ν, ἄδικα γὰρ καὶ ποιοῦσιν̣
κ̣αὶ λέγουσι. Ἀδικῶν οὖν {Ἀριστ-}
Ε̣Υ̣Ο̣ΥΣΥΜΩ σου τυχεῖν.

Upside down

Ἀριστοφά(νης)

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267. Lead weight, 4th cent. B.C. S.Eleutheratou, *Το Μουσείο και η Ανασκαφή. Ευρήματα από τον Χώρο Ανέγερσης του Νέου Μουσείου της Ακρόπολης* (Athens 2006) 40 no. 67 (ph.), publishes a rectangular weight (one-eighth stater) with half-tortoise in relief (inv.no. M 4317), found in a deposit dating to the 2nd half of the 4th cent. B.C. at the excavations for the New Acropolis Museum. Ed.pr. prints the following majuscule text: ΔΕΜΟ[ΣΙΟΝ] [Rather δεμό(σιον). Papazarkadas]

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268. Lead weight, 1st cent. B.C. S.Eleutheratou, *op.cit.* (our lemma no. 267) 40 no. 70 (ph.), publishes this rectangular weight with an amphora in relief, found in house Λ (one-half mna; inv.no. NMA 2527). It bears the inscription ἡμίμετρο[ν]

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269. Athens. Amphora with graffito, ca. 400 B.C.? For brief mention of a clay amphora, possibly North Aegean, found in the 'Strategeion' in the Agora Excavations, 2007, with ΔΠΙΙΙΙ incised on the shoulder, see *Arch. Rep.* 54 (2007/8) 7.

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270. Athens. Inscribed kantharos, 285-275 B.C. S.Eleutheratou, *op.cit.* (our lemma no. 267) 111 no. 306 (ph.), briefly reports a black-glazed kantharos of West Slope style, decorated with a tripod amongst twigs, found in deposit 13 of house T at the New Acropolis Museum excavations. An inscription runs round the vessel: Διονύσου

271-285. Athens. Stamped amphora handles. S.Eleutheratou, *Το Μουσείο και η Ανασκαφή. Ευρήματα από τον Χώρο Ανέγερσης του Νέου Μουσείου της Ακρόπολης* (Athens 2006) 37-39 (color ph.), publishes several stamped amphora handles found in

excavations for the New Acropolis Museum. Eleutheratou prints texts in capital letters; we provide minuscule transcriptions:

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271. Knidian, 220-188 B.C. Eleutheratou, *Το Μουσείο* - - - 37 no. 51: Ἐπὶ Ἀρτέ(μωνος) | Δημήτρι(ος); trident.

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272. Knidian, 188-167 B.C. Eleutheratou, *Το Μουσείο* - - - 37 no. 52: Φρουράρχου | [Θε]υδότου

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273. Knidian, 167-146 B.C. Eleutheratou, *Το Μουσείο* - - - 37 no. 53: Ἐπὶ Ἀναξιππί|δα Ἀπολλω|[ν]ίου Κνίδιον; anchor and trident.

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274. Knidian, 146-108 B.C. Eleutheratou, *Το Μουσείο* - - - 37 no. 54: ἐπὶ Φιλίππου | Ἀσκληπιό|δωρος Κνίδιον; boukranion.

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275. Knidian, 107-98 B.C. Eleutheratou, *Το Μουσείο* - - - 37 no. 55: [Ἰά]σων | Κάλλιπ|πος

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276. Knidian, 97-88 B.C. Eleutheratou, *Το Μουσείο* - - - 38 no. 56: Ἀγαθοκλῆς [Θε]ύκριτος Κνίδιον; boukranion in the middle.

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277. Knidian, after 78 B.C. Eleutheratou, *Το Μουσείο* - - - 38 no. 57: ἐπὶ Ἀ[ρι]|στοπ[όλ]|ιος

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278. Rhodian, late 4th–241 B.C. Eleutheratou, *Το Μουσείο* - - - 38 no. 58: ἐπὶ Εὐφράνου; solar symbol. [The name is unattested and etymologically difficult. Eleutheratou herself briefly reports that a similar stamp has been interpreted as Εὐφρανο[ρίδου] but eventually dismisses this interpretation. On the basis of the ph., Εὐφρανορ̣[ίδου] seems better, Papazarkadas].

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279. Rhodian, 240-206 B.C. Eleutheratou, *Το Μουσείο* - - - 38 no. 59: Θεσμοφο|ρί(ου) Δίσκου

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280. Rhodian, 205-176 B.C. Eleutheratou, *Το Μουσείο* - - - 38 no. 60: ἐπὶ Ξενο|φῶντος | Ἀρταμιτίου

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281. Rhodian, 146–108 B.C. Eleutheratou, *Το Μουσείο* - - - 39 no. 61: [Ἰ]άσον[ος]

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282. Chian, 250–225 B.C. Eleutheratou, *Το Μουσείο* - - - 39 no. 62: Ἱκεσίου

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283. Thasian, 350–345 B.C. Eleutheratou, *Το Μουσείο* - - - 39 no. 63: Δαμάστης Κλεοφάνης; ladle.

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284. Parian, ca. 200-175 B.C. Eleutheratou, *Το Μουσείο* - - - 39 no. 64: Παρίων

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285. Sinope, ca. 200-150 B.C. Eleutheratou, *Το Μουσείο* - - - 39 no. 65: Ἀστυν[ομοῦντος | Χορηγίωνος | τοῦ Λεωμέδοντος [- - -]|ΔΙΟΥ

286-293. Inscribed lamps from the New Acropolis Museum excavations. S.Eleutheratou, *Το Μουσείο και η Ανασκαφή. Ευρήματα από τον Χώρο Ανέγερσης του Νέου Μουσείου της Ακρόπολης* (Athens 2006) 80-93 (ph.) publishes several clay lamps, many of which are inscribed.

286. 85 no. 211 (ph.), **ca. 25 A.D.** Signature in relief in the base: ΑΦΡΟ [Ἀφρο(δισίου)? Papazarkadas].

287. 85 no. 215 (ph.), **2nd cent. A.D.** Incised signature in the base: Φθόνγου

288. 86 no. 217 (ph.), **ca. 200-250 A.D.** Fragmentary lamp with an incised inscription: Ἐπιγόνου. Eleutheratou, in *Athens during the Roman Period* 183, 202 no. 72, briefly mentions remnants of an erotic scene and suggests that the workshop, previously unattested, may have been a sub-unit of the well-known workshop of Πρεῖμος.

289. 86 no. 218 (ph.), **ca. 200-250 A.D.** Found in the sewer of house Γ after the house's destruction. The inscription in relief reads Ἐλπιδηφό|ρου; see also Eleutheratou, in *Athens during the Roman Period* 193, 202 no. 71 (ph.).

290. 87 no. 220 (ph.), **ca. 250-300 A.D.** Lamp with a decoration of a fish in relief and the stamp ΛΕ of the workshop of Λε(οντεύς), found in house Δ; see also Eleutheratou, in *Athens during the Roman Period* 191 (ph.).

291. 87 no. 221 (ph.), **late 3rd/early 4th cent. A.D.** Lamp with decoration of a bust of Athena in relief, found in house ΣΤ. The incised inscription ΛΕ identifies the producer as Λε(οντεύς).

292. 88 no. 225 (ph.), **late 4th cent. A.D.** Found in shaft 46 at the Athens Metro excavations. On the base, the signature Μαρτύριος; according to Eleutheratou, the first two letters are in ligature.

293. 90 no. 234 (ph.), **early 4th cent. A.D.** Undecorated lamp with three nozzles. An inscription is incised on the base: Εὐτύχη

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294. Athens. Inscribed lamp, early 5th cent. A.D. Lamp found in the pear-shaped basin excavated at 21 I. Smith & Aiginitou streets in the area of the Western Slopes of the Acropolis.

O.Dakoura-Vogiatzoglou, in *Athens during the Roman Period* 255/256 (ph.), briefly mentions the inscription 'μαρτυρίου' on the bottom of the lamp; cf. our lemma no. 292.

295. Athens. Inscribed loom weights, 4th/5th cent. A.D. S.Eleutheratou, *op.cit.* (our lemma no. 267) 139 no. 424 (ph.), briefly mentions several conical loomweights found in the andron of House Θ during excavations for the New Acropolis Museum. Most have a stamp with the depiction of Athena Promachos, and underneath another, rectangular, stamp with the inscription Νόημα.

PELOPONNESOS

296. Peloponnesos. Recent discoveries. In *Acta XII Congressus* 1201-1212, A.D.Rizakis presents a survey of the progress of Greek and Latin Epigraphy in 'La Péninsule Hellénique (1997-2002)' including rich bibliography on sites in the Peloponnesos and the province of Achaia.

297. Peloponnesos. Regional identity. K.Vlassopoulos, in *Being Peloponnesian. Conference Proceedings 31 March – 1 April 2007* (Centre for Spartan and Peloponnesian Studies, University of Nottingham: http://www.nottingham.ac.uk/csps/open-source/peloponnese-2007.aspx) [available only online, *SEG*] explores the origins, character, and development of a regional, non-ethnic Peloponnesian identity, using primarily literary sources. In a comparative section, Vlassopoulos adduces epigraphic evidence for collective identities in other regions. Greeks from Pontos: *IG* I^3 71, *IG* II^2 10108, *CEG* II 528; Ἰταλιῶται: *IG* II^2 8942, *SEG* XXVII 85 (*FD* III.4.388), XXXVII 430; Σικελιῶται: *IG* II^2 10287-10293; *IG* VII 4316; *SEG* XXXIII 455, XLIV 198, LI 1452. In contrast, only one known Classical epitaph of a self-described Peloponnesian in Athens: *IG* II^2 9112; in Pontos: *SEG* XXXVI 718; at Delphi: *FD* III.5.20 (*CID* II 32). Later Hellenistic and Roman self-described Peloponnesians: *IGUR* IV 1495; *SEG* XXXV 602.

298. Peloponnesos. The Achaian League. A.D.Rizakis provides numerous citations of inscriptions in his detailed synthetic overview of the history, operation, institutions, membership, rights and powers of individual states, coinage, weights and measures, arbitration, and many other aspects of this major interstate organization. We forgo selecting particular documents. M.Lombardo & F.Frisone (edd.), *Forme Sovrapoleiche e Interpoleiche di Organizzazione nel Mondo Greco Antico: Atti del Convegno Internazionale LECCE, 17-20 Settembre 2008*, 274-292; summaries in English, Italian, and Greek.

299. Peloponnesos. Grants of the right of pasturage, Hellenistic/Roman. C.Chandezon, in *Péloponnése Épaminondas/Hadrien* 109-119, reexamines the literary and epigraphical evidence for individual poleis granting this right to foreigners, primarily as a component in proxeny decrees. Among the documents cited and discussed are Orchomenos, *SEG* XI 470; Theisoa, *Syll.*³ 623; Methana, *IG* IV 853; Tegea, *IG* V.2.456. Chandezon insists that these are individual rights granted to honorands for the specific use of pasturage controlled by the granting polis. He warns against drawing general inferences from these documents leading to theories of wide-ranging transhumance in the Hellenistic and Roman Peloponnesos, for which he does not find evidence in the sources. For a list of such decrees from all of the Greek world, see *SEG* LIII 2144.

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300. Peloponnesos. Elites in the Roman Peloponnese. A.D.Rizakis, in *Being Peloponnesian* (cf. our lemma no. 297), argues that the Roman Empire allowed increased mobility of urban elites in the Peloponnese and encouraged 'a new idea of cosmopolitanism' that can be seen in supra-civic landowning and euergetism in this period. Euergetic activities of Εὐρυκλῆς of Sparta in Asopos, *IG* V.1.971, Gytheion, *IG* V.1.1172, and Epidauros, *IG* IV².1.592; activities of C. Iulius Fabia Eurycles Herculanus L. Vibullius Pius, 'the first Spartan senator' at Mantineia, *IG* V.2.311, and Corinth, *SEG* XXXI 349 (for the Euryklids see also our lemma no. 339, Lakonia); the Spartan family of the Voluseni in Lykosoura in Arkadia: *IG* V.2.544; Roman citizens, e.g. L. Licinius Anterus at Methana, *IG* IV 853, and T. Arminius Tauriscus at Megalopolis, *IG* V.2.456; Roman taxes on land in Messenia suggesting large properties: *IG* V.1.1432/1433 (see also our lemma no. 375); Roman colonists buying land in neighboring cities: *IG* V.1.569; catalogue with Roman names from Kleitor: *IG* V.2.369 with *SEG* XXXV 350; career of C. Iulius Spartiaticus: *IG* II² 3538; κυθηροδίκας at Sparta: *SEG* XI 492; Imperial estates in Megalopolis: *IG* V.2.435, 457, 525; properties of Herodes Atticus' family: *IG* XII.5.631; *SEG* XIV 542.

S.Zoumbaki, *Tekmeria* 9 (2008) 25-51, examines the mutually advantageous connections between Peloponnesian elites and Roman magistrates, and, through them, emperors and their families, before assessing the composition of Peloponnesian elites. She concludes that these connections increased in the Imperial period but decreased after Hadrian because of 'a consolidation of the patronage nets,' and that while the old aristocracy persisted into the Imperial period, others could join the ranks of the elite, especially via relationships with the Roman colonies and settlers. The argument is based above all on epigraphic evidence. Non-Peloponnesian 'men of letters' honored in the Peloponnese: *IG* IV 796, *SEG* XVII 200, *IvO* 356; Peloponnesian scholars: *IG* V.1.116, 598/599, *SEG* XI 807, *IvO* 453; conflict at Dyme: *Syll.*³ 684 (see our lemma no. 419); indirect evidence for conflict between the Romans and Peloponnesian cities: *IG* V.2.268, 516; private honors for Roman magistrates during the Republic: *IG* IV 581, *IG* VII 3490, *IG* IX.2.37, *IvO* 325, *Corinth* VIII.1.72; private honors for Roman magistrates, emperors, and imperial family: *IG* IV 795, 1608, IV².1.602, 604, 694, V.1.538, 1450/1451, V.2.124, 127, 302; *SEG* XI 932, 1062a, XVI 261, XXII 289, XLI 315, 353, XLIX 400, 405, LII 405; *IvO* 220/1, 337/8, 369, 373, 386, 426; *Corinth* VIII.1.82/83, VIII.3.124; honors for P. Memmius Regulus and his family: *IG* IV².1.665, 667-669; *IvO* 470;

Corinth VIII.3.306; familiarity of Peloponnesian elites with Roman emperors: *IG* IV^2.1.602; early Imperial Antonii descendants of M. Antonius' clients: *IG* IV 581; links between Peloponnesian elites and Roman colonists: *SEG* XLIV 389; Romans involved in Peloponnesian agriculture: *IG* V.1.1432, 1434; Roman financial assistance to cities: *IG* V.1.1146, 1208, *IG* V.2.456, *SEG* XXXV 343; career of Cornelius Pulcher: *IG* IV^2.1.101, 653; *Syll.*[3] 802; Peloponnesians of equestrian rank: *IG* IV 596; V.1.596, 1417.

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301. Peloponnesos. Civic structures at Roman colonies of Corinth, Dyme, and Patras. A.D.Rizakis and F.Camia, in C.Berrendonner, M.Cébeillac-Gervasoni, L.Lamoine (edd.), *Le quotidien municipal dans l'occident romain* (Clermont Ferrand 2008) 233-245, examine the epigraphic and numismatic evidence for civic structures in the Caesarean colonies at Corinth and Dyme and the Augustan colony at Patras. The authors use primarily Latin material but also the following Greek documents: on the office of ἀγωνοθέτης and the early celebration of the Caesarea: *Corinth* VIII.1.14 (3 A.D.); on colonial curatores annonae: *Corinth* VIII.1.80-83; VIII.3.138-143; on the curator coloniae: *Achaïe* II 365; for freedmen holding public office: *Achaïe* II 110.

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302. Peloponnesos. Honors for the Julio-Claudian women of the Imperial house. In *Péloponnèse Épaminondas/Hadrien* 121-144, C.Hoët-van Cauwenberghe traces the ups and downs of these ladies (divine honors, altars, cults, festivals, images on coins, as well as erasures, removal of statues, damnatio memoriae, etc.) as recorded in the literary and epigraphical sources, with a useful list of attestations from the latter of honors from Livia through Agrippina the Younger on 141-143. See also our lemma no. 335 on *IG* IV^2.1.605, and also this same author's study of damnatio memoriae in inscriptions concerning female members of the Julio-Claudian dynasty as reported in *SEG* LIII 2166.

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303. Peloponnesos. Latin personal names in the Peloponnesos. S.Zoumbaki in *Péloponnèse Épaminondas/Hadrien* 145-159, collects and discusses Latin personal names attested (mainly on inscriptions) from the Peloponnesos, excluding those from the Roman colonies of Corinth, Patras, and Dyme and names stamped on lamps, vases, tiles, and other objects of uncertain origin. Among the most popular names are Rufus, Caius, Marcus, and Lucius. She demonstrates that the motives determining the choice of a Latin name among Peloponnesians were extremely complex and varied. Examined are: (1) the popularity of praenomina and gentilicia used as single personal names, which makes it difficult to determine whether the bearer was a Roman citizen, a peregrinus, or a native Peloponnesian. This is especially the case among the ephebes of Messene (see our lemma no. 367). (2) Names ending in –ianus (adoption or not?) and names recalling the name of a prominent Roman magistrate active in the area. (3) Use of numeral names like Primus, Secundus, etc. Zoumbaki concludes that the popularity of Roman names among Peloponnesians generally follows the pattern found

elsewhere in the eastern half of the Roman Empire sparked by personal relationships, intermarriage, familiarity, fashion, and taste. The choice of a relatively few familiar names betrays the unfamiliarity of most Peloponnesians living outside the Roman colonies with the 'rich Latin onomastic thesaurus' and with Roman culture in general. She characterizes this as 'more a matter of fashion than Romanisation.' Tables of categories of attested Roman names, 157-159.

AIGINA

304. Aigina. Prohibition? Late Archaic? *IG* IV^2.2.1061. *SEG* XI 2. Apparently not in *LSAG*^{2}. After an exhaustive description of the lettering, dialect, architectural features, date, history of the stone, and the cult of Zeus Pasios, based on autopsy of the stone in the Aigina Museum, inv. 2348, no. 74, fully illustrated by phs. and drawings, I.Polinskaya, *Μικρὸς Ἱερομνήμων* 211-222 (ph.; dr.), speculates that this large poros block may originally have served some architectural purpose near the entrance to the sanctuary, perhaps to warn against the removal of something belonging to the shrine. She rejects previous readings of the text and now suggests the following:

- - - - - - - - - -
.ΑΙ̣.Ο̣[- -$^{4-5}$- -]
Διὸς Πασίο
πεδαφέρ̣εν
- - - - - - - - - -

L. 1 is inscribed upside down in relation to LL. 2/3.

CORINTHIA

305. Corinth and Isthmia. Three-sided stelai for lists of victors, 3-127 A.D. †D.J.Geagan, *AncW* 36 (2005) 146-155 (dr., diagrams), studies these monuments, citing *Corinth* VIII.1.14, 19; 3.223; *SEG* LVI 397, and 61 fragments of similar stelai (unpublished) in the Isthmia Museum. 'These fragments and a number more can be associated into 10 three-sided steles.' Geagan proposes that after experimenting with four-sided marble herm-pillars for victors' lists, Corinthian masons adopted the three-sided form, equilateral triangle in section, for reasons of economy and more effective display. The events were listed in centered, shorter lines and the names of the victors and their cities were accommodated below in longer lines on one face of the stele in a way that made them stand out. [We bring this large unpublished cache of potential Isthmionikai to the attention of students of festivals and athletics. Stroud.]

306. Corinth. Civic structures of the Roman colony. For Greek documents used in a discussion of the civic structures of the Roman colony at Corinth, see our lemma no. 301.

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307. Corinth. Religious organization in Roman Corinth. A.Hupfloher, in *Pathways to Power* 151-160, discusses this topic, stressing the innovative combinations of Greek and Roman religious and administrative systems. For Asklepios see *Corinth* VIII.3.63, 206; Roman cults and administration attested most often in Latin inscriptions, including theocolus, found only once in Greek: *Corinth* VIII.3.207; θεοκόλοι at Athens: *IG* II^2 3313, 5085; Greek nomenclature used for religious offices on Isthmian victor lists and honorific statue bases: *Corinth* VIII.1.14-20, 76/77, 79-81.

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308. Corinth (found in Sane), now in Thessalonike. Inscriptions on the Argonaut krater from Sane, ca. 560 B.C. For new readings of these painted labels of figures on this vase, see our lemma no. 634.

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309. Kenchreai. Christian epitaph, 5th-7th cent. A.D. Bluish-gray schistose marble plaque excavated over grave 43 on the Koutsongila Ridge; briefly reported in *Arch. Rep.* 54 (2007/8) 20-22.

+ κυμητήρι<ο>ν δι-
αφέροντα Ἀνδρέα
τῷ υἱ(ῷ) τοῦ Κορω-
νέου +

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310. Perachora (Heraion). Dipinti, early 6th cent. B.C. N.Malagardis, in D.Kurtz (ed.), *Essays in Classical Archaeology for Eleni Hatzivassiliou, 1977-2007* (Oxford 2008) 73-84, publishes a fragmentary black-figure skyphos of Corinthian type (now in Athens, National Museum inv.no. 3637) with a scene of dancing women, and five painted inscriptions reading YOYOY (or some combination thereof): Rather than nonsensical, these inscriptions are onomatopoeias, probably ululations.

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311. Steiri. Funerary epigram for Demetria, 2nd/3rd cent. A.D. Rectangular bluish gray marble stone, reused as a jamb in ■ window of the Church of Dormition of the Virgin at Steiri (Κοίμησις τῆς Θεοτόκου εἰς τὸ Στεῖρι). Ed.pr. J.L.Rife, *ZPE* 164 (2008) 131-135 (ph.), briefly mentions overlooked discussions of the text (by the late T.A.Gritsopoulos and by M.Dixon in his unpublished PhD dissertation), and goes on to provide detailed philological and historical analysis of this epitaph of unfulfilled 'poetic pretensions'; cf. our lemma no 1885.

Δημητρία χαῖρε· —Πῶς δύνομαι χαίρειν προλιποῦσα φῶς
καὶ γλυκυτάτους γονῖς τετραέτην ζήσασα χρόνον;
καὶ ἐνθάδε νέα οὖσα πρώτη τε ἐγὼ κατοικῶ
ἀλλ' ὑμεῖς τὸ γλυκὺ φῶς μέχρι που τὸ ἱμαρμένον ἔλθη

PHLIASIA

312. Phlious. Dedication to Artemis Horaia, 3rd cent. B.C. *SEG* XI 273a (Addenda p. 218); LI 236. In *Péloponnése Épaminondas/Hadrien* 353-362, Y.Morizot briefly describes the cult cave setting for this dedication to Ἄρτεμις Ὡραία and the activities of the συμπόται.

SIKYONIA

313. Sikyon. Honorific (or funerary?) inscription for Claudia Polykrateia, 2nd cent. A.D. *IG* IV 399. On the basis of *Syll.*^{3} 846 (text reprinted and translated in French), M.Kantiréa, in *Pathways to Power* 15-22, proposes to restore names of members of the illustrious family of Tiberius Claudius Πολυκράτης in the fragmentary inscription *IG* IV 399 (now lost).

[Κλαυδία Πολυκράτεια]
[ἀρχιέρε]ια Σεβαστῆ[ς],
[Τιβ. Κλαυδίου] Πυθοκλέους
[- - -ο]υ θυγάτηρ,
[- - - - - -]στου Ἀμινίου,
[- -ο]ρος γυνή,
[Τιβ. Κ]λαυδίου
[Πολυκράτου]ς ἀρχιερέως
[διὰ βίου] μήτηρ
[Κλαυδίας Ναυσικᾶς] τῆ[ς] διὰ βίου
[ἀρχιερεί]ας Σεβαστῆς
[προμήτηρ]

Combining, in addition, evidence from *IG* IV 453, *Corinth* VIII.1.70, and the *Life of Aratus* by Plutarch (a friend of Polykrates), Kantiréa provides a new stemma, before analyzing elements of the topography of Roman Sikyon.

314. Sikyon. Kryoneri (Lechova Cave). Graffito, Late Archaic/Early Classical. In *AR* 54 (2007/8) 24, it is briefly reported that 'iconography and inscriptions [on the finds from this

cave] indicate worship of the Nymphs (the inscriptions will be published by A. Matthaiou and Y. Lolos in an appendix to Y. Lolos, *Land of Sikyon* [forthcoming]).'

In Y.A.Lolos, *The Land of Sikyon. Hesperia* Supplement 39 (Princeton 2011) 599/600 (ph.), the author and A.P.Matthaiou publish the ed.pr., with translation, of this graffito scratched through the black glaze on the underside of the toros foot of a stemless kylix or skyphos, probably a local Sikyonian product. The orthograde writing follows the outer circumference of the foot occupying roughly two-thirds of the available space. Epichoric Sikyonian alphabet with the distinctive hour-glass epsilon. Found in the excavations of the Ephoreia of Paleoanthropology and Speleology in the Cave of Lechova, 1995-2003, along with at least 5 other inscribed sherds associated with the Nymphs. On 589-598 (ph.) there is a Preliminary Report on these excavations describing the pottery, terracotta figurines, and other votives excavated in the cave, unfortunately following major disruption by clandestine digging.

ἱαρὰ τᾶν <ν>υνφᾶν τᾶν ἐν Γυλίδι

τᾶνυνφᾶν vase; haplography: cf. *IG* I³ 1265, LL. 5/6 (Φιαίδιμοσοφός), with L.Threatte, *The Grammar of Attic Inscriptions. I: Phonology* (Berlin & New York 1980) 511, 513, Matthaiou in the app.crit.

Matthaiou and Lolos interpret the last word as a place-name, possibly 'the flat summit of [mount] Vesiza.'.

KLEONAIA

315. Kleonai. Law on homicide, before 550 B.C. *IG* IV 1607. *SEG* XL 2432; XLII 1734; XLIII 1235; XLV 2264; L 1717. *Nomima* II.79. M.Gagarin, *op.cit.* (our lemma no. 1908) 63/64, 251/252 no. 11, reprints the text with translation and brief commentary, emphasizing the importance of the expressions παρὰ νόμον and κατὰ νόμον as early examples of νόμος used of a written 'law' or 'enactment' as well as an (orally transmitted) custom or tradition.

316. Nemea. Nemeonikai. 6th cent B.C.–3rd cent A.D. G.P.Kostouros devotes vol. 2 of his *Νεμέων Ἄθλων Διήγησις* (Nemea 2008) to a catalogue of all victors in the Nemean Games, 286 entries, of whom the names of 221 have been preserved. 135 of these were περιοδονῖκαι. For 73 of the victors their event(s) are not known; for the rest, Kostouros (15/16) provides a breakdown event-by-event, both men and boys. For 19, their native polis is unknown; the rest are plotted on a fold-out map at the end of the volume, even including Attic demes, and tabulated in Appendices (Παραρτήματα) II, III, IV. The entries are generous and the author often quotes original sources verbatim. Each victor's other activities are also recorded. Index of sources, literary, papyrological, and epigraphic. Index of Greek terms, names, places, etc.

For the Rhodian Nemeonikes Πυθίων Κλευφάνευς, see G.Zimmer, K. Bairami, *Ρόδος II, Ροδιακά εργαστήρια χαλκοπλαστικής* (Athens 2008) 149-154, E 2609 (cf. *BE* (2008) 44). For another Rhodian Nemeonikes, Φιλόφρων Ἀρχινόμου and his son Ἀστυμήδης, see our lemma no. 810.

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317. Nemea. List of thearodokoi, ca. 320-315 B.C. *SEG* XXXVI 331; LV 405;* LVI 692; LVII 1733. Endorsing the identification of the Macedonian Ἀριστόνους (L. 24) with the homonymous σωματοφύλαξ of Alexander the Great (for which see *SEG* LI 358), J.-Y.Strasser, *art.cit.* (our lemma no. 109) 342/344, advocates the date above and contends that the stele was erected for the Nemeia of 319, 317, or 'moins probablement' of 315 B.C. Strasser also ponders the reasons behind the inscribing of lists of θεαροδόκοι, e.g. *SEG* XXIII 189 (our lemma no. 321), *ISE* 52.

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318. Nemea. Dedication of Aleatis, ca. 330 B.C.? *SEG* XI 292. T.H.Nielsen, *ZPE* 167 (2008) 73/74, exposes some of the fallacies in the first edition of this dedication, thought to have been set up by a woman from Alea in ca. 368 B.C. Nielsen construes Ἀλεᾶτις as the feminine name of the dedicant (thus already in *LGPN* IIIA), and hesitantly suggests that, even if we were to accept a fourth-century B.C. date, the dedication could still have been made after building activity in the shrine resumed in ca. 330 B.C.

S.Minon, *BE* (2009) 228, observes that the ph. of the ed.pr. shows that one should read ἀνέθ<η>κε, since the mason cut by mistake ἀνεθκκε. Otherwise, Minon continues, the lettering is compatible with Nielsen's late chronology.

ARGEIA

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319. Argos (Heraion). Law on a bronze tablet, 575-550 B.C. *IG* IV 506. *SEG* LII 322.* M.Gagarin, *op.cit.* (our lemma no. 1908) 62/63, 251 no. 10, reprints the text with translation and brief commentary, noting the use of γράθματα.

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320. Argos. Oracle of Apollo for the Messenians, 92/1 or 91/0 B.C. or 24 A.D.? *Syll.*^{3} 735. *SEG* LVI 417;* LVII 2176. N.Luraghi, *The Ancient Messenians. Constructions of Ethnicity and Memory* (Cambridge 2008) 296 note 16, detects similarities between this oracle and a text from Halikarnassos, *Syll.*^{3} 1044 (*LSAM* 72). Thus, contra Deshours, Luraghi accepts the restoration of a dative plural in L. 27, and concludes that 'we cannot tell whether the mysteries existed already or were instituted at this time'; cf. our lemma no. 364.

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321. Argos. List of thearodokoi, ca. 330-324 B.C. *SEG* XXIII 189; LV 409 bis,* 626. Despite prudently pointing out that there is no secure proof for identifying this catalogue as a record of thearodokoi, nevertheless J.-Y.Strasser, *art.cit.* (our lemma no. 109) 342-344, accepts the identification and goes on to suggest that it shows a transitional phase of a progressive fusion of the Nemeia and the Heraia following the incorporation of Kleonai into Argos, which he sees as a peaceful event facilitated by the panhellenic policy inaugurated by Philip II in the context of the Corinthian League. See also our lemma no. 317, and for an Argive decree honoring local theorodokoi, see our lemma no. 402.

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322. Argos. Honorary statue base for Ti. Ioulios Reglos, early 1st cent. A.D. *IG* IV 586. *SEG* XV 202*; XVI 260; XLII 273 ter. S.Zoumbaki in *B΄ Πανελλήνιο Συνέδριο Επιγραφικῆς* 115-134 (ph.), quotes a copy of this inscription from the unpublished notebook of Francis Vernon, which he made in Argos in 1675. From this and after autopsy of the surviving stone, now in the Museum of Argos, she presents a new text with app.crit. and a very detailed commentary covering all aspects of this inscription: prosopography, the agonothesia, Nemeia and Heraia festivals, sacrifices, hekatomb, the honors of Perseus and Herakles, the chrysophoria, dedications of statues, etc. The father of the honorand named him after Publius Memmius Regulus, legatus Augusti pro praetore of Achaia, Macedonia, and Moesia 35-44 A.D., through whom the father probably obtained Roman citizenship in the last years of Tiberius. For the wife of Sianthes, Κλαυδία Λαφάντα, from a prominent family in Epidauros, see *SEG* XI 445. Zoumbaki brings the base from Argos into relationship with our lemma no. 323 in honor of another son of Sianthes.

[Τιβ(έριον) Ἰούλιον Τιβ(ερίου) Ἰο]υλίου Σ[ιάν]ϑ̣ου υἱὸν Ῥῆγλον
[τὸν ἐκ προγόνων] εὐεργέταν ἀγωνοθετήσαντα
[Νέμεια καὶ Ἡραῖα σεμ]νῶς καὶ μεγαλοψύχως ϑύ-
[σαντα ἑκατόμβαν καὶ δ]όντα Ἥρᾳ ἐκ τῶν ἰδίων
[δηνάρια μύρια (?), φ̣] καὶ ἐδώκαμεν τὰς Περ-
[σέως καὶ Ἡρακλέο]υς τειμὰς καὶ χρυσοφορίαν
[μετὰ πορφύρας δ]ιὰ βίου καὶ μόνωι καὶ πρώτωι
[καὶ ἀνεστήσαμε]ν ἀνδριάντας

On 118 Zoumbaki corrects some misattributions to earlier publications made by B.D.Meritt in his discussion of Vernon's copies of inscriptions at Argos, *Hesperia* Supplement 8 (1949) 213-227.

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323. Argos. Honorary statue base for Ti. Ioulios Klaudianos, reign of Claudius or Nero. Limestone statue base, broken at right, found in excavations of the Greek Archaeological Service in 1982 on ὁδὸς Χατζῆ; now Argos Museum BE MA 2001/82. Ed.pr. S.Zoumbaki, *art.cit.* (our lemma no. 322) 127-130 (ph.), who identifies the honorand as the brother of Ti. Iou-

lios Reglos of *IG* IV 586 (our lemma no. 322). He is known only from two inscriptions at Epidauros, *IG* IV^2.1.453 and 659/660, where his mother belonged to a prominent family, *SEG* XI 445. Zoumbaki includes a detailed discussion, with parallels, of the honorand's title ἱερεὺς διὰ βίου, not ἀρχιερεύς, which does not permit a clear choice between Claudius and Nero to be restored at the end of L. 3.

Τιβέριον Ἰο[ύλιον Σιάν]-
θου υἱὸν Κλα[υδιανὸν]
ἱερέα διὰ βίου [Τιβερίου (or Νέρωνος)]
Κλαυδίου Καίσα[ρος Σεβα]-
στοῦ Γερμανικο[ῦ ἀγωνο]-
θετήσαντα Σεβά[στειά τε]
καὶ Νέμεια ἁ φυλὰ τ[ῶν Παμ]-
φυ̣λ̣ᾶ̣ν̣ τὸν̣ ἐ̣κ προγόν[ων εὐ]-
εργέταν

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324. Argos. Dedication to Pan, Hellenistic. *SEG* LI 417. A.Pariente, *BCH* 132 (2008) [2010] 800 (ph.), briefly reports that this inscription, to be published by C.Prêtre, has now been removed to the Argos Museum.

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325. Tiryns. Sacred laws, Archaic. *SEG* XXX 380; XLVIII 2132; XLIX 2432; LV 2097; LVI 2101; LVIII 2186. *Nomima* I.78. M.Gagarin, *op.cit.* (our lemma no. 1908) 64/65, 252 no. 12, reprints the text of Blocks 1-4 and 7.2, with translation and brief commentary especially on the difficulty of classifying this inscription exclusively as a lex sacra.

KYNOURIA

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326. Eua. Loukou (Villa of Herodes Atticus). Relief depicting Τελετή, 1st cent. B.C./1st cent. A.D. IG IV 676. *SEG* XLIX 370; LVI 425 D.* For a discussion of this inscribed relief of Telete as a personified, enthroned goddess, especially in the context of other representations in mosaics from Zeugma and the Late Roman Near East, see K.M.D.Dunbabin, *JRA* 21 (2008) 193-224 (ph.), esp. 210/211.

TROIZENIA

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327. Kalaureia. The priesthood of Poseidon. *SEG* LIII 269. C.M.Englhofer, in C.Fraenk et al. (edd.), *Thiasos. Festschrift für Erwin Pochmarski zum 65. Geburtstag* (Vienna 2008) 211-218, evaluates evidence for the origins and development of the maiden-priestess of Ποσειδῶν, discarding the theory that she was involved in a sacred marriage (ἱερὸς γάμος), and proposing instead (based on Plutarch, *Quaestiones Graecae* 19 = *Moralia* 295 D-F) that she served as a representative of Poseidon's daughter Eirene. E. laments that the only inscriptions from Kalaureia that mention Poseidon do not shed any light on the priesthood: *IG* IV 840-843, 845 [*IG* IV 840 is *IG* IV^2.2.1236]. For Hellenistic Greek lectisternia the author cites *IG* II^2 676, 974-976; on the youth of the priestess precluding any hieros gamos *PH* 27; on male priests of Poseidon: *IG* IV 797; on a priestess of another deity making a dedication to Poseidon: *IG* VII 2465; for a priest of Poseidon at Sparta acting also as his son: *IG* V.1.469; for a list of priests of Poseidon Isthmios at Hellenistic Halikarnassos that begins with Poseidon's son Telamon and continues in patrilineal fashion: *Syll.*^{3} 1020.

328. Troizen. The Themistokles decree, date? *SEG* LVI 434.* Meiggs-Lewis, *GHI* 23. Building on an overlooked suggestion by P.J.Rhodes, *A Commentary on the Aristotelian Athenaion Politeia* (Oxford 1981) 498, and on the evidence of epigraphical parallels, J.Lougovaya, *ZPE* 166 (2008) 113/114, reads L. 22 as ὧσι γνή[σιοι καὶ μὴ νεωτέρο]υς πεντήκοντα ἐτῶν etc, a restoration that conforms with the stoichedon pattern and gives the acceptable meaning: the appointed trierarchs had to be fifty years old or older.

329. Troizen. Imperial letter from Caracalla and Geta, February 4, 211—February 27, 212 A.D. Long, narrow fragment of a stone (marble?) plaque from the central part of the text, complete at the bottom but broken on all other sides. Found by the Greek Archaeological Service built into the wall of an early Christian basilica in the agora of the ancient city. Ed.pr. G.Steinhauer, *Μικρὸς Ἱερομνήμων* 193-203, no. 1 (ph.). The text is in two parts, each inscribed by a different cutter: LL. 1-17, imperial titulature and very brief response, LL. 18-24, the opinion of Lollianus [Our line-numbering differs from ed.pr. because we have given the first line a number, Stroud.] The above precise dating emerges from Steinhauer's detailed analysis of the titulature. The imperial response evidently endorses the views of Lollianus, whom Steinhauer identifies as the rhetor Lucius Egnatius Victor Lollianus, proconsul of Asia and praefectus urbis; other titles in *IG* II^2 3217; VII 2510/2511 (Thebes). From L. 19 ed.pr. infers that the main topic of the letter and Lollianus' opinion was the supply of olive oil for the gymnasia of Troizen.

[Αὐτοκράτωρ Καῖσαρ θεοῦ Σεπτιμίου Σεουήρου Εὐσεβοῦς Περτίνακτος Παρθικοῦ Μεγίστου]
[Βρετ]αννικο[ῦ Μεγίστου υἱός, θεοῦ Μάρκου Ἀντωνείνου Εὐσεβοῦς Γερμανικοῦ]
[Σαρμα]τικοῦ υἱωνός, θε[οῦ Ἀντωνείνου Εὐσεβοῦς ἔκγονος, θεοῦ Ἁδριανοῦ καὶ θεοῦ]
[Τραϊ]ανοῦ Παρθικοῦ κ[αὶ θεοῦ Νέρουα ἀπόγονος, Μάρκος Αὐρήλιος Ἀντωνεῖνος],

[Εὐσεβὴ]ς Σεβαστὸς Παρθι[κὸς Μέγιστος Βρεταννικὸς Μέγιστος, Ἀρχιερεὺς Μέγιστος]
[δημαρχ]ικῆς ἐξουσίας τὸ [ιε´, αὐτοκράτωρ τὸ β´, Ὕπατος τὸ γ´, Ἀνθύπατος]
[καὶ αὐ]τοκράτωρ Καῖσαρ, θε̣[οῦ Σεπτιμίου Σεουήρου Εὐσεβοῦς, Περτίνακτος, Σεβαστοῦ]
8 [Παρθικοῦ] Μεγίστου, Βρεταν[νικοῦ Μεγίστου υἱός, Μάρκου Αὐρηλίου]
[Ἀντ]ωνείνου Εὐσεβοῦ[ς Σεβαστοῦ Παρθικοῦ Μεγίστου Βρεταννικοῦ Μεγίστου ἀδελφός,]
[θ]εοῦ Μάρκου Ἀντ[ωνείνου Εὐσεβοῦς Γερμανικοῦ Σαρματικοῦ υἱωνός, θεοῦ Ἀντω]-
[νε]ίνου Εὐσεβοῦς [ἔκγονος, θεοῦ Ἁδριανοῦ καὶ θεοῦ Τραϊανοῦ Παρθικοῦ καὶ θεοῦ]
12 [Νέρουα] ἀπόγονος, Εὐσ[εβὴς Σεβαστὸς- -]
[- -] ὕπατος τὸ β[- - - - - - - - - - - - - - - - - - Τροιζηνίων τοῖς ἄρχουσιν τῆι βου]-
λῆι καὶ τῷ δήμ[ῳ χαίρειν·]
[ἃ μ]ὲν ἀκρειβῶς [- - - - -]
16 [- - - ὀ]φείλετε. *vac.*
[- - -] Εὐτυχεῖτε *vac.*
[Λο]λλιανὸς (εἶπεν)· τῆς α̣[- - -]
[- - -]τος ἐλαίου τη[- - -]
20 [τῇ λαμπρο]τ̣άτῃ πόλει Τροιζ[ηνίων]
[- - -]ω̣ νῦν οἱ τῆς πόλ[εως- - -]
[- - -] ἀντιτάττεσθαι τ[- - -]
[- - -]ωγῆς καταθήσον[ται - -]
24 [. . .]εησάντων ἑκατ[- - -]
vacat 0.16 m.

[We print the text of LL. 14/15, 18-24 exactly as in the ed.pr., where it is not always clear how far they extended to the right. Stroud]

330. Troizen. Imperial letter, 211/212 A.D.? Fragment of a plaque of white marble, broken on all sides. Measurements but no information given about place or circumstances of discovery or present whereabouts. [Poros Museum?]. Byzantine cross carved on reverse. Ed.pr. G.Steinhauer, *Μικρὸς Ἱερομνήμων* 203-206, no. 2 (ph.), who relates it very closely in lettering, content, and date to our lemma no. 329. The imperial response deals with the administering of a disputed will and in L. 5 provides for a trial by a jury of 100 men chosen on the basis of their fulfilling the census. The outcome will not be private but something that has an impact on the whole city and ed.pr. speculates that, like our no. 329, it may have to do with the public gymnasia in Troizen. [We print the text exactly as given by the ed.pr. and collated with the ph. but do not understand his editorial conventions at the beginning of each line, especially since he states that the original left side is not preserved. Stroud.]

- -
[τῶν ἀ]πο̣λειπόντω[ν - - - - - - - - - - - - - - - -]
-]ν βουλευτὰς ἠξιώσ̣[ατε - - - - - - - - - - - - - -]

-] ταύτῃ τῇ ἐπιστολ[ῇ - - - - - - - - - - - - - - -]
κ]αλῶς ἔχειν διατάξει τọ[ῦ - - - - - - - - - - -]
] ẹ̔κατὸν ἀπὸ τειμήματος δị[κάζειν (?)- - - -]
-] τος ἡ λαμπροτάτη πόλις Τ[ροιζηνίων - - -]
-] τὰ δὲ τοῖς βουλευομ̣[ένοις δόξαντα - - - -]
ὡ]ς καὶ τὴν [ἐπιστολὴν ἀναγράψαι κτλ. - - -]

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331. Troizen. Honors for Lucius Gellius Thelus, ca. 211/212 A.D. Thin, rectangular (marble?) plaque preserved on top and broken on three other sides [From the ph. it appears that the left side is preserved. Stroud]. A chance find from the region of Troizen, now in the Poros Museum. Ed.pr. G.Steinhauer, *Μικρὸς Ἱερομνήμων* 206-210 no. 3 (ph.), who proposes the above date on the basis of the similarity of the lettering to our lemmata nos. 329/330. He identifies the honorand as a businessman, possibly from Campania, with ties to the general Gellius Epaphroditos, who erected a statue of Caracalla at Troizen, *IG* IV 93. The inscription honors him for bequeathing to the people of Troizen his farm and tower, the proceeds from [the rental of?] which are given to the public gymnasia for the provision of olive oil (cf. *IG* IV 790, 792). It is possible that the plaque was mounted on the tower.

Λ(ούκιον) Γέλλιον Θῆλ̣υ̣ν τὸν εὐεργέτην τῇ[ς πόλεως]
κα[τ]αλιπόντα πύργον καὶ τὰ [χωρία - - - - - - - - - - -]
ἰς νομὴν τοῖς πολείταις δ̣ια̣[ρκῇ - - - - - - - - - - - - - - -]
[ἀλ]ειφομένους τοὺς π̣[ολείτας - - - - - - - - - - - - - - - -]

EPIDAURIA

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332. Epidauros. Law concerning Hygieia with a catalogue of nomographoi of the Achaian koinon, 210-207 B.C. *IG* IV^2.1.73. *SEG* XLIX 374bis;* LVI 585. In *Péloponnése Épaminondas/Hadrien* 91-99, J.Warren argues for a correlation between the numbers of νομογράφοι of the Achaian Koinon here listed proportionately to population of the different cities and the federal coinage of the Koinon, which 'likewise appears to presuppose a listing by the number of citizens of the member *poleis*.' She suggests, in the present state of the surviving specimens, 167-164 B.C. as a plausible date for the striking of the coinage and is prepared to 'postulate ■ federal decree which ordained the original format, which was implemented at Megalopolis, Argos and Megara, and soon Tegea. But later, as this was found to be unsatisfactory... the decree was emended to ordain what then became the standard form.' She compares also the catalogue of nomographoi found at Aigion in our lemma no. 417.

333. Epidauros. List of Theorodokoi, 363 B.C. *IG* IV^{2}.1.94. *SEG* L 343, 375;* 506, 519, 538, 574, 604, 617; LII 583; LIII 581; LV 724; LVI 692; LVII 576, 974 app.cr., 2073. K.Rigsby, *Historia* 56 (2007) 111-113, proposes the above date, urging that Kallistratos, as 'founder' of Datos in 360 B.C. (94 b, L. 32) actually added settlers to an already existing city. The above date would then mark the opportune initiation of the enlarged Asklepieia at a time when Delphi was collecting funds to rebuild the ruined temple of Apollo, and in Elis in 364 B.C. a battle was fought in the sacred precinct at Olympia for control of the games.

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334. Epidauros (Asklepieion). Cure inscriptions, late 4th cent B.C. *IG* IV^{2}.1.121-124. *SEG* LVI 435.* B.Manuwald, in C.Frevel, H.von Hesberg (edd.), *Kult und Kommunikation. Medien in Heiligtümern der Antike* (Wiesbaden 2007) 89-120, describes the incubation ritual, the sacrifices and payments to be made by the patients, and comments on the relation between private πίνακες and the official registration of the iamata on stelai, especially the relation between *IG* IV^{2}.1.125 (private dedication) and 121, no. 15 (official report of the same case). Comment on the translation of 121, nos. 1, 2, 4, 10/11, 22 and on the Isyllos' hymn (*IG* IV^{2}.1.128; *SEG* LVI 437;* ph.).

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335. Epidauros. Statue base in honor of Agrippina the Younger, 49-54 A.D. *IG* IV^{2}.1.605. *SEG* LIII 2166. In the context of her study of honors for Imperial women in the Peloponnese (see our lemma 302), C.Hoët-van Cauwenberghe in *Péloponnèse Épaminondas/Hadrien* 144, prints two proposed hypothetical restorations for the erasures in this text.

i) [ἁ πόλις ἁ τῶν] Ἐπιδαυρίων
[Ἰουλίαν [[Ἀγριππίνα]ν γυναῖκα]] Καίσαρος
[Τι< Κλαυδίου Γερμαν]ικοῦ Σεβαστοῦ

ii) [ἁ πόλις ἁ τῶν] Ἐπιδαυρίων
[Ἰουλίαν Σεβαστὴν [[Ἀγριππίνα]ν γυναῖκα]] Καίσαρος
[Τι< Κλαυδίου Γερμαν]ικοῦ Σεβαστοῦ

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336. Epidauros. Sacrificial practices of the cult of Asklepios. For a review of epigraphical material related to the worship of Asklepios at Epidauros see our lemma no. 1958.

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337. Epidauros. Asklepieion. Inscribed altars and bases dedicated to Asklepios and other deities, late 3rd — early 4th cent. A.D. *IG* IV^{2}.1.417-437 (cf. *SEG* LVII 342). For the survival of the pagan sense of piety for the statues of these traditional deities into the early 4th cent. A.D., see F.Trombley's discussion in our lemma no. 1704.

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338. Epidauros. Dedication to Pan, 4th/3rd cent. B.C. *IG* IV^2.1.305. *SEG* LV 429.* In *Acta XII Congressus* 1491/1492 (ph.), R.S.Wagman returns to this monument basically repeating in English his conclusions reported in *SEG* LV 429.

LAKONIA

339. Lakonia. Gaius Iulius Eurykles and his family, 31 B.C.—Hadrianic period. In *LEC* 73 (2005) 289-301, and *Péloponnése Épaminondas/Hadrien* 335-350, J.-S.Balzat traces the growth of the power of this family in the administration particularly of the coastal cities of Lakonia and the κοινὸν τῶν Ἐλευθερολακώνων. Critical evidence for this problem is preserved in the following cited inscriptions *IG* V.1.32B, 34 (*SEG* XI 479), 141, 280/281, 380, 480, 968, 971, 1160, 1162, 1171, 1243, 1332; *SEG* XI 492, 518, 924; XIV 333; XXIX 383.

340. Lakonia. Aspect in Lakonian dialect. A.Striano, J.de la Villa, in R.Hodot –G.Vottéro (edd.), *Dialectes grecs et aspect verbal. Actes de la table ronde de Saint-Etienne 17-18 juin 2004* (Paris 2008) 205-225, conclude from their study of Lakonian inscriptions that Lakonian did not have an aspectual system different from other Greek dialects, and that it did not undergo serious modification, as is sometimes alleged. Epigraphic material cited and discussed: *IG* V.1.1, 4, 213, 222, 364, 724, 919, 938, 962, 965, 1120, 1144, 1146, 1317, 1562, 1564a; *IG* V.2.159; *SEG* II 68, XI 890, XII 371, XIV 355, XXVI 461 [=Meiggs-Lewis, *GHI* 67bis], XL 348, XLVI 400, XLVII 351.

341. Lakonia. Ephebic vocabulary. This topic is examined by N.Lanérès, *RPh* 82 (2008) 293-304, who focuses on the oft perplexing word εἰρήν and related terms, assembling all the literary and, most importantly, epigraphical attestations from Lakonia and neighboring Messenia: *IG* V.1.279; 296; 1120, 1386; *SEG* LI 472 [Add now *SEG* LVII 365, and our lemma no. 379, Papazarkadas]. Other ephebic terms examined include πρωθήβας (*IG* V.1.1355), and πρωθήβης (*FD* III.4.218). Epigraphical cases showing fluctuation between iota and epsilon in Lakonia (e.g. *SEG* XXVI 459, 461; *IG* V.1.1 + *SEG* XXXIX 370) could well explain variants such as τριετίρενες, τριετέρρενες and so on. For a related study, see A.Makres, in W.G.Cavanagh, C.Gallou, and M.Georgiadis (edd.), *Sparta and Laconia. From Prehistory to Pre-modern* (London 2009) 187-194, who vigorously defends the emendation ἰρένας/ες in Herodotus 9.85.

342. Geraki (Geronthrai). Stamped tile, 3rd cent. B.C. *SEG* LV 467. Tile found in room 1 of the Hellenistic Building. Ed.pr. by G.Shipley, *Pharos* 15 (2007) 11-13 (ph.), which supersedes information provisionally given in *SEG* LV 467. The cult of Apollo at Geronthrai is of course known from Pausanias 3.22.7 and *IG* V.1.1113 (Hellenistic), but the tile provides the

first attestation of this cultic epithet.

[Ἀπό]λλων[ος]
[Γερο]νθράτ̣[α]

1. [Γερ]α̣νθράτ̣[α] is a possibility, ed.pr.

343. Gytheion. Documents concerning the Imperial cult, 15 A.D. *SEG* XI 922/923; LI 329. See our lemma no. 1941.

344-353. Phoiniki. Sanctuary of Apollo Hyperteleatas. Lakonian inscribed bronzes. C.M.Stibbe, *BABESCH* 83 (2008) 17-45 (ph.), provides a useful history of the excavations of this peripheral sanctuary, which has produced one of the most imporant assemblages of Lakonian bronze products. Interestingly, the other significant set of early high-quality Lakonian bronzes comes from the Athenian Acropolis. Stibbe provides a catalogue of primarily bronze products, many of them inscribed, one of them unpublished. Almost all of them are accompanied by color ph. and/or dr. On several occasions, the author has made use of the expert opinion of A.Johnston (per epistulam) on the dates of inscribed objects.

344: Dedication to Apollo, 6th cent. B.C. or slightly later. *IG* V.1.982. On 20 no. 2, Stibbe reports the date above advocated by A.Johnston.

345: Dedication to Apollo, 5th cent. B.C. *IG* V.1.988. On 21 no. 5 (ph.), Stibbe tentatively identifies this as the rim of an oinochoe and provides the date above suggested to him by A.Johnston.

346: Dedication to Apollo, late Archaic. *IG* V.1.986. On 22 no. 7 (ph.), Stibbe provides the date above on the authority of A.Johnston, who however notes that 'the double *lambda* might suggest something even later'.

347: Dedication to Apollo, ca. 550 B.C. *IG* V.1.984. Stibbe 22/23 no. 10 (ph.; dr.), provides the date above, which according to A.Johnston makes this dedication the 'earliest of the set'.

348: Dedication to Apollo, late Archaic/Classical. Fragment of rim and shoulder of an inscibed bronze lebes, now in the National Archaeological Museum, inv.no. 8115. Ed.pr. C.M.Stibbe, *BABESCH* 83 (2008) 23 no. 11 (ph., dr.).

[Ἀπέ]λονι Ὑπ[ερτελεάται]

349: Dedication to Apollo, late Archaic. *IG* V.1.985. The above date is suggested by A.Johnston *apud* Stibbe on 23 no. 12 (ph., dr.).

350: Dedication of Euonymos to Apollo, late Archaic – mid 5th cent. B.C. *IG* V.1.983. The above date is proposed by A.Johnston *apud* C.M.Stibbe on 26/27 no. 25 (ph., dr.), who notes that a similar rim-shape from Dodona, now on display in the National Archaeological Museum, is said to belong to a 5th cent. B.C. 'skyphos'.

351: Dedication to Apollo, late 6th cent. B.C. *IG* V.1.989. This new high chronology has now been advocated by A.Johnston, *apud* Stibbe, on 28/29 no. 37 (dr.), on the basis of the lettering of the retrograde inscription.

352: Dedication to Apollo, 4th cent. B.C. or even later. *IG* V.1.987. On 30 no. 44 (dr.), Stibbe briefly records these two chronologies favored by Meister and Kolbe respectively.

353: Dedication of Alkido, Classical. *SEG* XXXII 391. Lower circular ending of the handle of a bronze mirror with an incised inscription, now in the National Archaeological Museum, inv.no. 8449. Stibbe, 30 no. 46 (ph., dr.), who gives no date but who has included the object in an appendix entitled 'Bronzes of the Classical and Later Periods', provides the following text.

Ἀλκιδό με ἀνέθει[κε]

According to L.Dubois, *BE* (2010) 261, the ph. shows that the letter read as an iota by Stibbe is in fact the vertical hasta of a kappa; one should read ἀνέθεκ̣[ε].

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354. Sparta. Judicial system in the Roman Imperial period. This topic is examined by K.Harter-Uibopuu, in E.Cantarella (ed.), *Symposion 2005: Vorträge zur griechischen und hellenistischen Rechtsgeschichte (Salerno, 14.–18. September 2005)* (Vienna 2007) 335-348, who raises questions of juridical competence. She discusses extensively *IG* V.1.18 (our lemma no. 358), 19, and 20 (our lemma no. 359). Also discussed as parallels are IV^2.1.98 (Epidauros); *IG* V.1.1390 (Messenia); *SEG* XIII 491 (Aphrodisias), XXXVIII 1462 (Oinoanda); *OGIS* 484 (Pergamon); *I.Beroia* 1; *CID* IV 51; *I.Lampsakos* 9.

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355. Sparta. Cults of Athena. Emphasizing primarily the Hellenistic and Roman periods, L.Thromas in *Péloponnése Épaminondas/Hadrien* 317-333, compiles the literary, epigraphical, and archaeological sources for the worship of Athena in the city of Sparta. Among the epithets discussed are Πολιάς, Πολιοῦχος, Χαλκίοικος, Σκυλλανία, Κελεύθεια, Ὀφθαλμῖτις, Ὀπτελῆτις, Ἐργάνη, Ἀλέα, Ἀγοραία, Ἀμβουλία, Ξένια, Ἀξιόπονος. Inscriptions play a very minor role in this study; briefly mentioned are *IG* V.1.213, 221, 971, 1172, 1317; *SEG* L 394.

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356. Sparta. Women in the Imperial period. In a study of how images of Spartan women served as models in Roman society, S.B.Pomeroy in S.Bell, I.L.Hansen (edd.), *Role Models in the Roman World. Identity and Assimilation* (Ann Arbor 2008) 221-234, briefly adduces Spartan inscriptions of the Imperial period (227-230), pertaining to the following subjects: the γυναικονόμοι (*IG* V.1.209 + *SGDI* 44; *SEG* XI 626); banquets funded by women (*IG* V.1.583, 584+604, 594/595); honorary inscriptions for priestesses in the Eleusinion (*IG* V.1.591/592, 598); the honorary attribute νέα Πηνελόπεια (*IG* V.1.540 = *SEG* XI 797; *IG* V.1.578, 598); female virtues such as φιλανδρία, σωφροσύνη, σεμνότης, and κοσμιότης (*IG* V.1.581, 586/587, 590, 596/597, 593, 600-602, 605, 608).

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357. Sparta. Treaty with the Aitolians, date? *SEG* XXVI 461; LVI 447, 456.* S.Bolmarcich, *Historia* 57 (2008) 65-79, reprints the text (cf. *SEG* LV 471) with translation and a summary of previous scholarship, before restating her view that the diction of the oath-clauses in this treaty are more compatible with a date in the late 5th cent. B.C. She rejects this inscription as possible evidence for an 'oath of the Peloponnesian League' dating back into the 5th cent. B.C. or earlier. She urges that the Spartans first used these oaths to control the Athenians after their defeat in 404/3 B.C. and then made them part of Spartan hegemonic practice 404-371 B.C.

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358. Sparta. Regulations for the Leonidaia, late 1st/early 2nd cent. A.D. *IG* V.1.18. *SEG* XI 460; XLII 337, 1751; XLIX 2477. K.Harter-Uibopuu, *art.cit.* (our lemma no. 354) 336/337, 343/344, reprints and translates LL. 1-12 of face B, proposing to read [οἱ ταμ]ιευ̣σ[ό]μενοι instead of [οἱ ταμ]ιευ̣σ[ά]μενοι in L. 5.

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359. Sparta. Regulations for athletic games, Roman Imperial (late 1st/early 2nd cent. A.D.?). *IG* V.1.20. *SEG* LI 2281; LV 472.* K.Harter-Uibopuu, *art.cit.* (our lemma no. 354) 337, reprints LL. 1-3, reporting a new reading in L. 2 made by K.Hallof after examination of a squeeze: [ὁ] δὲ μὴ πειθόμενος ἐκτείσει < σʹ. The rotated upsilon-like symbol (with serifs) denotes denarii and is followed by the numeral for 500, and not 5 (εʹ) as per *IG*.

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360. Sparta (now in Berlin). Dedication to the Dioskouroi by Namertes, second half of the 6th cent. B.C. *IG* V.1.457. *SEG* XLVI 399.* After laboriously collecting the earlier bibliography, N.Lanérès, *REG* 121 (2008) 1-16 (dr.), puts forward a radically novel interpretation: she reads a dialectal dative dual, she tentatively identifies the dedicant and Thiokles as members of the Ἰαμίδαι, the famous family of soothsayers, and prints the following text along with a French translation: [Διοσ]κόροι Θιοκλε̄ Νᾱμ[έρτε̄ς με ἀνέθε̄κε?]

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361. Unknown provenance (Thebes or Tegea?). Proxeny decree of the Boiotian koinon for Timeas, a Λάκων, 369/8 or ca. 365-3 B.C. For this stele now in the Boston Museum of Fine Arts, see our lemma no. 482.

MESSENIA

362. Messenia. Cults of 'civic identity.' *SEG* LV 497; LVI 468. N.Deshours in *Péloponnèse Épaminondas/Hadrien* 165-189, continues (see *SEG* LVI 468) her investigation of the cults of Messenia, focusing here on religious centers, rituals, and mythology that express 'civic identity' and 'la légende nationale.' Inscriptions necessarily play a role in the evidence she assembles on the following 'divinités poliades', together with the literary, archaeological, numismatic, iconographic, and other testimonia. Specific cults examined include Ζεὺς Πολιεύς of Messene and Zeus of Ithome; Demeter and her Mysteries at Andania, *IG* V.1.1390 [which Deshours dates to the beginning of the 1st cent. B.C., without mention of the date proposed by Themelis, 24 A.D., *SEG* LII 377; Stroud]; Ἄρτεμις Λιμνᾶτις; Artemis Οὐπησία, *SEG* XXIII 208; XLIII 163; Ἀσκληπιός, *IG* V.2.1429; *SEG* XII 371, XXIII 214, XXXVIII 339, XLV 301; the Roman Imperial cult, *IG* V.1.1431; *SEG* XXIII 205, 206, 207; XXXV 343. She emphasizes that the Messenians reformed, adapted, and reshaped these cults whenever they were confronted with a serious political, social, territorial, or religious external threat.

363. Andania. Regulations concerning the mysteries of the Great Gods, 92/1 B.C. or 91/0 B.C. or 24 A.D. *IG* V.1.1390. *SEG* LVII 364,* 2176. Y.Duhoux in R.Hodot and G.Vottéro (edd.) *Dialectes grecs et aspect verbal. Actes de la table ronde de Saint-Etienne 17-18 juin 2004* (Paris 2008) 57-90, employs this document in a study of aspect in Messenian dialect in which comparisons are periodically made with the law code of Gortyn *I.Cret.* IV 72. Duhoux concludes, inter alia, that aorist and present tenses could be used of completed actions with stable results, that the Andania inscription conforms to the aspectual system of the Classical period, and that there was great variation in preferences for certain tenses not only between different dialects but within them.

N.Luraghi, *op.cit.* (our lemma no. 364) 295-300, reexamines the problem of the chronology, especially in the light of the new date proposed by P.Themelis. Although he remains agnostic, Luraghi acknowledges that Themelis' low chronology (24 A.D.) 'would bring the reform in close proximity with the recovery of Dentheliatis by the Messenians and to the supposed date of Pausanias' immediate local source.' (299).

364. Messene. Messenian history. Despite the subtitle, N.Luraghi's *The Ancient Messenians. Constructions of Ethnicity and Memory* (Cambridge 2008), almost amounts to a new history of the Messenians pre-Leuctra and the Messenians and their city-state after 370 B.C. Inscriptions play a major role, especially in chapter 10, 'Messenians in the Empire'. On 300-306, 'The Best of the Messenians': *IG* V.1.1390; *IvO* 445-449, 465; *SEG* XXXI 372, XLI 328; XLIX 469; on 306-318 discussion of the illustrious family of the Claudii Saethidae and the heroon of Saithidas near the stadium [cf. Luraghi's earlier discussion reported in *SEG* LV 508, and idem, in *Péloponnèse Épaminondas/Hadrien*, 191-198; also our lemma no. 393]: *IG* V.1.1451; *SEG* XXXIX 383, XLI 353, XLVI 418; XLVIII 491; LII 405; on 318-323 treatment of the family of the νέος Ἐπαμεινώνδας Tiberius Claudius Crispianus: *IG* V.1.1450, 1469, 1479; *SEG* XXIII 203, 207, XXXV 343, XXXIX 388, XLI 335, XLVII 399, 412, XLVIII 500, LII 404, 406. See also our lemmata nos. 320 and 414.

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365. Messene. Aristocratic families under the Julio-Claudians. D.Baldassarra, in G.Cresci Marrone et al. (edd.), *Studi in ricordo di Fulviomario Broilo. Atti del Convegno Venezia, 14-15 ottobre 2005* (Padua 2007) 25-62, studies the families of Krispianos, descendant of the national hero Aristomenes, and of Saithidas, on which see also our lemma no. 393; cf. *An.Ep.* (2007) 1303/1304, where it is reported that Baldassarra here publishes the 'ed.pr.' of an inscription briefly reported in *SEG* XLIII 160 and XLIV 377 (see our lemma no. 381), and adds a new fragment to *SEG* XLV 312, XLVIII 498 (see our lemma no. 382).

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366. Messene. The families of the Flavii Kleophantoi and Flavii Polybioi, Roman Imperial. D.Baldassarra, *Epigraphica* 70 (2008) 119-141 (ph.), continuing her studies of aristocratic families in Roman Messene, reconstructs stemmata for these two groups, 6 generations for each. She assembles the evidence for their careers, status, honors, chronology, tribal affiliation, associations with cults and festivals, etc., and explores the possible descent of the Polybioi from the famous historian of Megalopolis. In an Appendix (132-141) she assembles a corpusculum of 8 inscriptions that provide evidence for these two families. For each stone she publishes a text based on autopsy, Italian translation, ph., lemmata on finding-place, measurements, etc., and bibliography. Two are inedita (see our lemmata nos. 379, 394).

Publication	**Baldassarra**
Messene	
IG V.1.1449	132/133, no. 1
IG V.1.1456	140, no. 7
SEG XLVII 414	137/138, no. 5
SEG XLIX 432; LI 483	135/136, no. 3
Olympia	
IvO 449	136/137, no. 4
IvO 486	138/139, no. 6

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367. Messene. Roman names in the ephebic lists, 1st cent. A.D. S.Zoumbaki, *art.cit.* (our lemma no. 303) 150-152, adduces the ephebic lists of the Roman period as an especially rich source of Roman nomina simplicia at Messene. But these examples by their complexity seldom permit a clear choice between whether the bearer is a Greek, with or without Roman citizenship, a Roman using just a simple name, or a Roman settler awarded Messenian citizenship and therefore listed as a member of a local tribe. On 151 she presents a table of the several categories of the 349 individual ephebes bearing Roman names in these lists.

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368. Messene. Epigraphical evidence for Damophon. M.Sève, *Ktema* 33 (2008) 117-128, compiles an epigraphical dossier on the famous Messenian sculptor and his family. The evidence appears in the form of an 'appendice épigraphique' (Greek texts and French translations) on 124-128: *SEG* XXIII 219 (dedication of a statue of Θεοφάνεια, wife of Δαμοφῶν), XLI 332 (decree of Lykosoura), 349 (inscribed base for a statue of Ξενόφιλος, son of Damophon), 350 (inscribed base for members of Damophon's family), XLIX 423 (decree of Kythnos), LII 415 (akroteria dedicated by Damophon), LIV 452 (decree of Oiantheia); *IG* V.1.1443 (statues dedicated by Damophon's family); *IG* IX.1^2.4 1475 (decree of Leukas); 1583 (decree of Kranioi). Two decrees in honor of Damophon, passed by Melos and Gerenia respectively, remain unpublished. The dossier also contains *IG* V.2.454 (dedication from Megalopolis), and 539/540 (dedications from Lykosoura). After detailed analysis, Sève concludes that most chronological indications suggest a date in the late 3rd/early 2nd cent. B.C. as the floruit of the Messenian sculptor [For a different view, see our lemma no. 388].

The decree of Lykosoura in honor of Damophon (*SEG* XLI 332) is also examined by C.Grandjean and H.Nicolet-Pierre, *Ktema* 33 (2008) 129-134, who focus on the term τετρᾶχμα (L. 11), studying the relevant numismatic evidence. Messene issued such Attic tetradrachms twice before 182 B.C. The decree probably belongs to between 210 and 180 B.C.

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369. Messene. Treaty of alliance between Messene and cities of west Crete, ca. 300-250 cent. B.C. Left upper part of a limestone stele re-used in a grave east of the Bouleion. Its discovery by the Archaeological Society at Athens is briefly reported by P.G.Themelis, *EAH* (2010) 32. Ed.pr. idem, *PAAH* (2010) (forthcoming). We present the text on the basis of a copy sent to us by P.Themelis. The text contains the treaty oath; the text of the treaty, which was concluded in accordance with a preexisting treaty between Messene and another partner (see L. 4: καθὰ καὶ ποτὶ [- -]), might have been written on a separate stele. The treaty partners were cities in west Crete: Aptera, Eleutherna, Sibrytos, Anopolis, and a fifth city (Phalasarna?, ed.pr.).

Συμμαχία πο[τὶ - - ca. 14 - - καὶ]
Ἀπτεραίους κ[αὶ Ἐλευθερναίους καὶ]
Σιβρυτίους κα[ὶ Ἀνωπολίτας]
vacat

καθὰ καὶ ποτὶ [- - - - - - - - ca. 13 - - - - - - - - - ἐποιή]-
σαντο τοὶ Με[σσάνιοι - - - - - - - - ca. 12 - - - - - - - - -]
τάδε ὤμοσαν Μεσσα[νίων - - - - - - - - - - ca. 20 - - - - - - - - καὶ ὁ]
ἐπὶ τῶν ὅπλων ἵππαρχος [- - - - - - - - - - - - ca. 32 - - - - - - - - - - -]
Ποσειδᾶ, τὸν Ἐνυάλιον, τ[- - - - - - - ca. 20 - - - - - - - θεοὺς ὁρκίους]
πάντας καὶ πάσας· συμμ[αχήσω - - - - - ca. 14 - - - - -, Ἀπτεραίοις, Ἐλευ]-
θερναίοις, Σιβρυτίοις καὶ τοῖς Ἀ[νωπολίταις κατὰ τοὺς ὅρκους ἁπλόως καὶ ἀδό]-
λως τὸν ἀεὶ χρόνον καὶ ὠφελ[- - - - - - - - - - - - - ca. 32-35- - - - - - - - - - -τὸν αὐτὸ]-
ν φίλον καὶ ἐχθρὸν ἕξω καὶ εἴ τ[ις κα ἐπὶ τὰν χώραν - - - - - - ca. 18-21 - - - - ἢ Ἀπτ]-
εραίων ἢ Ἐλευθερναίων ἢ Σι[βρυτίων ἢ τῶν Ἀνωπολιτῶν κατὰ γᾶν ἢ κατὰ θάλαττ]-
αν ὅπλα ἐπιφέρηι ἢ ἐπὶ πολέμ[ωι στρατεύηται, βοαθεῖν Μεσσανίους παντὶ σθένει]
καθότι κα παραγγέλλωντι [- - - - - 12-15 - - ἢ Ἀπτεραῖοι ἢ Ἐλευθερναῖοι ἢ Σιβρ]-
ύτιοι ἢ τοὶ Ἀνωπολῖται· εὐορ[κοῦντι μέν μοι εἴη πολλὰ καὶ ἀγαθά, εἰ δὲ μὴ τὰ ὅμ]-
οια τοῖς ἐπιόρκοις· ὤμοσαν [τοίδε· ἔφοροι· - - - - - - - - - - ca. 28-31 - - - - - - - - -]
Σάκα, Ὀνασιτέλης Εὐτέλε[ος, - - - - - - - - - - - - - - - - - ca. 39-42 - - - - - - - - - - -]
νης Ἀρχίππου· γέροντες· [- -]
νος, Δαμόνικος Πανθήρο[υ, -]
τεος, Χαρύλλος Χαρητίδ[α, -]
Δεξιππίδας Δεξικλέος [- -]
[ο]ς, Τρίτων Εὐοίνου, Ῥίψας Ῥ[- -]
[Ἀ]ριστοκλέος, Ἀλκέτας Τι[- -]
[ιν]ιτίδα, Εὔδαμος Εὐτ[- Ἀ]-
[ρί]στιππος Ἀριστ[- -]
[- 4-5 -]δεμ̣[- -]
- -

The number of letters per line varies: ca. 29 letters (LL. 1-5), ca. 48 (L. 6), ca. 51 (LL. 7-9), ca. 61-64 (LL. 10-27), ed.pr. || 1-5. initio, vacat of 2 letters || 6-9. the distance between the letters is smaller than that in LL. 1-5 and larger than that of the remaining text. || 6/7. probably τάδε ὤμοσαν Μεσσα[νίων τοὶ ἔφοροι καὶ τοὶ γέροντες καὶ ὁ] | ἐπὶ τῶν ὅπλων ἵππαρχος, ed.pr. || 8. Poseidon Enyalios was hitherto unattested, ed.pr. [Rather two separate divinities introduced with an article: [τὸν] Ποσειδᾶ, τὸν Ἐνυάλιον, τ[ὸν - -], Chaniotis].

370. Messene. Settlement of boundary disputes with Megalopolis, 183/2 B.C. *SEG* LIII 391; LIV 453. In a preliminary paper on this very important new inscription, P.G.Themelis, in G.A.Pikoulas (ed.) *Ιστορίες για την Αρχαία Αρκαδία. Πρακτικά/Proceedings of the International Symposium in Honour of James Roy, 50 Χρόνια 'Αρκάς (1958-2008)* (Stemnitsa 2008) 211-222 (ph.), prints a text of LL. 1-101 of this lengthy document (190 lines in all, arranged in 4 parallel columns) inscribed on the south-facing limestone orthostate of a large base excavated near the northeast corner of the Temple of Messana in the agora by the Archaeological Society at Athens, inv. 13910+13196. To the information already provided by Themelis in *PAAH* (2004) [2007] 42-47, *SEG* LIV 453 (which we do not repeat here), he adds that the inscription is divided into 4 self-contained units. (1) ΨΑΦΙΣΜΑ occupies columns I (53

lines) and II (47 lines), 101 lines in all. At the end (bottom) of col. II there is an uninscribed space of about 5 lines. (2) ΠΡΟΚΛΗΣΙΣ ΜΕΓΑΛΟΠΟΛΙΤΩΝ occupies all of column III (55 lines) and the top 9 lines of column IV (64 lines in all). (3) ΖΑΜΙΑ occupies 16 lines of column IV. (4) ΚΡΙΜΑ occupies 7 lines of column IV. On 217/218 Themelis repeats the prosopographical information provided in *PAAH* (2004) [2007] 42-47, reported in *SEG* LIV 453. The dispute, concerning the territories of Ἐνδανίκα (Ἀνδανία, cf. the mss. of Polybios 5.92.6) and Πυλανίκα, and the inscription itself fall in the period immediately following the death of Philopoimen, 183/2 B.C., and the dispute of Messene with the Achaian League. The deliberations took place at the Καρνάσιον ἄλσος and Themelis provides a narrative of these complex negotiations and subsequent decisions capped by the victory (ἐνίκασμεν) of the Messenians. He brings into the picture *IvO* 46 and the narrative of Polybius, 23.17-18 (181 B.C.) regarding the preliminary negotiations with the Achaian League. On 221 he repeats the topographical inferences about the temple of Messana, the ἱππεῖς and the Βουλεῖον (LL. 92-94) outlined in *SEG* LIV 435, adding that the last named monument is to be identified with the poorly preserved remains of a rectangular building next to the inscribed base, which is mentioned in *SEG* XXIII 205+207 (cf. XXXV 343), and not with the Βουλευτήριον of the Asklepieion.

I.Arnaoutoglu, *Dike* 12/13 (2009/2010) 181-201, reprints the text of LL 1-101, with English translation. He first presents a narrative of the events described in LL. 1-101 of the inscription (181-188) and next turns to an analysis of legal issues comprising the process of dispute resolution among members of the Achaean League (188-190), judicial functions and powers of federal officials, ἀγεμόνες, κοινοὶ δαμιουργοί (190-191), and the principle of legal precedent, res iudicata, (191-196). The author quotes the Greek text, with English translation, of numerous inscriptions illustrating his discussion. Of these we single out *IG* IV^2.1.71; IX.2. 89; *IvO* 52; *IPArk* 17, 31; *Syll.*^{3} 633 (=*SEG* XLVII 2313), 679.

Ψάφι[σμ]α
ἐπειδὴ κατασ[χόν]των τῶν Ἀχ$^{vac.}$αιῶν
Ἐνδανίαν καὶ [Πυλ]άναν, τᾶς δὲ πόλε-
ος ἀποκατασ[ταθείσ]ας εἰς τὰν συνπολι-
τείαν τῶ[ν Ἀχαιῶν], τὸ μὲν πρῶτον ἠθέλη-
σαν Μεγ[αλοπολῖτ]αι διὰ τῶν Ἀχαιῶν ἀφελέ-
[σθαι ἁμῖν τά]ς τε πόλεις καὶ τὰν χώραν τὰν
[Ἐνδανίκαν κ]αὶ Πυλανίκαν πᾶσαν αἴτηνα
[- - -10- - -]ο τοὺς Ἀχαιούς, τῶν δὲ Ἀχαι-
[ῶν α]ὐτοῖς π[ρο]ειπάντων μή κα περιθέμεν
Μεγαλοπολίταις τὰν Μεσσανίων· πάλιν
[---]φαν ἐν τᾶι ἐν Ἄλει συνόδωι θέλειν κριθῆ-
[μεν μ]^{v}ἐν ποθ' ἁμέ, περί τε τᾶς πρότερον χώρας
ἀντελέγοσαν ἁμῖν καὶ περὶ τᾶς Ἐνδανίκας
καὶ Πυλανίκας καὶ ἁμῶν συνελομένων κρι-
τήριον ποτ' αὐτοὺς ὃ καὶ αὐτοὶ συνευδόκη-
σαν τοὺς ἀγεμόνας, Ἀπολλωνίδαν Ἐτε-

ἄρχου, Ἀλέξανδρον Ἀλεξάνδρου, Κλέαν-
δρον Κλεάνδρου Σικυωνίους, Ἄρχωνα Φιλο-
κλέος, Ἐξαίνετον Ἐξαινέτου Αἰγιράτας, Φά-
λακρον Φαινολάου, Λαφείδη Ξενοκλέος,
Στιάπυρον Στιαπύρου, Δαμόξενον Κλεο-
ξένου, Ἄντανδρον Δαμοξένου Αἰγιεῖς, Ἄν-
τανδρον Ὑπερβίου Δυμα vac ῖον, Ἐπικράτη Καμ-
ψία, Γοργίδαν Νικίδα, Ἀρκαδίωνα Λέ-
οντος Φαραιεῖς, Καλλικράτη Θεοξέ-
νου Λεοντήσιον, Νικόδρομον Φιλιστίδα,
Φίλωνα Σατύρου Ἀλείους, καὶ περὶ τούτων
ἐνστάλου γενομένου ἁμῖν, ἀποδόν-
τες οἱ Μεγαλοπολῖται ὅρους Ἀπολλωνί-
δαι τῶι στραταγῶι τᾶς τε Ἐνδανίκας
καὶ Πυλανίκας καὶ τᾶς Ἀκρειάτιος καὶ
Βιπειάτιος· καὶ ἁμῶν ἀποδόντων τοὺς
περιέχοντας ὅρους ἀπὸ Νέδας ἄχρι Κλε-
ολαίας, καθώς ἐστι ἁμῖν ἁ χώρα, παρα-
γενομένων τῶν δικαστᾶν εἰς τὸ Καρ-
νειάσιον καὶ ἀποδειξάντων ἁμῶν ἑ-
κατέρων τὰν χώραν καθὼς καὶ τοὺς ὅ-
[ρο]υς ἀπεδώκαμες, καὶ γενομένας
[ἐν] τῶι Καρνειασίωι δικαιολογίας ἐπὶ
[τρεῖς ἁ]μέρας μεθ' ὕδατος, ἀπὸ μὲν τᾶς
[Ἀκρειά]τιος καὶ Βιπειάτιος ἀποστάντων
[τῶν Με]γαλοπολιτᾶν, τοὺς δὲ Καλιά-
[τας οὐ πα]υσάντων ἀντιποιήσασθαι
[ἁμῖν καὶ] ἄλλο κριτήριον μεταλα-
[βόντων τῶν Κ]αλιατᾶν πάλιν κρίνωνται
[--- 9 ---]ν ποθ' ἁμέ, ἁμῶν δὲ συ-
[--- 9 ---]σιν ποτί τε Καλιάτας
[καὶ Μεγαλοπολίτ]ας περὶ τᾶς Ἀκρειάτιος
[καὶ Βιπειάτιος συ]νελομένων δικασ-
[τήριον τὰν πόλιν τῶ]ν Αἰγιέων καὶ δικαι-
[ολογίας γενομένας] Μεγαλοπολιτᾶν
[--- 15 --- ὅτι] Ἀκρειᾶτις vacat
καὶ Βιπειᾶτις Ἀρκαδία ε[ἴη καὶ] Με-
γαλοπολῖτις, ἁμῶν δὲ δι[δ]ασκόν-
των ὅτι Μεσσανία εἴη, ὄντων ἑκατὸν
τεσσαράκοντα ἑπτὰ τῶν κρινόντων
καὶ ταυτᾶν μεταλαβόντων Καλια-
τᾶν καὶ Μεγαλοπολιτᾶν ψάφους
ἑπτὰ, ἁμῶν δὲ ἑκατὸν τεσσαρά-

κοντα, κρινάντων Μεσσανίαν εἶ-
μεν τὰν χώραν τὰν Ἀκρειᾶτιν καὶ
Βιπειᾶτιν κατὰ τοὺς ὅρους οὓς ἀπε-
δώκαμες τοῖς κοινοῖς δαμιοργοῖς,
ὕστερον, ἐπεὶ ὑπεγραψάμεθα περὶ
τῶν καρπῶν τῶν ἐκ ταύτας τᾶς χώ-
ρας τᾶι πόλει τῶν Μεγαλοπολιτᾶν
ταλάντου διπλασίου, ἐπεὶ λαβοῦ-
σα μεσοκοίνους τοὺς καρποὺς οὐ-
κ ἀπεδίδου, καὶ κεκριμένων ἁμῶν
περὶ τᾶς χώρας πάλιν ἁμὲ προεκα-
λέσατο ἁ πόλις τῶν Μεγαλοπο-
λιτᾶν περὶ τᾶς Ἀκρειάτιος χώρας
ὡς κριτήριον συνελώμεθα ὡς οὐ
κεκριμένων ποθ' ἁμέ, τῶν δὲ κοι-
νῶν δαμιοργῶν ἐπακολουθησάν-
των αὐτᾶι καὶ ζαμίαν ἁμῖν ἐπι-
βαλόντων ὅτι οὐ συναιρούμεθα
κριτήριον καὶ εἰσαγαγόντων εἰς τὸ
δικαστήριον τῶν Μιλησίων ἐνικά-
σαμεν πάσαις ταῖς ψάφοις καθότι
εἴημεν κεκριμένοι περί τε ταύτας
τᾶς χώρας vac. καὶ τᾶς Βιπειάτιος πο-
τὶ Μεγαλοπολίτας. ὅπως οὖν ὑπό-
μναμα εἶ καὶ εἰς τὸν ὕστερον χρόνον
ὅτι περί τε τᾶς Ἀκρειάτιος καὶ Βιπειά-
τιος κρίμασιν ἐνικάσαμες τοὺς Με-
γαλοπολίτας καὶ περί τε τᾶς ζαμίας
ἇς ἐζαμίωσαν ἁμὲ οἱ δαμιοργοὶ ἐ-
νικάσαμες vac. δεδόχθαι τῶι δάμωι
ἀναγράψαι εἰς τὸ ἱερὸν τᾶς Μεσ-
σάνας εἰς τὸ βάθρον τὸ παρὰ τὸ Βου-
λεῖον ἧι οἱ ἱππεῖς ἐντὶ τάν τε πρόκλη-
σιν τὰν γενομέναν ὑπὸ τῶν Μεγα-
λοπολιτᾶν καὶ τὰν ζαμίαν τὰν
ἀπὸ τῶν δαμιορvac.γῶν γενομέναν
ἐπὶ Αἰνητίδα καὶ τὰν κρίσιν τὰν γε-
νομέναν ὑπὸ τοῦ δικαστηρίου τῶν
Μιλησίων Βίωνος, Βάβωνος, Αἴσχρου,
Ἡραγόρα, Φιλίσκου, Ἀρτέμωνος, ὁμοί-
ως δὲ καὶ τὸ ψήφισμ vac. α τοῦτο vacat

371. Messene. Honorific decree for Messenian judges, 2nd cent. B.C. Fragment of the right side of a limestone stele bearing a decree of a foreign polis (Thessalian?) in honor of Messenian δικασταί, found in excavations of the Archaeological Society at Athens in the theater; briefly noted by P.G.Themelis, *PAAH* (2008) [2010] 36, inv.no. 16129; no text; no further details.

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372. Messene. Decree of the Kytherians honoring Messenian judges, 2nd/1st cent. B.C. *SEG* XLI 326. P.G.Themelis, *PAAH* (2008) [2010] 41, briefly notes the discovery in excavations of the Archaeological Society at Athens of another fragment from the right side of this inscription ca. 20 m. south of the early Christian basilica. Like other decrees of this type, to be published by Voula Bardane, it specifies that it is to be set up in the ἱερὸν τῆς Μεσσάνας. No text; no further details.

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373. Messene. Decree of the Pylians in honor of Archedamos, late 1st cent. B.C. *SEG* LVII 369. For a partly legible color photograph of this stele see *EAH* (2007) 51.

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374. Messene. Heading of a decree, Roman Imperial. Crowning member of a limestone base for a bronze statue, with a broad inscribed cymatium above a complex series of mouldings, found in excavations of the Archaeological Society at Athens in the early Christian basilica, inv.no. 16109. Ed.pr. P.G.Themelis, *PAAH* (2008) [2010] 40/41 (ph.), who suggests that the decree was inscribed on the face of the base below; cf. *EAH* (2008) 58/59, text and color ph.

Ἀγαθῇ ivy leaf τύχῃ

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375. Messene. Regulations for the ὀκτώβολος εἰσφορά, 70-30 B.C. *IG* V.1.1432/1433. *SEG* LIV 455;* LVII 364. L.Migeotte, in *Péloponnése Épaminondas/Hadrien* 229-243, having established the above date, turns now to an analysis of the legislative and administrative procedure by which this tax was administered, examining possible exemptions and those organizations chiefly responsible for paying it, i.e. the tribes, and the methods of establishing the τίμημα of the fortunes of the wealthiest Messenians.

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376. Messene. Catalogues of κιστιόκοσμοι of Athena Kyparissia. In *PAAH* (2008) [2010] 41, P.G.Themelis briefly mentions the discovery in excavations of the Archaeological Society at Athens of a stele inscribed with such a catalogue reused in the floor of the early Christian basilica. No text, no further details; cf. *EAH* (2008) 66. To date fourteen such inscriptions have been found reused in the basilica. See *SEG* XXIII 209/210; XXXIX 381; XLI 340-343; XLIII 143/144, 147; LI 474; LVI 479.

377/378. Messene. Commemorative inscriptions of ephebes, 1st cent. B.C./1st cent. A.D. Two limestone Doric epistyle blocks similar to those in the peristyle of the Palaistra, found in excavations of the Archaeological Society at Athens in restoration works in the Palaistra. They were reused as a bench on which ἔφηβοι sat and scratched their names during their years of service. Ed.pr. P.G.Themelis, *PAAH* (2008) [2010] 45-48 (ph.), who compares them as graffiti with the names carved on bases for bronze statues south of the Doric propylon of the Palaistra. Brief notes on some of the names, at 47/48. Those followed by χαῖρε are greetings to the dead and have nothing to do with ephebes. The λοχίαι were smaller squadrons of epheboi serving in their third and last year of term and sent out on special assignments. In the absence of a ph., we follow the configuration of the two columns of names as printed in *PAAH*.

377: Inv. no. 16249.

Πολυάρατος

Φίλων Φίλωνος
Ἐπιχάρης Κλεοξένου
Σόιξις Διο[- - -]
Παντῖνος
Πολέμων
Εὔδαμος
Ἀρχίων
Λέων
Σωσικρά[της]
Ξενά[. . .]
Ἀριστοκράτης
Πολίτα[ς]
Ἀριστόπολις
Διονυ[σ- -]
Νικασίων
Νικωνίδας
Ἰσ[. . .]ρη χαῖρε
[. . . .]φάτα χαῖρε
Λοχίαι
Λυσικράτης
Μνασίας
Λύκων
Κλέων
Κλεαίνετος
Σωσικράτης
Λοχίαι
Τεταρτίδας
Ποίμανδρος

Τίμαρχος
Εὐδαμίδας
Δαμοκλῆς
- - - - - - - - -

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378. Inv.no.16250 α+β. **Time of Augustus and Tiberius.**

(A)
Κλ. Φιλλ[- - -]
Θεοτέλη
Ἐπιχάρης
Θεοτέλη
ΔΙΣ
Νίκων
Πολυκράτης
Τεταρτίδας
Κλεοσθένης
Διόφαντ[ος]
Ξενοκράτης
Φιλοκλῆς
Λυκ[έο]υ
Διονύσιε
Χίονις
χαῖρε
Καλλ[- - -]

(B)
Νικάρετος

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379. Messene. List of ephebes, ca. 41-44 A.D. Fluted, limestone column still in situ in the stadium, found in excavations of the Archaeological Society at Athens, inv.no. 2494. Briefly mentioned previously in *SEG* XLI 333; XLIII 145; inscribed horizontally across the flutes. D.Baldassarra, *Epigraphica* 70 (2008) 123/124, 133-135, no. 2 (ph.), provides the following text (not complete; see app.crit.), suggesting the above date and relating it to the evidence for the prominent Messenian family of the Flavii Kleophantoi in our lemma no. 366.

Ἐπὶ ἱερέος Μ(άρκου) Λι-
κινίου Κέλερος,
γυμνασιάρχου
Χαριδάμου τοῦ
Κράτωνος, ὑπο-
γυμνασιάρχου
Ξένωνος τοῦ
Θήριδος·

Τριτείρενες·
Ἀριστομαχίδος
Κράτ[ων] Χαριδάμου
Ἀπολλόδωρος Νίκωνος
Πρατόνικος Θέωνος·
Κλεολαίας
Κλεόφαντος Ἀριστέος
Καλλικλῆς Νικοδάμου
Ἀνίκητος Παιανίου
Ἀέων Ἀπολλωνίου
[...]

[What at first glance appears to be an editio princeps is in fact only an extract. The ed.pr. of this long list of 81 (!) lines will be published by A.Makres. 7/8: Ξενώνος τοῦ | Θηρίδος, Baldassarra; we have corrected the accents. We also note that the letters of LL. 9-18 look considerably smaller on the ph., Stroud and Papazarkadas. 18. Ἀέων seems to be a hapax; perhaps <Λ>έων? Zellmann-Rohrer (Λέων confirmed by A.Makres *per epistulam*)].

380. Messene. Heading of a catalogue of ephebes, 1st cent. A.D. Limestone crowning member of an anta with tainiai and kymation, preserved intact, found in excavations of the Archaeological Society at Athens in the stadium. Ed.pr. P.G.Themelis, *PAAH* (2008) [2010] 49/50 no. 2, who offers the above identification.

Ἐπὶ ἱερέος Πολυνίκ-
ᵛ κου τοῦ [β′] ἔτουςᵛ
[.]ṇ′ [γυμ]νασιάρ-
[χου] Τιμοκρέον-
[τος - - - - - - - - - -]

381. Messene. Honors for Ti. Klaudios Krispianos Kyrinas, early Imperial. *SEG* XLIII 160; XLIV 377; XLVIII 500. D.Baldassarra, *op. cit.* (see our lemma no. 365) 34, presents the ed.pr. of this inscription (Museum of Messene, inv.no. 2770) with commentary on this prominent family descended from the hero Aristomenes. A slightly improved text is reproduced in *An.Ep.* (2007) 1303, which we provide below. See also our lemma no. 382.

Ἁ πόλις hedera
Τιβ(έριον) Κλαύδιον Κρισπιανὸν
Κυρίνα Ἀριστομένους υἱόν, ἀρχιερέα
τῶν Σεβαστῶν καὶ νέον Ἐπαμεινών-
δαν, χειλίαρχον λεγιῶνος ιβ′ Κεραυ-

νοφόρου καὶ ἔπαρχον σπείρης α´
Βωσποπανῆς, τὴν εἰς τοὺς ἀνδριάν-
τας ὅλην δαπάνην ἐκ τῶν ἰδίων πα-
ρασχόμενον κατὰ φυλὰν ἀνέθηκεν
ἀρετῆς πάσης ἕνεκεν,
Κρεσφοντίς

382. Messene. Honors for Ti. Klaudios Dionysios Krispianos Kyrinas, 1st cent. A.D. *SEG* XLV 312; XLVIII 498. D.Baldassarra, *op.cit.* (see our lemma no. 365) 34, as reported in *An. Ep.* (2007) 1304, republishes this inscription, adding to it a new fragment; inv.nos. 4044 + 4090 + 9633 + no number, with a discussion of this prominent family descended from the hero Aristomenes; see our lemma no. 381.

[Ἁ] π̣όλις
[Τιβ(έριον) Κλ]αύδιον Διονύσιον
[Κρισπια]νὸν Κυρίνα Ἀριστο-
[μένους υ]ἱόν, ἀρχιερέα τῶν Σεβαστ[ῶν] καὶ νέον Ἐπαμει-
νώνδαν, χ[ειλ]ίαρχον λεγιῶνος
ιβ´ Κεραυνοφ[όρ]ου καὶ ἔπαρχον
σπείρης α´ Β[ωσ]πορανῆς,
τὴν εἰς τοὺς [ἀν]δριάντας ὅλην δαπ[άνην ἐκ τῶ]ν ἰδί-
ων παρασχόμενον κατὰ φυ-
λ[ὰν ἀνέθηκε]ν α̣ρ̣ε̣τῆς π̣[άσης]
[ἕ]ν̣ε̣κ̣ε̣ν̣
vacat
Ὑλλίς

383. Messene. Honors for Tiberius Claudius Geminianos, ca. 140-170 A.D. *SEG* LVII 374. For an excellent color photograph of this inscription see *EAH* (2007) 48. For this family see A.D. Rizakis, *Acta XII Congressus* 1210.

384. Messene. Ithome (sanctuary of Limnatis). Dedication to Eileithuia, Roman Imperial. *SEG* XL 367; XLIV 383.* P.G.Themelis, *PAAH* (2008) [2010] 42-44 (ph., dr.), returns once more to this puzzling text and reports that below and to the right of this inscription can now be made out the word Καλᾶι, i.e. a dedication to Καλῆι Θεᾶι, Eileithuia, cf. *IG* V.1.1445. The whole text now reads, Θηρύλος ἐνίκ<α>. Αἰθίδας | Καλᾶι. Since it is written on the krepis of the entrance to the building, Themelis identifies the structure as the shrine of this goddess and describes the earthen floor, the remains of a marble cult statue, and its limestone base; cf. *EAH* (2008) 62/63, text and color ph.

385. Messene. Dedication, 1st cent. B.C. Fragment of an Ionic epistyle block from the stoa of the Palaistra found in excavations of the Archaeological Society at Athens, inv. no. 16101. Ed.pr. P.G.Themelis, *PAAH* (2008) [2010] 48/49 no. 1, who suggests that the most plausible restoration of L. 2 is Ἑρμᾶι καὶ [Ἡρακλεῖ καὶ τᾶι πόλει]. In L. 1 either the nominative or the genitive is to be read and Themelis collects five holders of this name attested in inscriptions from Messene.

[- - - - - - -] Φιλωνίδα[- - - - - - -]
[- - - - - - -] Ἑρμᾶι καὶ [- - - - - - -]

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386. Messene. Incertum. Dedication(?) to Isis, date? *SEG* LI 491. In *PAAH* (2008) [2010] 38, P.G.Themelis reprints the text and reports supplementary excavations of the Greek Archaeological Society at Athens in the underground cistern south of the theater, which he associates with the sanctuary of Isis and Sarapis, Pausanias 4.32.6; inv.no. 11996. See also *EAH* (2008) 57.

387-393. Messene. Intra muros tombs in ancient Messene. P.Frölich in *Péloponnèse Épaminondas/Hadrien* 203-227, examines the inscriptions and other criteria for dating these tombs, in some cases challenging the chronology and identifications suggested by the excavator, P.G.Themelis. In summing up, 220-223, Fröhlich places the Messenian examples of *intra muros* tombs in the context of this practice in other Hellenistic cities, mainly from the 1st cent B.C. onward; parallels cited on 220 note 80. It is possible that one of these tombs is mentioned in *IG* V.2.1427, a fragmentary decree granting an individual the right to erect a monument. The striking thing about the above monuments at Messene is their early date, going back to the 2nd and even the 3rd cent. B.C. They are also all group undertakings, the work of prominent families, rather than individuals, understandable in a city that was basically ruled by oligarchs.

387: East of the Asklepieion. Grave peribolos of the war-dead(?), ca. 200-150 B.C.? *SEG* XLV 320; XLVI 428-432; XLVII 409; L 430, 431; LI 494. Fröhlich, 204-208 (ph.), suggests that the letterforms could be placed in the first half of the 2nd cent. B.C. Since the names are not preceded by any kind of a heading indicating that they died in war (cf. the casualty list for the dead at Makistos, our lemma no. 392), and since C.Habicht (*SEG* XLVII 409) has shown that the interred belong to two old Messenian families possibly going back to the refounding of 369 B.C., Fröhlich prefers to see this as a family tomb used by several successive generations. He connects Φιλλιάδας, the dedicator of the statue of Hermes found in the Gymnasium (*SEG* XLI 362; XLIII 152; ph.), with the first family and on 206 constructs a stemma spanning 4 generations. The second family, of whom Ἀντισθένης and Πολύστρατος were members, was also prominent in Messene and Frölich finds it difficult to believe that casualties in war were confined to these two families. He proposes that the

dead were the victims of massacres of oligarchs in the revolution of 215/4 B.C. and that the families later recovered their rights and privileges. The other inscribed names found here (*SEG* XLVI 428-432; L 431) may have been isolated burials or perhaps later members of the same two families given the right of burial in the ancestral tomb. On the basis of Themelis' ph. mentioned in *SEG* L 431, Frölich believes that 'l'architrave devait comporter au moins trois autres noms, encore inédit: sous Polyandros, fig. 83 p. 99 de Themelis 2000; sous *Thoklymene kaire* [sic] fig. 84.'

388: Tomb of Damophon. Heroon Δ. Date? *IG* V.1.1443; V.2.539/540; IX.1².4.1475; *SEG* XLI 332, 349, 352; XLIX 423; LI 466; LII 415; LIII 388, 399; LIV 452. Frölich 208-210, prints a stemma of four generations of the family of Damophon, the famous sculptor, and urges that the evidence for most of the activity of his relatives accords better with a floruit of 150 B.C. for the great man himself, contra ca. 190 B.C., Themelis; for a different view see our lemma no. 368. He raises doubts about the exact finding place of the column inscribed with the decrees—possibly not above the tomb—and notes that the entire tomb complex has never been completely excavated. Regardless, it is clear that between the end of the 3rd cent. and the middle of the 2nd cent. B.C. the Messenians erected two monumental tombs in the heart of their city, one facing the entrance to the Asklepieion, the other beside the ἱεροθύσιον (Pausanias 4.32.1), a situation without a parallel in contemporary Greek cities according to Fröhlich. On Damophon, see also our lemma no. 368.

389: Grave Monument K2. Gymnasium, ca. 200 B.C. *SEG* LI 498; LII 419. Fröhlich 211/212 (plan), describes the form and position of this monument with the inscriptions Φιλόστρατος χαῖρε, Ἀριστόδημος, Φιλόστρατος, Ε̣ὔνικ̣[ος] [He omits Ἀριστοδάμα, Stroud]. He finds that the lettering supports the above date.

390: Grave monument K3. Gymnasium, ca. 200 B.C. *SEG* XXIII 208; XXXV 343; XLVI 426; XLVII 111, 397, 400, 410-414; XLVIII 502, 508(?); XLIX 428; LV 521. Fröhlich 212-216 (ph., dr.), sees this as probably the most important of the complex of tombs in the area of the Gymnasium, describing the reconstruction of ca. 150 surviving blocks into 'un véritable mausolée d'un type connu ailleurs dans le monde hellénistique.' Parallels on 212 note 42; ca. 200 B.C.; dr. For the architecture, see J.Ito, *Architectural Studies of the Three Grave Monuments in the Gymnasium Complex at Ancient Messene* (Kumamoto 2002), non vidimus. Fröhlich examines the tangled web of the prosopography of the people interred in this large family grave, including 29 children, constructing two different stemmata on 215 spanning 3 or 5 generations; see also Habicht, *SEG* XLVIII 502; Rizakis et al., *Roman Peloponnesos* II. nos. 150, 161.

391: Grave monument K6. Gymnasium, 3rd cent B.C. *SEG* XLVII 407; L 420; LI 495. Fröhlich 216, points out that this is one of the earliest family tombs in the Gymnasium complex, placing the letterforms of the inscription in the course of the 3rd cent. B.C., possibly the second half(?). The names of the four interred on the one surviving stele are not

otherwise known. This monument is roughly contemporary with K7, with which to date no inscriptions have been associated.

392: Casualty list for the battle of Makistos. Stadium, 3rd cent. B.C. *SEG* XLVII 406; LI 493; LII 412. [On Makistos, see *SEG* LIV 489F; LVII 390. Stroud]. Fröhlich, 217/218, briefly adduces this monument as part of his study of *intra muros* burials in Messene and considers the possibility that it was designed as an exemplum to the ephebes and to the young men training in the Gymnasium.

393: Grave monument of Saithidas. Stadium, 2nd cent. A.D. *SEG* XXXIX 383; LVII 363.* Fröhlich 218/219, presents a useful summary of the architectural and prosopographical evidence for this monument and for the distinguished Messenian family which erected it. He accepts a date of construction in the 2nd cent. A.D. and rejects the attempt of F.A.Cooper to dissociate this monument from Saithidas and place it in the Hellenistic period, in L.Hasselberger, *Appearance and Essence: Refinements of Classical Architecture: Curvature*...... (Philadelphia 1999) 195-197; cf. on this point, N.Luraghi, *Épaminondas* /Hadrien, 196/197, and idem, *op.cit.* (our lemma no. 364) 312-318. On the family of T.Claudius Saithidas see also A.D.Rizakis, *Acta XII Congressus* 1209/1210.

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394. Messene. Epitaph of T.Flavius Polybios, 3rd cent. A.D. Fragment of a pedimental stele of limestone, found in 1995, built into a modern wall northwest of the stoa of the Gymnasium in excavations of the Archaeological Society at Athens; now in the Museum of Messene, inv.no. 6647. Ed.pr., after autopsy, by D.Baldassarra, *Epigraphica* 70 (2008) 140/141, no. 8 (ph.), who relates it to the evidence for the prominent Messenian family of the Flavii Polybioi in our lemma no. 366.

Τ(ίτε) Φλάβιε
Πολύβιε, ἱερε̣[ῦ]
χαῖρε

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395. Messene. Christian epitaph of Eutyches, 5th cent. A.D. From excavations of the Archaeological Society at Athens, P.G.Themelis, *PAAH* (2008) [2010] 33/34, publishes an inscribed fragment of a marble grave stele reused in a 7th cent. A.D. grave in front of the retaining wall of the east parodos of the theater, inv.no. 16150.

+
['Ενθάδ]ε κῖτε
[Εὐτύ]χης ζή-
[σας] τὰ π-
4 [άντα ἔ]τη [-]

- - - - - - - - - - -

For Messene in the early Christian period see *SEG* LII 423.

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396. Messene. Stamped amphora handle, 3rd cent. B.C. Handle of a Corinthian clay amphora bearing a stamp with raised letters, found in excavations of the Archaeological Society at Athens in the theater, inv.no. 16102. Published by P.G.Themelis, *PAAH* (2008) [2010] 36 (ph.), ΔΕ in ligature.

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397. Thouria. Inscribed thesauros, late 4th/early 3rd cent. B.C. Orthogonal θησαυρός with a circular receptacle, found in situ in building Γ in excavations of the Archaeological Society at Athens. Ed.pr. X.Arapogianni, *EAH* (2010) 20-23 (ph.), who argues that the inscription on the upper side of the thesauros dates the building itself, a peculiar temple designed by Theodoros.

Ἐπ'ἱεροθυτᾶν ἐποιήθη Ἁγία,
Ἀρικλείδας, δαμιοργῶν Θίω-
νος, Ἀλκάνδρου, Καλλικράτης
4 ἀρχιτέκτων Θεόδωρος

We have corrected two small typos in LL. 1/2, pointed to us by A.Makres (per epistulam), who has also informed us that she and the excavator X.Arapogianni are preparing a fully annotated edition of the inscription.

ARKADIA

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398. Arkadia. Arkadian mercenaries in the Black Sea, before 349/8 B.C. For inferences about the presence of Arkadian mercenaries at Pantikapaion during the reign of Leukon I, *CIRB* 37, and other evidence adduced by A.Avram, *BE* (2009) 382 [*CIRB* 991; *SEG* XXXVII 676; *IGDOP* 17, Olbia], see S.Gallotta in M.G.A.Bertinelli and A.Donati (edd.), *Le vie della storia: migrazioni di popoli, viaggi di individui, circolazione di idee nel Mediterraneo antico: atti del II Incontro internazionale di storia antica (Genova 6-8 ottobre 2004)* (Rome 2006) 361-365.

399-401. Agia Paraskevi (Arachamitai). Stamped tiles, Hellenistic. In *Arch.Rep.* 54 (2007/8) 32, there is a brief report on excavations of the Finnish Institute at the highest point of the pass leading from Asea to Arachamitai. Among substantial remains of two monumental buildings were discovered 'Two tile stamps, one beginning ΑΡΤΕΜ. . . and the other ΔΕΣΠ. . .

[which] might indicate the cult of Artemis Despoina, although further research is needed.' For a preliminary report on excavation, topography, architecture, and identification of this site as an extra-urban sanctuary, including the stamped tiles, see B.Forsén et al. in G.A.Pikoulas (ed.) *Ιστορίες για την Αρχαία Αρκαδία. Πρακτικά/Proceedings of the International Symposium in Honour of James Roy, 50 Χρόνια 'Αρκάς (1958-2008)* (Stemnitsa 2008) 223-230 (ph. dr.).

399: Stamped tile. The end of a name, probably of the manufacturer; no text given.

400: ΑΡΤΕΜ vac. Edd.pr. caution that in addition to the name of the goddess Ἄρτεμ(ις), many masculine names also begin this way, e.g. Ἀρτεμ(ίδωρος).

401: ΔΕΣΠ[- - -]. Probably Δέσπ[οινα], a common epithet for both Artemis and Demeter in Arkadia.

402. Lavda (Thisoa?). Decree, late 4th/early 3rd cent. B.C. In the preliminary account of the 2007 excavation campaign at Lavda, V.Grieb, *Pharos* 15 (2007) 200-202, gives a detailed summary of a fragmentary pedimental stele consisting of at least 20 lines of inscribed text. The text is said to be an honorific decree (δόκημα) of a city that had a δᾶμος and a βολά, naming amongst others the shrine of Zeus at Nemea, of Hera at Argos, and an unidentified shrine at Lykaion. Eventually, Grieb reveals that this is an Argive decree in honor of the local θεωροδόκοι. Unfortunately the fragmentary condition of the stone cannot confirm the ethnic of the honorands, and therefore fails to offer concrete evidence in support of the identification of Lavda with Thisoa.

403. Lykosoura. Sacred law of the cult of Despoina, late 3rd cent. B.C. *IG* V.2.514. *SEG* XLIX 446;* LVII 2176. *IPArk* 607. In her thorough examination of 'la vie religieuse à Lykosoura', M.Jost, *Ktema* 33 (2008) 93-110, makes heavy use of this document, which she translates in French, and subsequently analyzes. Although she relies on Voutiras' text, she rejects his reading ποσθύ[μα]|σιν for LL. 13/14, but she also dismisses Dubois' πὸς θυ[μία]|σιν as ritually implausible [For these two readings, see *SEG* XLIX 446], and instead prefers to read πὸς θύ[ω]|σιν, remarkably a reading that had been proposed by L.Dubois back in 1986, in his *Recherches sur le dialecte arcadien*, vol. II (Louvain-La-Neuve) 303/304. [The three restorations hitherto suggested are all based on unattested words: π(ρ)όσθυμα, θύησις, θύωσις. The last word had already been proposed in *LSJ*[9]. s.v., Matthaiou.]

404. Tegea (Delphi). Diagramma of Alexander the Great on the return of Tegean exiles, 324/3 B.C. *Syll.*[3] 306. See our lemma no. 27.

ELIS

405. Elis. Aspect in Elean dialect. S.Minon, in R.Hodot and G.Vottéro (edd.) *Dialectes grecs et aspect verbal. Actes de la table ronde de Saint-Etienne 17-18 juin 2004* (Paris 2008) 171-191, studies aspectual choices between present and aorist in a small set of decrees of Elis ca. 500-350 B.C. Included in the analysis are *IvO* 2, 4, 7, 9-11, 18 (=*DGE* 409, 411-415, 419); *SEG* XXXV 389; *DGE* 424. The author cites the following comparanda against which to read the Elean material: *IvO* 5, 20, 39; *SEG* XII 371; *Syll.*³ 963 (Amorgos); *CID* I 9. She attributes the well-defined rules of aspect attested in the corpus to the legislative and political goals of the Eleans, such that she considers the texts to employ 'une véritable langue administrative.'

S.Tsolakidis, in R.Hodot and G.Vottéro (edd.), *Dialectes* --- 227-247, proposes four tendencies in the usage of present and aorist forms in Elean legal documents, studying in addition to the material used by Minon *IvO* 12/13, 16; *SEG* XV 241, XXXV 389, XXXVI 390, XLII 479. He makes use, however, of different epigraphical collections: Koerner, *Gesetzestexte* nos. 37, 39, 41/42, 44; *Nomima* I nos. 21, 36, 51/52, and *Nomima* II 27.

406. Elis. The decline of the Elean dialect, 4th–2nd cent B.C. Under this title S.Minon in *Péloponnése Épaminondas/Hadrien* 247-261, reprints essentially an abridged form of the final chapter of her *IED*, cf. *SEG* LVII 391. See also our lemma no. 405.

407. Daphniotissa. Inscribed gold olive leaf, late 4th/early 3rd cent. B.C. *SEG* XXXVIII 363. S.S.Torjussen, *ZPE* 166 (2008) 151/152, observes that the name Παλάθα is otherwise only known from the Sicilian *SEG* XLI 809. He further compares this Orphic tablet to other similarly shaped examples from NW Peloponnese, accepting the Dionysiac cultic background of their dissemination in the region.

408. Elis. Inscribed statue base for the proconsul Flavius Severus, late 3rd – early 4th cent. A.D. Rectangular marble base with a cymatium and an inlaid curved plinth which preserves the lower part of the legs of a standing male figure dressed in himatium (sculpture reused). The base was found in situ to the west of the propylaeum of a temple that hosted the Imperial cult. Ed.pr. S.B.Zoumbaki, *ZPE* 164 (2008) 123-130 (ph.), advocates the date above on paleographical grounds, and discusses the previously unattested personal name Κάλλυς as well as the title πρωτεύων, which appears to reinforce her chronological proposals. She also examines the possible historical background for these honors (natural disasters or barbarian invasions), and the socioeconomic and political conditions in Elis and the Peloponnese in late antiquity.

Φλά(βιον) Σεβῆρον τὸν λαμ(πρότατον) ἀνθύπατον ❧
σωτῆρα καὶ εὐεργέτην τῶν Ἑλλήνων
Κάλλυς πρωτεύων τὸν ἴδιον εὐεργέτην
4 ❧ Ψ(ηφίσματι) Β(ουλῆς) ❧

For an epigraphy-based analysis of the 'vocabulary of supremacy', including the terms πρῶτος and πρωτεύων, see S.B.Zoumbaki, in *Pathways to Power* 221-239.

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409. Olympia. Ϝρᾶτραι. The important dossier of Olympic documents bearing the heading Ϝράτρα or some internal mention thereof (*IvO* 2, 7, 9-11, 16, 20, and *SEG* XLII 373) is studied by F.Mello, *ZPE* 167 (2008) 50-66, who cites and translates in Italian extensive passages. After a lengthy examination of the word ῥήτρα in literary and epigraphical contexts (e.g. Meiggs-Lewis, *GHI* no. 8; *IG* V.1.1498; *IG* XIV 645), Mello singles out orality, unilateralism, sacredness, irrevocability, and efficacy as the salient features of the term, which she associates with divinatory practices.

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410. Olympia. Law on a bronze tablet, ca. 500 B.C. *IvO* 7. *SEG* XLIX 2432; L 1717; LIV 491; LV 1998; LVI 2101; LVII 395. *Nomima* I.109. M.Gagarin, *op.cit.* (our lemma no. 1908) 61/62, 251, no. 9, reprints the text with translation and brief commentary, stressing how extraordinary it is to find clear rules for emending legislation inscribed and publicly displayed at this early date.

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411. Olympia. Regulations for the Sebasta Olympia at Naples, 2nd cent. A.D. *SEG* XLVIII 543 (cf. *IvO* 56). For the light thrown on this festival by this inscription, see our lemma no. 1085.

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412. Olympia. Colossal statue of Augustus, after 27 B.C. R.Bol, in D.Kriekenbom, K.-U.Mahler, P.Schollmeyer, T.M.Weber (edd.), *Augustus. Der Blick von außen. Die Wahrnehmung des Kaisers in den Provinzen des Reiches und in den Nachbarstaaten. Akten der internationalen Tagung an der Johannes Gutenberg-Universität Mainz vom 12. bis 14. Oktober 2006* (Wiesbaden 2008) 346-363, discusses the original location and significance of the colossal statue of Augustus-as-Zeus, found in the Μητρῷον at the end of the nineteenth century. Bol argues that even though the architrave inscription *IvO* 366 marks Augustus as σύνναος with the Mother of the Gods, the statue would have been too tall for the temple, and should therefore have stood on a base outside the Metroon. Nothing of this base remains, although Bol proposes the fragmentary *IvO* 368 as part of its dedicatory inscription. The statue was honorific and not cultic; cf. *I.Priene* 157/158; *I.Pergamon* 383.

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413. Olympia. Artists' signatures on a statue of Claudius, 41-54 A.D. *IvO* 642. *SEG* XLII 391. M.Donderer, *AntK* 50 (2007) 24-35 (ph.), cites this inscription on the tree trunk to the left of the statue as an example of the obscure position often used for signatures of cult statues. He adduces the signature of Pheidias 'under the feet' of the chryselephantine statue of Olympian Zeus, Pausanias 5.10.2, and in an appendix (30-34) collects examples of the practice with cult statues and those of members of the imperial family.

414. Olympia. Inscribed statue base for Tiberius Claudius Crispianus, 2nd cent. A.D. *IvO* 447. N.Luraghi, *op.cit.* (our lemma no. 364) 301/302, draws attention to the Messenian decree *SEG* LI 458, col. B LL. 36/37, which suggests that Σαιθίδας Καιλιανός was honored before the end of the year, and argues that a similar situation would account for the fact that the base of the statue erected by the Messenians for Κρισπιανός has the present participle πολειτευόμενον (LL. 9/10) instead of the usual aorist πολειτευσάμενον, as in e.g. *IvO* 445/446, 449.

ACHAIA

415. Achaia. Corpus of Greek and Latin inscriptions. A.D.Rizakis has produced the third volume in this series, i.e., *Achaïë III: Les cités achéenes: épigraphie et histoire, ΜΕΛΕΤΗΜΑΤΑ* 55 (Athens 2008). The following cities/territories are covered: Ch(apter) 1, Dyme; ch. 2, Olenos; ch. 3, Pharai; ch. 4, Tritaia; ch. 5, Leontion; ch. 6, Rhypes; ch. 7, Aigion; ch. 8; Keryneia; ch. 9; Aigai; ch. 10, Aigeira; ch. 11, Donoussa; ch. 12, Pellene. Notes on 327-351; bibliography and abbreviations on 353-371; Indices (personal names, divine names, toponyms, kings and emperors, Greek vocabulary, Latin vocabulary) on 375-409; table of concordances, figures, ph. on 411-487.

Every epigraphical text is followed by French translation and ample commentary. *Achaïë III* contains 32 inedita: nos. 32 (Latin epitaph), 44 (Latin epitaph), 53 (epitaph), 62 (dedication of the gymnasiarch Ἀστύμαχος), 72-74 (epitaphs), 85 (epitaph of Τελέσαρχος, son of Σαμίας), 87-92 (epitaphs), 102 (epitaph of Σμίλεια), 106 (epitaph of Φιλίνα), 109 (epitaph of Τελέσαρχος son of Δαμίας), 114 (Byzantine frustulum), 116 (our lemma no. 417), 119 (fragment of the Edict of Diocletian), 143/144 (frustula), 146 (epitaph), 151 (bronze weight), 152a+b (two bronze tablets recording the quaestor pro praetore of 176/7 A.D., Τιβ. Κλαύδιος Φροντεῖνος), 156a-d (stamped amphora handles), 164/165 (epitaphs), 179-181 (epitaphs). We only reproduce no. 116 (our lemma no. 417), for its historical importance and because it has been announced in *SEG* before.

For several useful notes on individual texts in an otherwise very positive reception of Rizakis's corpus, see L.Dubois, *BE* (2009) 229.

416. Achaia. Coinage of the Achaian koinon. C.Grandjean, in *Being Peloponnesian* (our lemma no. 297) discusses the weight standard and images of the coins produced by the Achaian koinon, largely in connection with the evidence of Polybius and inscriptions. Reduced Aiginetan or Symmachic weights: *IG* V.2.345; *Syll.*^{3} 729; the geographical extent of the Achaian koinon in the early 2nd cent. B.C.: *Achaïe III* no. 116; (our lemma no. 417); division of the koinon into districts: *Syll.*^{3} 559.

417. Aigion. Law(?) of the Achaian nomographoi, 191-182 B.C. *SEG* L 470. A.Rizakis, *Achaïe III* 168-170 no. 116 (ph.), provides the ed.pr. of this important new list of νομογράφοι of the Achaian League, which he had already discussed in K.Buraselis and K.Zoumboulakis (edd.), *The Idea of European Community in History. Volume II. Aspects of Connecting Poleis and Ethne in Ancient Greece* (Athens 2003) 97-109. Ed.pr. discusses in particular the geographical order of the cities listed, the cities missing from the list, and the proportional representation of larger, middle, and smaller cities with the same 3:2:1 ratio as in the slightly earlier *IG* IV.1^2.73, our lemma no. 332. None of the nomographoi can be identified with a known individual. The author dates the inscription after 191 B.C., the year after which Sparta joined the League and in which among other cities Korone joined the League independently from Messene, but before 182 B.C. (when Abia, Pherai, and Thouria, not named in the inscription, joined the League independently from Messene). It is thus a document of the progressive expansion and organization of the Achaian League following the Second Macedonian War.

[- - - - - - - - - - - - - -]
Ἡραιεύς· Λυ[- - - - - -]
[Φι]αλεύς· Κλεόξενος
[Ὑπ]ανεύς· Θεαρίδας
4 [Κυ]παρισσεύς·
[Ἀρ]ιστομένης
Μεσσάνιοι· Ἄριστις,
  Κλεΐππος
8 Ἀσιναῖος· Ἀριστόμαχ̣[ος]
Κορωναεύς· Καλλιάδ[ας]
Μεγαλοπολῖται· Ἄψιπ[πος],
  Πολυήρατος
12 Παλλαντεύς· Τιμοτέλ̣[ης]
[Λ]ακεδαιμόνιοι· Εὐκλείδα[ς],
[Τ]ιμοτέλης, Πολύλαος
Τεγεάτας· Σῖμος
16 Ἀντιγονεύς· Νῖκις
[Ὀρ]χομένιος· Ἐχέτιμος
[Κ]αφυεύς· Σῖμος
Κλειτόριος· Κελευθ̣ίω[ν]

Λουσιάτας· Σακράτης
Ἀσχεύς· Ἀρχῖνος
Γραμματεύς
Ἀλιφειρεύς· Νίκανδρο[ς]

[In his description, Rizakis argues that the inscription contains 24 lines, but from the ph. it appears that it has only 23 lines, and we have changed the numbering, Souza.]

418. Dyme. Civic structures of the Roman colony. For Greek documents used in a discussion of the civic structures of the Roman colony at Dyme, see our lemma no. 301.

419. Dyme (now in Cambridge). Letter from Q. Fabius Maximus Sevilianus on the political situation in Dyme, 144/3 B.C. *Syll.*^{3} 684. *SEG* XXXVIII 372,* 2006; XLI 1781; XLV 2303; LIII 2148. C.Champion, *TAPA* 137 (2007) 253-275, finds in this inscription clear evidence for 'the newer Greek approach to resolving internal civil unrest: direct appeal and submission to Roman authority.' He explores echoes of this policy of denigrating political opponents in Polybius and other epigraphic texts (e.g. *Syll.*^{3} 643, Delphi) and includes a helpful analysis of the word ταραχή in these contexts.

MEGARIS

420. Megara. Archaeology and epigraphy, Hellenistic through Roman. P.J.Smith has published *The Archaeology and Epigraphy of Hellenistic and Roman Megaris, Greece* (*BAR International Series* 1762) (Oxford 2008). The main emphasis falls on geography and surface survey of the Megaris, pp. 1-92 (many maps and plans). History 93-108. 'Epigraphical Discussion' 109-148: magistrates (βασιλεύς, ἄρχων, γραμματεύς, γυμνασίαρχος, ἐπιμεληταί, στραταγοί, πολέμαρχοι, αἰσυμνᾶται, δημιουργοί), and political institutions (βουλά, σύνεδροι, δᾶμος, συναρχίαι), tribes (Δυμᾶνες, Ὑλλεῖς, Πάμφυλοι) and subdivisions (ἑκατοστύς); cults, festivals, calendar; international relations and arbitrations; agonistic participation. Inscriptions figure heavily in the commentary in many of these sections. Conclusion 149-151. Appendices on Nisaia and Minoa 153-166; Ereneia 167-172; Inscriptions Cited 173-217. This last is a catalogue of 139 texts from Megara and elsewhere reprinted from *IG,* other corpora, *SEG,* and periodicals, etc.; each entry consists of bibliographic lemmata and reprinted Greek text; no app.crit. Bibliography 219-235. Fifty-seven Plates including *IG* VII 15, 89, 137, 146, 175, 188-189, 190, 195, 219-222 (poor reproductions and printing). The volume does not contain an index or concordance of inscriptions but there are helpful 'Tables' on 139-148, with epigraphic references, covering such topics as magistrates, cults and calendars (also in Megarian colonies), Megarian proxenoi, Megarians participating in

arbitration, epheboi, Imperial statue bases, and numerical analysis of tombstones. There are no inedita. Intensive surface survey has not turned up any new inscriptions.

Among the many inscriptions discussed by Smith we single out the following: *IG* VII 1-7 (on 109-110); 7 and 223 (on 114); 21 (on 111); 43 on (121/122); *SEG* XLV 911 and 914, Kallatis, on (120/121).

For a review, with helpful details, see P.Liddel, *BMCR* 2009.04.10. For a general description, see *BE* (2010) 319 and 320 (critical remarks on 'Epigraphical Discussion'). For criticism of Smith's dating and treatment of the agonistic catalogues, *IG* VII 48/49, see D.Knoepfler, *BE* (2010) 332. Corrections to his list of basileis, Robu, *BE* (2010) 338. Omissions in his list of cults, *BE* (2010) 345. See also our lemma no. 426.

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421. Megara. Epigraphy. Noting that 'La Mégaride a rarement trouvé sa place dans le *Bulletin* depuis 1987,' and that 'les dernières en date les notices consacrées à des inscriptions de Mégare remontent déjà à 2004,' D.Knoepfler and A.Robu devote 16 pages, 33 lemmata, of *BE* (2010) 317-350 to a compendium of critiques and analyses of the epigraphic harvest for this region (excluding Megarian colonies) since 2004. We too take this opportunity to plug some gaps in *SEG*, reserving for *SEG* LIX all items published after 2008.

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422. Megara. Boards of generals in Megarian decrees, date? *IG* VII 1-7. *SEG* XXXIX 410.* This topic is explored by P.Paschidis, *Between City and King* 295-302, who after a conspectus of the earlier bibliography and detailed prosopographical analysis hesitantly places the decrees in the Demetrian War, ca. 235-233 B.C., identifying the King Δημήτριος with Demetrios II. A.Robu in *BE* (2010) 329 promises to review this problem. [A.Robu's treatment will appear in the forthcoming Proceedings of the Berkeley Symposium *The Epigraphy and History of Boeotia: New Finds, New Developments*. Papazarkadas]. See also our lemma no. 423.

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423. Megara(?). Decree in honor of [- - -]polis of Megalopolis, ca. 277/6-243 B.C.? Three 'Pentelic' marble fragments of a decree; seen and copied in an antiquities shop in Athens by ed.pr. P.Graindor, *RA* 6 (1917) 49-54, no. 31 (ph.), now presumably lost. We present Graindor's text, which has not been included in any major corpus before [The text is not included in the recent monograph by Smith, our lemma no. 420].

[ἐπὶ βασιλέως Καλλ]ιρόου Ηριει̣[. . . . .]
[ἐστρατάγουν ?Δερκι(?)]άδας, Καλλίγειτος,
[. . . . . c.15 . . . . . .] Ματρέας, Μνασίοχος·
[γραμματεὺς - - - - - Ἀ]λέξου· Δερκιάδας
[ἔλεξε· προβεβωλε]υμένον εἶμεν αὐ-
[τῶι πρὸς τὰν βουλ]ὰν καὶ τὸν δᾶμον·
[ἐπειδὴ - - - πολις Κ]α̣λλίππου Μεγαλο-

[πολίτας εὔνους ἐὼ]ν διατελεῖ τῶι δά-
[μωι τῶι Μεγαρέων κ]α̣ὶ χρείας παρέχε-
[ται καὶ κοινᾶι καὶ καθ' ἰδίαν τοῖς δεο]-
[μ]ε̣νοις [αὐτοῦ, τεταγμένος τε ἐπὶ τᾶς]
[φ]ρουρᾶς [τᾶς κατασταθείσας ἐπὶ τᾶς]
Νισα̣[ίας ὑπὸ τοῦ βασιλέως Ἀντιγόνου(?)]
Λ̣[- -]
δ̣εδόχ̣[θαι τᾶι βουλᾶι καὶ τῶι δάμωι· - - -]-
πολιν Κα̣[λλίππου Μεγαλοπολίταν πρό]-
ξενον ε[ἶμεν καὶ αὐτὸν καὶ τοὺς ἐκγό]-
νους αὐτ̣[οῦ τᾶς πόλιος τᾶς Μεγαρέων]·
ε̣ἷ̣μ̣ε̣[ν δὲ αὐτῶι καὶ - - - - - - - - - - - - - -]
[- -]

In *Between City and King* 300 note 1, P.Paschidis adduces several reasons that make attribution of the decree to Megara uncertain. He notes that the sequence of letters ΝΙΣΑ (L. 13), thought by ed.pr. to refer to Nisaia, may well belong to some other word, such as [ἐνεφά]|νισα̣[ν], [ἐμφα]νίσα̣[ς], [συναγων]|νισά̣[μενος].

424. Megara. Honorific monument for Julius Caesar, 48 B.C. *IG* VII 62. *SEG* XIV 380. L.Amela Valverde, *Athenaeum* (2008) 279-291, examines the role of Q.Fufius Calenus, legate of Julius Caesar, in the events surrounding the fall of Megara in the war against Pompey. Adducing the Latin inscription, *AnEp* (1989) 662, the author assesses the status of Megara after the end of hostilities, possibly a *civitas libera*?

425. Megara. Honorary inscription of a boxer, 1st cent. B.C. (after 86 B.C.). *IG* VII 48. XLVII 468;* 518. D.Knoepfler, *BE* (2009) 247, announces that this inscription, far from being lost or having been misread, cf. *BE* (2008) 233 ad fin., is in fact in the Megara Museum where A.Robu has confirmed that the correct reading of the festival in L. 2 is indeed Ὁμολώια. Knoepfler maintains that this does not mean that the festival was held in Orchomenos, as has been argued.

426. Megara. Casualty list, ca. 425-400 B.C. *SEG* XXXIX 411; XL 394; XLVIII 83. P.J.Smith, *op.cit.* (our lemma no. 420) 114/115, proposes that the ἔποικοι listed in LL. 22-25, are in fact a fourth Megarian tribe made up of colonists, aliens, or refugees. In *BE* (2010) 345, A.Robu defends the view of the ed.pr. C.Kritzas and later commentators that these men are resident aliens without citizenship rights who fought alongside Megarian citizens, adding parallels from Athens, Kolophon, Rhodes and Thasos.

BOIOTIA

427. Boiotia. Funerary and dedicatory reliefs. V.Schild-Xenidou, *Corpus der boiotischen Grab- und Weihreliefs des 6. bis 4. Jahrhunderts v.Chr.* (*Athenische Mitteilungen, Beiheft* 22; Mainz 2008), presents a study of the typology and chronology of the Boiotian dedicatory and funerary reliefs of the 6th-4th cent. B.C. Topics include the chronology and stylistic development in this period (4-137), the material and the application of color (138-143), the development of the form of the stelai (143-151), and the main characteristics of the funerary and dedicatory inscriptions (151-158). On 159-233, an overview of the representations: men, women, hero riders, funerary banquets, gods. The catalogue (235-338) assembles details of 127 stelai, some of which are inscribed. [As is common in arhaeological publications, there are hardly any references to the standard epigraphic corpora or *SEG*. We provide concordances and some corrections. No. 33 is *IG* VII 2129 (not *SEG* XIX 357). More accurate texts of nos. 3, 20, 34, and 82 are provided in *I.Thespiai* 490, 1120 bis, 1122, and 261, respectively. On no. 82 (*I.Thespiai* 261), note that *LGPN* IIIb s.v. Φίλων 89 should be corrected: in LL. 4/5, the patronymic of Φίλων is not Φρον[- -] (*LGPN*) but Φρου|νι[- -] (restored in *I.Thespiai* 261 as Φρού|νι[ος]; also possible is e.g. Φρου|νί[σκου]; cf. *I.Thespiai* 487 L. 13 Φίλων Φρουνίσ[κ]ω). I have not been able to identify the following very fragmentary inscriptions in the catalogue: nos. 2, 8, 62, 97, 103, 123, and 126, Chaniotis.] See also our lemmata nos. 434, 446, 472, 481, 483, and 490-492.

In a critical discussion of this corpus, D.Knoepfler, *BE* (2009) no. 244, points out that *I.Thespiai* 856 is missing. As regards *SEG* XLV 456 A/B (no. 113 in the catalogue), the epitaph of Epiktesis must be later than the epitaph of Akte; the two inscriptions were engraved when the relief stele (4th cent. B.C.) was re-used; the origin of *SEG* XXVI 549 (no. 13) from Korseia is not certain; for K.'s remarks see also our lemmata nos. 446, 481, and 483.

IG VII	Schild-X.	*SEG* XI	Schild-X.	*SEG* XXXVI	Schild-X.
246	72	88	58	582	82
579	1				
1398	77	*SEG* XIX		*SEG* XLV	
1815	111	369	34	456	113
1890	3				
1965	19	*SEG* XXVI		*SEG* XLIX	
2019/2020	105	549	13	505	6
2129	32				
2556	64	*SEG* XXXI		*SEG* LI	
2738	65	395	60	579	124
3225	9	498	56		
4248	15	507	54, 57, 59	*I.Thespiai*	
				220	111
SEG I		515	74	222	74
142	50	523	33	261	82
		526	66	315	69

I.Thespiai	Schild-X.	*I.Thespiai*	Schild-X.	*I.Thespiai*	Schild-X.
490	3	1056	19	1128	32
945	105	1120 bis	20		
948	45	1122	34	*GIBM*	
		1126	33	957	53

428. Boiotia. Inscriptions. Various authors, in A.G.Vlachopoulos (ed.), *Ἀρχαιολογία. Εὔβοια καὶ Στερεὰ Ἑλλάδα* (Athens 2008) 213-269, provide an overview of the history and archaeology of Boiotia and its cities. We give a list of inscriptions, of which photos are presented (with no bibliographical references): Reference is made to the following inscriptions [we identify them on the basis of the photos, since there are no references to epigraphic corpora in this publication, Chaniotis, Sverkos]: *IG* VII 579 (232), 985 (233), 1621 (233), 1831 = *I.Thespiai* 341 (225); *IG* VII 4240 (260); *SEG* XIX 336 (232); XXII 374 (232); XXV 542 (230); XXVII 71 (260); XXXI 526 (266); XXXVII 384 (246); XLI 448 (222); XLIX 517 (264); LIV 518 (234) [this dedicatory epigram referring to a war between Boiotians and Athenians is now disocciated by some scholars from the war of 506 B.C. and dated to 490 or 480/79 B.C.; see P.Krentz, *Hesperia* 76 (2007) 738/739 (490 B.C.); T.J. Figueira, in K.Buraselis, K.Meidani (edd.), *Marathon: The Battle and the Ancient Deme* (Athens 2010) 200 (480/79 B.C.); cf. D.Knoepfler, *BE* (2001) no. 302, Chaniotis]; *I.Thespiai* 274 and 293 (260). For a mosaic from Thebes, see our lemma no. 450. See also D.Knoepfler, *BE* (2009) nos. 258.

The volume has an English edition: A.G.Vlachopoulos (ed.), *Archaeology: Euboea & Central Greece* (Athens 2009). On 222 (same pagination in both editions), V.Aravantinos notes the recent discovery of a trophy associated with a Sullan victory in Boiotia (comparing the trophy *SEG* XLI 448, from the battle at Chaironeia of 86 B.C.): 'Mithridates' army suffered a second blow at Kopais, near Orchomenos. The trophy erected there was found recently. It praises Sulla's victory and his protecting gods.' Further details, including the 2004 date of discovery, in *AR* 51 (2004/2005) 44 (Orchomenos-Pyrgos road, Kydonia): 'fragments of limestone sculpture and the stone base with an inscription clearly bearing the names of Sulla and Mithridates in Gr[eek] letters'; *AR* 52 (2005/2006) 56 (Kydonia): 'a stone base (2.25m by 2.25m, *h.* 2.8m), decorated on the outside with representations of shields and weapons, surmounted by a marble sculpture of a Rom[an] (general?), ca. 3m above the base (giving a total height of ca. 6m)'; no further mention in *AR* 53 (2006/2007), 54 (2007/2008), 55 (2008/2009).

429. Boiotia. Language. G.Vottéro, in *Dialectes grecs et aspect verbal* 249-283, studies the morphology and function of the perfect tense in Boiotian inscriptions.

430. Boiotia. Museum collections. Y.Kalliontzis, *Horos* 17-21 (2004-2009) 373-395, publishes epitaphs preserved in the Museum of Thebes and the Museum of Chaironeia (see our lemmata nos. 435, 437, 441-443, 451-471, 473-480, 484-489, 505, 507) and provides information about the inventories of inscriptions in the Museum of Thebes that were compiled by various scholars between the mid-19th cent. and 1938 (374/375).

431. Boiotia. Tripods. N.Papalexandrou, *Hesperia* 77 (2008) 253-282, examines the function of tripods in Boiotia as a status symbol and as a symbol of the authority of the Boiotian Koinon. Examining the evidence for the dedication of tripods in Boiotian sanctuaries by individuals and by the Koinon, P. tentatively associates the dedication of tripods with the ritual of τριποδηφορία. He adduces the following texts: *IG* VII 1672-1674, 1795, 2723, 2724, 2724a-e, 3207; on 270, ph. of *IG* VII 3207; on 272, ph. of P.Guillon, *Les trépieds du Ptoion* (Paris 1943) = *LSAG*² p. 93: Σιμονίδα ἄρχοντος τõι hέροι τõι Πτοίοι Ἀκριφιε̃ς ἀνέθεαν. See the remarks of D.Knoepfler, *BE* (2009) no. 248.

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432. Akraiphia. List of prices for fish, early 2nd cent. B.C. *SEG* XXXII 450; XXXVIII 377; LIV 503. D.Mylona, *Fish-Eating* -- (see our lemma no. 1882) 103-106, discusses the content of this inscription. On a table (104/105) she gives a list of the fish names, their English translation, and the price. The list confirms the high reputation of tuna belly parts and eel. The largest fish were more expensive than the smaller representatives of the same species. [On this text see now E.Lytle, *Hesperia* 79 (2010) 253-303 and D.Knoepfler, *BE* (2011) no. 305 (to be presented in *SEG* LX), Chaniotis.]

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433. Akraiphia. Honorary decree for Epameinondas of Akraiphia, mid-1st cent. A.D. *IG* VII 2712, *SEG* XLV 437. In a study of how festivals and celebrations expressed and promoted competition between communities, A.Chaniotis, in J.Rüpke (ed.), *Festrituale: Diffusion und Wandel im römischen Reich* (Tübingen 2008) 67-87, considers the evidence provided by the honorary decree for Epameinondas. Epameinondas' innovations and benefactions were connected with the festival of the gymnasion, for which he funded new prizes (LL. 22-25: ἀσπίδεια; cf. *SEG* XXX 1073; *I.Sestos* 1 LL. 79–83) and a luxurious banquet that was well-regarded by neighboring cities (LL. 25-33) [see now also E. Stavrianopoulou, in O.Hekster et al. (edd.), *Ritual Dynamics and Religious Change in the Roman Empire. Proceedings of the Eighth Workshop of the International Network Impact of Empire (Heidelberg, July 5–7, 2007* (Leiden 2009) 159-180, to be presented in *SEG* LIX, Chaniotis]. Epameinondas restored the festival of the Πτῶια (LL. 55-67), paying particular attention to local traditions and peculiarities such as a traditional dance, a συρτός (LL. 66/67: τὴν τῶν συρτῶν πάτριο[ν] | ὄρχησιν; 'wahrscheinlich einen Reigentanz'), and he spontaneously offered an additional sacrifice to Zeus (LL. 82-87; comments on παραχρῆμα in the context of praises for spontaneity). C. interprets the phrase εἷς φιλόπατρις καὶ εὐεργέτης νομ[ιζ]όμενος (L. 55) as deriving from acclamations in honor of Epameinondas. Concerning the sacrifice to Zeus Megistos mentioned in LL. 85/86 (ταυροθυτήσας Διὶ τῷ Μεγίστῳ ἐπὶ | τῆς πόλεως, *IG*), C. suggests reading Διὶ τῷ Μεγίστῳ ⟨τῷ⟩ ἐπὶ | τῆς πόλεως ('der aller Größte Zeus, der die Aufsicht über die Polis hat'). The sacrifice probably took place on the altar of Zeus Soter, the epithet Μέγιστος deriving from acclamations during that celebration (cf. *SEG* XXXVIII 1172; *I.Stratonikeia* 10). Numerous other inscriptions of the Hellenistic and Imperial period are adduced as evidence for competition manifesting itself in festivals, including texts that refer to competition among cult associations (the Iobakchoi inscription of Athens: *IG* II² 1368) and civic subdivisions (cult regulation of Bargylia: *SEG* XLV 1508; XLVIII 1328);

competition of new benefactors with benefactors of the past (cf. *SEG* XXXII 1243); festivals held in regard by neighboring cities (*MAMA* VIII 492 B); revival of local traditions (cf. *SEG* XXIX 807; XXXII 1243). This text is also discussed by F.Graf, in A.Chaniotis (ed.), *Ritual Dynamics in the Ancient Mediterranean. Agency, Emotion, Gender, Representation* (Stuttgart 2011) 107-110, as evidence for the combination of revival and invention of traditions in the Imperial period. G. interprets the συρτοί as 'those in long trailing robes' or a 'trailing' or 'drawn out' dance of people holding each other's hands.

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434. Akraiphia. Epitaph of Deinomachos, late 5th cent. B.C. Limestone cippus broken on top; representation of a hound in relief; from Akraiphia, now in the Museum of Thebes. C.Karousos, *Τὸ Μουσεῖο τῆς Θήβας* (Athens 1934) 22 no. 44. Republished by V.Schild-Xenidou, *op.cit.* (see our lemma no. 427) 72/73, 142, 280/281 no. 48 (ph.), with further bibliography: Δ̣[ι]νόμα̣[χος]

[Δ]ε[ι]νόμ[αχος], S.-X.; Δ̣[ι]νόμα̣[χος], *LGPN* IIIb, s.v. Δεινόμαχος.

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435. Alalkomenai. Epitaph of Potamodoros, early 4th cent. B.C. Marble cippus now kept in the Museum of Thebes. Ed.pr. Y.Kalliontzis, *art.cit.* (see our lemma no. 430) 382/383 no. 31 (ph.): Ποταμόδōρος

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436. Chaironeia. Dedication to Asklepios and manumission records, late 2nd cent. B.C. *SEG* XLIX 506-511. Limestone altar with a dedicatory inscription to Asklepios (I), two manumission records on the front side (II/III), three manumission records on the left (IV-VI), and another one (VII) on the right side. Ed.pr. (of texts II-VII) L.Darmezin, *Affranchisements* -- (see *SEG* XLIX 2440) 73-76 nos. 103-108; *SEG* XLIX 506-511. E.A.Meyer, *Tekmeria* 9 (2008) 53-89 (ph.; English translation), presents a new edition of the manumission records, and the ed.pr. of the dedication (I) which was omitted by Darmezin. M. discusses the prosopography, the cults of Chaironeia (71/72), and the chronology (73-76). Critically reviewing various dating criteria (sequence of archons, letterforms, dialect), M. suggests dating the dedication of Aristion (I) to the late (not early) 2nd cent. B.C. (see app.cr.). This date places the body of Chaironeian manumissions within the period between 135 and 40 B.C., not in the first half of the 2nd cent. B.C. as previously thought. Observing a significant rise in the number of manumission records written in the koine (after ca. 80 B.C.), as compared to manumissions written in dialect (ca. 135-60 B.C.), M. correlates this rise with increased prosperity and concentration of wealth in the hands of a few families. Both the involvement of the synhedrion (cf. the formula διὰ τῶ σουνεδρίω in *SEG* XXVIII 447-452; *IG* VII 3334), an institution that M. associates with Roman influence, and the dedication of slaves to Sarapis further recommend a date in the late 2nd and 1st cent. B.C. (76-82). Dedications carried out through the synhedrion aimed above all at protecting the local sanctuaries, which would benefit from regular or intermittent service offered by the manumitted slaves (82-86). Cf. D.Knoepfler, *BE* (2009) no. 250

(on 452/453), rejects the low date ('la gravure de la dédicace à Asklépios ne saurait, nous semble-t-il, convenir pour le milieu du II^e s.') and identifies Ariston as the son of Κράτων Ἀριστ[ίω]νος, a thearodokos in Epidauros (*SEG* XI 414 L. 32) in ca. 225 B.C. M.'s revised texts II/III (Darmezin 73 no. 103, 74 no. 104; *SEG* XLIX 506/507) contain significant new readings; we print those editions in full, following text I [we do not record small differences between *SEG* and M.'s text, Chaniotis].

I: Ἀριστίων Κράτωνος
δαμάττας Ἀσκλαπιῦ

I. 'Aristion son of Kraton, having been victorious, to Asklepios', M., who explains δαμάττας as an aorist participle from δαμάζω, also considering the possibility that it is a variant of the name Δαμάστας/Δαμάσστας. M. identifies Aristion, son of Kraton, as the Chaironean who manumitted a slave in Delphi (*SGDI* 2191; ca. 137 B.C.).

II: [Θιός· τιούχαν ἀγαθ]άν· Φανοδώρω ἄρχοντος μειν-
[ὸς - - - ca. 10 - - -]ηδεκάτη ἀντίθειτι Τιμογίτα Φει-
[δίαο? τὸν ϝίδιον δοῦλον ..]κλε[ί]δαν ἰαρὸν τῦ Ἀσσκλα-
[πιῦ παριόντων αὐτῆ τῶν ο]ὑιῶν Ἑρμαΐσκω κὴ Φε-
[ιδίαο? - - - - - - - - - - - - - - ϝίσ]τ[ο]ρες· [Φ]ανοκλεῖς
[- - - - - - - - - - - - - - - - - - - -]δ[.]ρω Ἰσμεινίας
Ἀριστ[- -]ΣΕ[..] vacat

3/4. Φερ[ε]ν]ίκ[ω - -]χιον τ[ὸ γ]ένος Ἡρ[α]κλ-εώταν, D.

III: Θίος· τούχα[ν ἀγαθ]άν· Νι[κο]δάμ[ω] ἀρχῶ μεινὸς
Προστατ[ειρίω - -, - - ἀ]ντί[θ]ειτι Καραΐς
Ἐμπέδ[ωνος - -]ρο[ν] ἰαρὸν τῦ Ἀσκλαπιῦ
παρμείναντα ἆ[ς] κα{.} δώει σουνεπινε[ν]-
ε[υ]κόντων αὐτ[ῆ τῶ] ουἱῶ Ξενοτίμω Φιλίππω
Λε[β]αδειή[ω κὴ - -]λιδαο κὴ Ἱκεσίω Ἀθ[...]Α.
.ΑΝ[- - - - - ϝίστορες· - - - Κα]φισίνω, Καλλύκριτο[ς]
[Εὐα]νορίδαο Εὐ[....]ος Διογίτονος Τιμοκρά[τ]-
vacat [- - - - - - - - - - - - - -]ω[νο]ς· ες

1. Τούχα ἀγαθά, D. ‖ 2. τριακά[δι], D.; in fine Καραῖς, M.; Καραΐς, K. ‖ 3. [Ζώ]πυρο[ν], D. ‖ 4. παρμείναντα αὐ[τ]ῆ ἆς κα Καραῒς δώει, D. ‖ 4/5. σουνεπινε[υ]| ⟦οντος⟧όντων, D. ‖ 5. a Xenotimos, son of Philippos, in *Syll.*[3] 585.171 (186 B.C.) is the grandfather of this Xenotimos, M. ‖ 6/7. Λεβαδειήω κὴ φίλ[ω]ν Τιμοκλίδαο κὴ ΑΙΣΚ.Ω..Σ Ἀ|κάνθω, D.

IV: Same text as in *SEG* XLIX 508.

V: Same text as in *SEG* XLIX 509. M. proposes that Philoxenos, son of Xenon (L. 2) is the grandson of a homonymous man known from lists of victors (*I.Thespiai* 161

L. 16 and 163 L. 11; 209 B.C.). She reads Ἀντιγένις (L. 2), i.e. a male name (not Ἀντιγενίς). Contra, D.Knoepfler, *BE* (2009) no. 250: a female name (cf. the reflexive αὐσαυτῆς = αὐσαυταῖς).

VI: Same text as in *SEG* XLIX 510 except that, in LL. 5/6, M. reads κὴ | μεὶ ποθίκ̣εμεν αὐσαυτῆς μειθέν; cf. L.Dubois in *SEG* XLIX 510 app.cr.{wrong font}

VII: Differences from *SEG* XLIX 511 include L. 2 [ἀντ]ίθειν̣τι ([ἀντ]ίθειτι, D.), L. 3 [?Ζάγ]ωραν ([Ζωπο]ύραν, D.), L. 5 Ὀλυουμπίχω (Ὀλυουμπίχω{ς}, D.), L. 6 Εὐρουφάωντος, with ΤΟΣ written superscript (Εὐρουφάωνος, D.).

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437. Haliartos. Epitaph of Synaulos, Homolois, Isagoras, and Kalippos, late 4th cent. B.C. Cippus found south of Haliartos, now kept in the Museum of Thebes. Ed.pr. Y.Kalliontzis, *art.cit.* (see our lemma no. 430) 382 no. 30 (ph.), who remarks that this is the first attestation of the name Synaulos (L. 1).

Σύναυλος, [ϝ]ισαγόρας,
Ὁμολωΐς, 4 Κάλιππος

[On Ὁμολωΐς see M.B.Hatzopoulos, in R.W.V.Catling, F.Marchand (ed.), *Onomatologos. Studies in Greek Personal Names presented to Elaine Matthews* (Oxford 2010) 361, Sverkos.]

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438. Koroneia. Inscriptions in the cave of the Nymphs. A.Kyparissi-Apostolika, in *op.cit.* (see our lemma no. 428) 33-35, summarizes the archaeological finds in the cave of the Nymphs [cf. *SEG* XLIX 517]. Mention of an inscription engraved in the rock, above the cave's entrance (33; ph.): Νύμφη Κορωνεία. On 35 (ph.), a photo of an Attic skyphos with the graffito Παλάμον incised after firing [the name Παλάμων is attested in Sparta, Sverkos]. M.Bonano-Aravantinou, *ibid.* 264 (ph.), mentions a dipinto on a fragment of an Archaic statuette. D. Knoepfler, *BE* (2009) no. 255, reads the text from the ph.: [Νύ]νφα(ι)ς Λειβεσθριάδεσι ΠΥ.ΙΑ. See also id., *Annuaire du Collège de France* 107 (2006/07) [2008] 652, on the identification of Mt. Leibethrion with Megali Loutsa.

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439. Lebadeia. The festivals Βασίλεια and Τροφώνια. D.Knoepfler, *CRAI* (2008) [2010] 1421-1462, summarizes the content of notes by L.Robert concerning the history of the festivals Βασίλεια and Τροφώνια of Lebadeia. In these notes, written around 1972 (with later additions) and now kept in the Fonds Louis Robert (dossier no. 188), Robert reviews the epigraphic evidence (mostly agonistic inscriptions) concerning these two festivals, without, however, offering a solution to the problem of the relation between the festivals, their history, their possible co-existence, and the progressive replacement of the one by the other. Updating the information concerning the chronology of the relevant inscriptions and adducing evidence not considered by Robert, K. reconstructs the history of the two festivals as follows: The Basileia were established during the Theban hegemony (after 371 B.C.); they were organized by the

Boiotian Koinon after 287 B.C. and acquired the status of an agon stephanites around 230-220 B.C. The festival is not attested in the period 171-146 B.C. Lebadeia established the Trophonia (sometime before 140 B.C.), which were celebrated until ca. 80 B.C. The Basileia did not co-exist with ther Trophonia in this period. After ca. 80 B.C., when the Boiotian Koinon was founded again, the Basileia were re-established; the accounts of federal naopoioi date to this period. The Basileia continued to take place, probably under the name Βασίλεια or Καισάρεια καὶ Βασίλεια, as an agon of the Boiotian Koinon during the 1st and 2nd cent. A.D. The Basileia are not attested in the early 3rd cent. A.D. Probably after the abolishment of the Boiotian Koinon (ca. 230-240 A.D.) the city of Lebadeia re-established the Trophonia, which continued to take place until sometime after 260 A.D.

K. adduces and discusses the following inscriptions. **Trophonia**: *IG* II^2 3147 = *IAG* 51 (pp. 1430-1432, 1453); *IG* II^2 3158 A (1456/1457: probably a reference to the Trophonia); *IG* VII 47-49 (1450); *F.Delphes* III.1.550 = *IAG* 81 = *SEG* LII 531 (1451); *F.Delphes* III.1.555 = *IAG* 87 (1451); *I.Délos* 1957 (1430-1432, 1453); *I.Délos* 2552 (1456/1457: probably a reference to the Trophonia). **Basileia**: *IG* II^2 1534/1535 = S.B.Aleshire, *Athenian Asklepieion* no. V (1437-1439: probably from ca. 100 B.C.); *IG* VII 552, 1712, 2532 (1436/1437); *IG* VII 3078 (1446/1447); *IG* VII 3091 (1441); *IG* VII 3103 (1457-1459); *IG* VII 2487 and 4247 (1443); *IG* IX.2.614 (1457); *IG* XII.1.78 (1443); *SEG* III 367 (1454); *SEG* III 368 (1441; ph.); *SEG* XI 338 = *IAG* 45 (1440); *SEG* XXIV 362 (1443); *SEG* XXV 90 = *Agora* XVI 182 (1439); *SEG* XXVI 627 (1443; ph.); *I.Magnesia* 132a (1452); *IAG* 44 (1440); *IAG* 54 (1454 note 115: Basileia of Lebadeia, not of Macedonia). *IG* VII 2871 does not concern the Basileia of Lebadeia (1449). An attribution of *SEG* XXXVI 263 to the Trophonia or the Basileia is not possible (1459). See also our lemma no. 958. [See also A.Manieri, *Agoni poetico-musicali nella Grecia antica. I. Beozia* (Pisa/Rome 2009) 137-171 and D.Knoepfler, *BE* (2011) no. 297, which will be presented in *SEG* LIX, Chaniotis.]

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440. Lebadeia. Dedication to Kybele and sculptor's signature, ca. 100 A.D. Marble statue of Kybele, seated on a throne, supported by an inscribed base; the head of the statue is missing. Ed.pr. J.Jannoray, *BCH* 64/65 (1940/41) 45-48 (ph.); briefly noted in *SEG* XXXVI 431. Mentioned by M.Bonano-Aravantinou, in A.G.Vlachopoulos, *op.cit.* (see our lemma no. 428) 265 (ph.). D.Knoepfler, *BE* (2009) no. 254, remarks that the sculptor Hermeias is otherwise unattested.

Σωσικλεία Νεικολά[ου τ]οῦ Μάρκου καὶ Στρατ[οῦς]
τῆς Κάπωνος, ἱερατεύσασα τῆς θεᾶς, τὸ ἄγαλμα
ἐκ τῶν ἰδίων [ἀ]νέθηκε·
vacat
4 Ἑρμείας Ἀνθεστη[ρί]ου Ἀθηναῖος ἐποίει

441-443. Lebadeia. Epitaphs, 5th-4th cent. B.C. Three cippi found in 1914 at Κολλητσανόρραχη Λεβαδείας; now in the Museum of Chaironeia. Ed.pr. Y.Kalliontzis, *art.cit.* (see our lemma no. 430) 385/386 nos. 36-38 (ph.).

441: 385 no. 36. **Epitaph of Hippokratia, ca. 500-450 B.C.** Cippus: hιπποκράτια

442: 385 no. 37. **Epitaph of Kribondas, 5th cent. B.C.** Cippus broken at the upper right corner: Κριβόνδας

443: 385/386 no. 38. **Epitaph of Polynika, 4th cent. B.C.** Cippus: Πολυνίκα

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444. Oropos. Honorary inscription for a strategos and a kosmetes, and list of Athenian ephebes of Leontis, ca. 330-322 B.C. *I.Oropos* 353. S.Humphreys, *Horos* 17-21 (2004-2009) 83-90, rejects the identification of the kosmetes Φιλοκλῆς with a general in charge of Mounychia in 325/4 B.C. (Deinarchos 3.15); this identification would mean that Philokles served as kosmetes in 324/3-323/2 B.C., and then the dedication would date to after Athens' defeat in the Lamian War. If the inscription is earlier (late 330s or early 320s), the general Λεωσθένης Λεωσθένους of Kephale might be the general who commanded Athens' forces during the Lamian War. A possible date is 329 B.C., the celebration of the first Athenian Great Amphiaraia. This inscription belongs to the group of 'end-of-year dedications' of ephebes, which were set up either in the squadron's tribal sanctuary or in the fort where they were stationed. H. suspects that the Leontis squadron was stationed in Rhamnous, made a visit to Oropos (for the Amphiaraia?), and held its end-of-year ceremony there (85). On 87-90, H. provides a list of ephebic dedications. I) End-of-year dedications 1) from a tribal sanctuary: *IG* II^2 1156; *SEG* XXI 513; XXXVI 155; Reinmuth, *Eph.Inscr.* 12; 2) from a tribal sanctuary and/or fort: *IG* II^2 1189 = *I.Eleusis* 84; *SEG* XXIV 224 = *I.Eleusis* 89; *I.Oropos* 353; 3) from a garrison fort: *IG* II^2 478, 556; Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II nos. 102/103; *SEG* XXXVIII 67; XLVI 237; XLIX 93. II) Victory dedications: *IG* II^2 3105 = Petrakos, *Δῆμος τοῦ Ραμνοῦντος* II no. 98; *IG* II^2 3134; *SEG* XLIII 61; Reinmuth, *Eph.Inscr.* 6.

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445. Soros. Dedications to Meter, Hellenistic/Imperial period. *IG* VII 560/561; *SEG* XXXVI 444. M.Xagorari-Gleißner (cf. our lemma no. 1963) 66/67 and 126/127 (ph.), reprints the dedications from the sanctuary of Meter and proposes dating them to the Hellenistic period. [On our reading from the phh. of *IG* VII 560/561, however, the letter forms of *IG* VII 561 should certainly be dated to the Imperial period; *IG* VII 560 may belong still to the 1st cent. B.C. The ph. of *IG* VII 560 shows a previously unknown fragment (not mentioned by X.-G.), that provides new text in L. 4; in the text below, we underline the letters from that new fragment. Also in *IG* VII 560 L. 4, the reading ἐκ Κριωẹ́ων, i.e. from the Athenian deme of Κριώα, proposed by A.Schachter, *Cults* II 136 (see *SEG* XXXVI 444), cannot be accepted, because there are two vertical strokes after ΚΡΙ. As we can infer from the photos, smaller fragments are missing between the extant ones; hence, *IG*'s text of *IG* VII 560 is also untenable. On the basis of the ph., we print the following text of *IG* VII 560, Stavrianopoulou].

[- - Κ]ο<ρ>νηλία Ε[ὐφροσύνη? -- Ἀθην]αία • ὑπὲ[ρ - ca. 10 -]ων τ[έκ]νων εὐχὴν Μητρί •
[- -]ịος • Κόϊντο[ς - -]ις Ἀθηναῖο[ς - - Εὐ]φροσύνου Ἀθηναῖος

[- -] Εὐφροσυνο[- - Ἀθηναῖ]ος • Ε̣[ὐφρό]σ[υνος - - Ἀθηναῖο]ς • Λαῒς Εὐ[φροσύνου
Ἀθηναί]α • Μητρόδωρος
[- -]ς Ἀντιοχία̣[- - Ἀθηνα]ῖος [- -] ἐκ Κρι-1-2-έων Φ[- -]οντος [- -]οδώρου [τ]ὸ δεύτερον

Interpuncts in the form of small circles || 1. ὑπὲ[ρ τῶν ἰδί]ων, *IG;* ὑπὲ[ρ ἑαυτῆς καὶ τῶν ἰδί]ων, A. Körte, *MDAI(A)* 3 (1878) 392 [whose restoration better accounts for the lacuna between fragments c and d, Stavrianopoulou] || 3. initio, Εὐφροσύνο[υ Ἀθηναῖ]ος • Εὐφ̣ρό̣συ[νο]ς, *IG* || 4. [initio, or Ἀντιοχίδ[ος], Stavrianopoulou]; med., Κριμ̣έων, Körte [which takes into account the two verticals that follow ΚΡΙ, Stavrianopoulou].

446. Tanagra. Dedication of Aleximachos, ca. 360-350 B.C. Marble votive plaque with relief representation of a cult scene: on the left, a hero, standing near his horse, holds a libation bowl in his right hand as he approaches an altar; a woman pours wine into the bowl; on the right, a man and a woman and two small children face the scene. A.Furtwängler, *Die Sammlung Sabouroff. Kunstdenkmäler aus Griechenland* (Berlin 1883-1887) vol. 1, p. 37, pl. XXIX ('Votivrelief an Aleximachos'); frequently reprinted in archaeological studies. For bibliography see V.Schild-Xenidou, *op.cit.* (see our lemma no. 427) 194 and 318/319 no. 86 (ph.), who republishes this stele. The text has not appeared in *IG* or *SEG*. As D.Knoepfler, *BE* (2009) no. 244 (on 446), points out, Aleximachos must be a local hero.

Καλλιτέλης Ἀλεξιμάχῳ ἀνέθηκεν

447. Thebes. Proxeny decree of the Boiotian Koinon for Ped[- -] and Hermokritos, ca. 366-364 B.C. Upper part of a limestone stele with anthemion on top; found in the 1980's on the Kadmeia hill. Ed.pr. E.V.Vlachogianni, *Horos* 17-21 (2004-2009) 361-372 (ph.), who dates the decree to the period of the Theban hegemony (371-362 B.C.), probably after the defection of Olynthos from the Athenian Alliance and after the conclusion of the peace treaty between Boiotians and Corinthians (ca. 366-364 B.C.; see app.cr. ad L. 5).

Θεός· τύχα ἀγαθ[ά]·
[Κ]ραττίδαο ἄρχοντος,
[ἔδ]οξε τῦι δάμοι Πεδ-
[3-4]ον κὴ Ἑρ̣μόκριτον
[- -]Α[- - - - - -]νθίως
[προξένως] κὴ εὐεργέ-
[τας εἶμεν κ]ὴ̣ αὐτὼς
[κὴ γένος·] κὴ ε[ἶ]με[ν]
[αὐτοῖς γᾶς κὴ] οἰκίας [ἔπ]-
[πασιν κὴ ἀτέ]λιαν [κὴ]
[- - ca. 7-8 - - κὴ] ἀ̣σου[λί]-
[αν - - - - - - - -]ΛΣ̣[- - -]
[- - - - - - - - - - - - - - -]

2. Krattidas was the archon of the Boiotian Koinon; for the inclusion of the name of the archon of the Koinon in decrees of the Koinon, cf. *IG* VII 2407; the archon Krattidas is not otherwise attested, but the abbreviated name Κρατ. appears on Boiotian staters of ca. 363-338 B.C., ed.pr. || 3/4. perhaps Πεδι[ίαρχ]ον, ed.pr. || 5. [Ὀλυ]νθίως or [Κορι]νθίως; Olynthos defected from the Athenian Alliance in 368 B.C.; the Boiotians and the Corinthians

signed a peace treaty in 366/5 B.C. (*Staatsverträge* II 285) ed.pr. ‖ 12. [- -]ΛΣ̣[- -] (text), Λ̣, Α̣ or Δ̣ (commentary), ed.pr., who tentatively suggests for LL. 12/13 [κὴ καγ γᾶν καὶ κ]ὰ[τ θάλλατταν].

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448. Thebes. Proxeny decree of the Boiotian Koinon for Nobas from Carthage, ca. 365-363 B.C.? *IG* VII 2407; *Syll.*³ 179; Rhodes-Osborne, *GHI* 43. D.Knoepfler, *BE* (2008) no. 261, repeats his restoration of the name of the archon in LL. 1/2: [Ἐργ]οτέλ[ι]ιος (see *SEG* LV 564 bis and our lemma no. 482) [K. writes [Ἐργ]οτέλεος, presumably per errorem, Chaniotis]. The name of one of the Boiotarchai in LL. 12/13 should be read as Τιμολ̣ά̣[ω] (Τίμ⟨ων⟩[ος], *IG*). Timolaos is attested as Boiotarches in *SEG* XXXIV 355 L. 13. On the date of the archonship of Ergoteles see our lemma no. 482.

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449. Thebes. Dedication to Herakles (dipinti), 6th cent. B.C. Two fragments of a clay vase found in a sanctuary of Herakles near the Elektrai Pylai. Mentioned by V.Aravantinos, in A.G.Vlachopoulos, *op.cit.* (see our lemma no. 428) 239 (ph.). For the text see D.Knoepfler, *BE* (2009) no. 262: **A**: [hε]ρακλεεῖ ἀ[νέθεκε] **B**: [ἀνέ]θεκε

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450. Thebes. Christian mosaic (labels and metrical signatures), ca. 500-525 A.D. Mosaic found in a church in Thebes. In the east section, two panels with geometrical motifs and an inscription in a tabula ansata (A); between the east and west section an inscription in a tabula ansata (B); in the west section, a panel with the personifications of four months in four squares (labeled C-F) and a panel with an inscription (G), the representation of a man who holds an open vessel (identified with a label; H), and a hunting scene. Ed.pr. P.Lazaridis, *AD* 20 B2 (1965) 254/255; J. and L.Robert, *BE* (1969) no. 285; P.Asimakopoulou-Atzaka, *Σύνταγμα τῶν παλαιοχριστιανικῶν ψηφιδωτῶν δαπέδων τῆς Ἑλλάδος* II. *Πελοπόννησος - Στερεὰ Ἑλλάδα* (Athens 1987) 157-159 no. 96 (with bibliography); cf. D.Feissel, *BE* (1989) no. 886; *SEG* XXXVII 384. For a photo see V.Aravantinos in A.G.Vlachopoulos, *op.cit.* (see our lemma no. 428) 246. The text has not previously been included in *SEG*; we present the text of P.Asimakopoulou-Atzaka.

A: πολλῆς πάλαι μετεῖχον ἀπρεποῦς θέας,
ἀλλά με ὁ σεμνὸς καὶ σοφὸς διδάσκαλος
τῆς ὀρθοδόξου πίστεως Κοσταντῖνος
4 ἔδιξεν οὕτο περιφανῶς ἠσκ[ημ]ένον

B: [- -]ατο μορφὴν
[- - - - - - - - - - - - - - - - - - -]μενον οὐδ' ἄγε γέρας
[- - τέ]χνη πάντα τέλεσσεν ἅπερ νοὸς ἔνθετο χειρί

C: Ἰούλιος D: Φεβρουάριος E: Μάϊος F: Ἀπρίλιος

G: Δημήτριος Ἐπιφάνης τε τὸ μουσῖον ποεῖ,
Δημήτριος μὲν ἐννοήσας τὴν γραφήν,
ταύτης δ' ὑπουργὸς Ἐπιφάνης εὐνούστατ(ος),
4 Παῦλος δὲ πάντων αἴτιος τῶν εὐπρεπ(ῶν),
ἱερεύς τε καὶ θείων λόγων διδάσκαλ(ος)

H: Ἄκκωἰλος

B. 2. MENON οὖδας ἐγε(ί)ρας, Feissel.

451-471. Thebes. Epitaphs, 6th-4th cent. B.C. 21 epitaphs from Thebes kept in the Museum of Thebes. Ed.pr. Y.Kalliontzis, *art.cit.* (see our lemma no. 430) 377-382 nos. 9-29 (ph.), with comments on the personal names. For an epitaph attributed to Thespiai but possibly from Thebes see our lemma no. 481.

451: 377 no. 9. **Epitaph of Theiokleia, ca. 550-500 B.C.** Stele; mentioned in *SEG* XLVII 514, where the findspot is identified as a cemetery near the Kabeirion: Θειόκλεια

452: 378 no. 10. **Epitaph of Polyxenidas, 6th cent. B.C.** Stele; mentioned in *SEG* XLVII 514, where the findspot is identified as a cemetery near the Kabeirion: Πολυξενίδας

453: 378 no. 11. **Epitaph of Agemonina, late 6th/early 5th cent. B.C.** Stele found in a modern house near the Museum: Ἀγεμονίνα

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454 378 no. 12. **Epitaph of Meliton, early 5th cent. B.C.** Lower part of an unworked stone found in the west cemetery: Μελίτōν

455: 378/379 no. 13. **Epitaph of Klexena, ca. 450-400 B.C.** Cippus; mentioned in *SEG* XLVII 514, where the findspot is identified as a cemetery near the Kabeirion: Κλεχσένα

456: 379 no. 14. **Epitaph of Argondas, 5th cent. B.C.** Upper part of a stele found at Χοροβόϊδα τῶν Ἁγίων Θεοδώρων in 1895. Mentioned by G.Vottéro, *Le dialecte béotien* II (Nancy 2001) 232, where it is mistakenly attributed to Thespiai: Ἀργόνδας

457: 379 no. 15. **Epitaph of Charopidas, ca. 500-450 B.C.** Stele: [Χ]αροπίδας

458: 379 no. 16. **Epitaph of Olympichos, 5th cent. B.C.** Stele found in a cemetery east of Agioi Theodoroi: Ὀλύμπιχος

459: 379 no. 17. **Epitaph of Hypatodoros, 5th cent.** B.C. Stele found in a garden in Agioi Theodoroi: hυπατόδōρος

460: 380 no. 18. **Epitaph of Philyra, 5th cent.** B.C. Stele found at Pyri; mentioned in *AD* 20 B2 (1965) 240: Φιλύρα

461: 380 no. 19. **Epitaph of Apollodoros, 5th cent.** B.C. Marble stele found at Χοροβόϊδα τῶν Ἁγίων Θεοδώρων: [Ἀπο]λλόδōρος

462: 380 no. 20. **Epitaph of Aristonika, 5th cent.** B.C. Pedimental stele found at Agioi Theodoroi: Ἀρισστονίκα

463: 380 no. 21. **Epitaph of Hismenias, 5th cent.** B.C. Pedimental stele found at the aqueduct of Tachi: hισμενίας

464: 380 no. 22. **Epitaph of Theodoros, 5th cent.** B.C. Marble pedimental stele damaged on top; found in a modern house in Thebes in 1924. Mentioned by J.Ducat, *Les kouroi du Ptoion* (Paris 1971) 404: Θεόδōρος

465: 380/381 no. 23. **Epitaph of Mila, 5th cent.** B.C. Limestone pedimental stele with akroteria; found at Pyrion. Ed.pr. W.Vollgraf, *BCH* 25 (1901) 16: Μίλα

Μίχα, Vollgraf.

466: 381 no. 24. **Epitaph of Pyrrhias, late 5th cent.** B.C. Pedimental stele of local titanolithos; found at the site Βοϊβόδα: Πυρρίας

467: 381 no. 25. **Epitaph of Athanis, early 4th cent.** B.C. Pedimental stele broken on top and bottom; found in the torrent Agios Ioannis in 2006: Ἀθανίς or Ἄθανις

468: 381 no. 26. **Epitaph of Herodota, ca. 400-350** B.C. Pedimental stele; found at the site Βάτος: hεροδότα

469: 381/382 no. 27. **Epitaph of Kotys, 4th cent.** B.C. Pedimental stele; found in Thebes in 1911 ('excavation of G.Fasolopoulos'); an inscription in a recessed panel: Κότυς

The first attestation of this Thracian name in Boiotia, ed.pr.

470: 382 no. 28. **Epitaph of Matro and Xenophilos, ca. 350-300** B.C. Pedimental stele; found in Thebes in 1911 ('excavation of G.Fasolopoulos'): Ματρώ· | Ξενόφιλος

471: 382 no. 29. **Epitaph of Timokleia, 4th cent. B.C.** Pedimental stele found in a grave at Tachi: Τιμόκλεια

472. Thespiai. Dedication to Demeter(?), ca. 350-300 B.C. Right part of a marble votive plaque with moulding and a relief representation of a cult scene depicting, at left, a goddess standing near an altar, a tree with a snake twisted around it; from the right, a servant and a victim approach the altar, followed by two adult worshippers and a child. Inscription on the moulding. From Thespiai, now in the Museum of Thebes. Mentioned by E.Touloupa, S.Symeonoglou, *AD* 20 B (1965) 243 (ph.). Ed.pr. V.Schild-Xenidou, *op.cit.* (see our lemma no. 427) 231/232, 341/342 no. 109 (ph.): [- -]ΓΕΝΑ

473-480. Thespiai. Epitaphs, 5th-4th cent. B.C. 8 epitaphs from Thespiai kept in the Museum of Thebes. Ed.pr. Y.Kalliontzis, *art.cit.* (see our lemma no. 430) 375-377 nos. 1-8 (ph.), with comments on the personal names.

473: 375/376 no. 1. **Epitaph of Xeniadas, ca. 500-450 B.C.** Right part of a cippus; found in a private house at Erimokastro; an inscription in a smoothed panel: [Ξ]ενιάδας

474: 376 no. 2 = *I.Thespiai* 603. **Epitaph of Neandros, 5th cent. B.C.** Cippus; an inscription in a smoothed panel: Νέανδρος

475: 376 no. 3. **Epitaph of Eugeitondas, 5th cent. B.C.** Marble cippus re-used in the construction of a tower at Parapoungia and recovered after an earthquake in 1914; an inscription in a smoothed panel: Εὐγειτόνδας

476: 376 no. 4. **Epitaph of Polyxena, 5th cent. B.C.** Marble cippus found in 1922: Πολυξένα

477: 376 no. 5. **Epitaph of Lampronika, 5th cent. B.C.** Marble cippus slightly damaged on the left side: Λαμπρονίκα

478: 377 no. 6. **Epitaph of Megatima, 4th cent. B.C.** Limestone cippus with moulding: Μεγατίμα

479: 377 no. 7. **Epitaph of Timarista, 4th cent. B.C.** Marble cippus with moulding on top and bottom: Τιμαρίστα

480: 377 no. 8. **Epitaph of Philon of Aigina, 4th cent. B.C.** Marble cippus damaged on top: Φίλων Δρόσιος | Αἰγινάτας

481. Thespiai(?). Epitaph of Ismeniketas, ca. 325-300 B.C. Marble pedimental stele broken on the left side; in a relief panel an armed rider (with body armor, helmet, and spear), galloping to the right; an inscription above the relief; perhaps from Thespiai, now in the Museum of Thebes. Ed.pr. C.Koukouli-Chrysanthaki, *LIMC* VI.2 (1992), s.v. Heros equitans no. 610. Republished by V.Schild-Xenidou, *op.cit.* (see our lemma no. 427) 191, 348/349 no. 117 (ph.). [Identified by S.-X., in error, as the 'Grabstele des Asopodoros' (191), Chaniotis.] D.Knoepf-ler, *BE* (2009) no. 244 (on 446), points out that the stele may be from Thebes; it should be dated to ca. 250-200 B.C. (ca. 325-300 B.C., S.-X.): [Ἰ]σμενικέτας | Ἀσωποδώρω

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482. Unknown provenance (Thebes or Tegea?). Honorary decree of the Boiotian Koinon for Timeas, a Λάκων, 369/8 or ca. 365-363 B.C. *SEG* LV 564 bis. Ed.pr. E.Mackil, *Chiron* 38 (2008) 157-194 (ph.; translation) [briefly summarized in *SEG* LV 564 bis], presents a detailed description of the stele and analysis of its relief (158/159, 165-171); references to comparanda (*IG* VII 2407/2408; *SEG* XXXIV 355; 161-163); a study of the prosopography (163-165); and discussion of the possible historical context (171-185). Concerning the date of this decree and the date of the archonship of Ἐργοτέλης (LL. 2-3 Ἐργοτέλεος | ἄρχοντος), D.Knoepfler, in a study reported in *SEG* LV 564 bis, opts for 369/8 B.C., restoring Ergoteles' name also in *IG* VII 2407 (LL. 1/2: [Ἐργ]οτέλ[ι]|ος ἄρχοντος; [Θι]οτέλ[ι]|ος, *IG*); he places this decree in the context of the Boiotian-Arkadian invasion of Lakonia in 370/369 B.C. E. Mackil proposes that the Boiotian ship-building program of ca. 365-363 B.C. is a more likely historical context for the decree. Noting several uncertainties in D.Knoepfler's reconstruction of the events (Therapne's status as a perioikic community, Timeas' status as a perioikos, the duration of a Theban garrison in Gytheion), M. argues that the choice of the Dioskouroi for the relief points to a civic status for Timeas. The absence of Epameinondas and Pelopidas from the list of Boiotarchs in *IG* VII 2407 cannot be easily reconciled with a date in 369 B.C. Discussing the ship-building program of Thebes in ca. 365-363 B.C., M. adduces the following inscriptions: *IG* VII 2407 (proxeny decree for a Carthaginian); *IG* VII 2408 (proxeny decree for a man from Byzantion); *SEG* XXXIV 355 (proxeny decree for Athenaios of Macedonia); *SEG* XLIV 901 (proxeny decree of Knidos for Epameinondas). The Boiotarch lists in the three Boiotian proxeny decrees (*IG* VII 2407/2408 and *SEG* XXXIV 355) have overlapping membership: Patron appears in *IG* VII 2407 and *SEG* XXXIV 355; Daitondas and Hippias in *IG* VII 2407 and 2408. Therefore, the three decrees belong to neighboring years. The presence of Pelopidas without Epameinodas in *SEG* XXXIV 355 and the absence of both Epameinondas and Pelopidas from *IG* VII 2407/2408 recommend a dating of *SEG* XXXIV 355 to 365 B.C. or early 364 B.C. and a dating of *IG* VII 2407/2408 to late 364 B.C. and 363 B.C. (in which order is unclear). According to M.'s reconstruction of the events, Timeas, son of Cheirikrates (L. 4), the Spartan nauarch of 395 B.C., was exiled from Sparta (for supporting the Thebans?), sought asylum in Tegea, and then supported the Boiotian attempt to build a navy. If the provenance of the marble is to be assigned to the Mani quarries, the decree *SEG* LV 564 bis is the copy of the Boiotian decree that was set up in the sanctuary of Athena Alea in Tegea. M. notes two other documentary reliefs that have been found in this sanctuary (Rhodes-Osborne, *GHI* 32; G.B.

Waywell, in O.Palagia, W.Coulson [ed.], *Sculpture from Arcadia and Laconia* [Oxord 1993] 79-86). See also the detailed review of this article by D.Knoepfler, *BE* (2009) no. 260.

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483. Unknown provenance. Dedication to a goddess, ca. 330-320 B.C. Upper part of a marble stele with moulding; in relief, a young female figure standing frontally with a diadem on her head; of unknown provenance, now in the Museum of Thebes. Ed.pr. V.Schild-Xenidou, *op.cit.* (see our lemma no. 427) 173, 346/347 no. 114 (ph.). S.-X. interprets the relief as the representation of a priestess. D.Koepfler, *BE* (2009) no. 244 (on 446/447), rightly observes that this is the representation of a goddess (Kore?): [- - -]ιδὼν τὴν θεὸν Εὐτυχίδης ἀνέθηκεν

Initio [ἐπ]ιδών, K, who suspects that the text may refer to epopteia, the ultimate degree of initiation; an origin from Eleusis cannot be excluded [or Eutychides made his dedication in response to a dream or a vision (ἰδών or a compositum), Chaniotis].

484-486. Unknown provenance (Thebes?). Epitaphs, 6th-3rd cent. B.C. Three epitaphs of unknown provenance (Thebes?), now kept in the Museum of Thebes. Ed.pr. Y.Kalliontzis, *art.cit.* (see our lemma no. 430) 384 nos. 33-35 (ph.).

484: 384 no. 33. **Epitaph of Thebageneia, 6th cent. B.C.** Stele. Mentioned by N.Pappadakis, *AD* 8 (1923) 222; N.Koumanoudis, *Θηβαϊκὴ προσωπογραφία* (Athens 1979) no. 943: Θε̄βαγενείας

485: 384 no. 34. **Epitaph of Idaios, 5th cent. B.C.** Marble cippus: Ἰδαῖος

486: 384 no. 35. **Epitaph of Epikrates and Klea, ca. 300-250 B.C.** Stele broken on top and bottom: Ἐπικράτεις· | Κλέα

487-489. Unknown provenance. Epitaphs, 5th cent. B.C. Three epitaphs of unknown provenance, now in the Museum of Chaironeia. Ed.pr. Y.Kalliontzis, *art.cit.* (see our lemma no. 430) 386/387 nos. 40-42 (ph.).

487: 386 no. 40. **Epitaph of Athanadas, 5th cent. B.C.** Lower part of a marble cippus: Ἀθανάδας

488: 386/387 no. 41. **Epitaph of Dionysios, Kallipidas, and Mikka, 5th cent. B.C.** Marble cippus: Διονύσιος | Καλλιπίδας | Μίκκα

489: 387 no. 42. **Epitaph of Mikkos and Epitimos of Chaironeia, 5th cent. B.C.** Lower part of a marble cippus: Μῖκκος | Ἐπίτιμος | Χαιρο̄νέε

3. The dual of Χαιρωνεύς; the epitaph was set up outside the territory of Chaironeia, ed.pr.

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490. Unknown provenance. Epitaph ofAthanias, late 5th/early 4th cent. B.C. *SEG* XLIV 423. Rectangular black limestone stele with engraved representation of a warrior; previously in the collection of the J.Paul Getty Museum, now in the National Archaeological Museum in Athens. *Masterpieces of the J.Paul Getty Museum, Antiquities* (Los Angeles 1997) 50 (ph.); M.Daumas, in *Les pierres de l'offrande* I 125. Republished by V.Schild-Xenidou, *op.cit.* (see our lemma no. 427) 187/188, 294 no. 61 (ph.; dr.). Mentioned in *Ἐπαναπατρισθέντα Ἀριστουργήματα* (Athens 2008) 202/203 no. 5. Cf. D.Knoepfler, *BE* (2009) no. 263: Ἀθανίας

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491. Unknown provenance. Epitaph of Nikias, late 5th cent. B.C. Pedimental stele with engraved representation of a warrior with chiton, shield, helmet, and lance; brought to the National Archaeological Museum in Athens in 1974. Mentioned by A.G.Kalogeropoulou, *AAA* 1 (1968) 92 note 4; M.Daumas *Les pierres de l'offrande* I 126 note 5. Ed.pr. V.Schild-Xenidou, *op.cit.* (see our lemma no. 427) 294/295 no. 63 (ph.; dr.): Νικίας

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492. Unknown provenance (Boiotia?). Epitaph of Polyxena, ca. 400 B.C. Pedimental stele of 'Thespian' marble with a relief of a standing female holding a statuette. Purchased in Paris in 1900, thought to come from Boiotia; now in Berlin, Antikensammlung-Staatliche Museen. Discussion and bibliography: A.Schwarzmaier in *Worshiping Women* 312/313 cat. no. 139 (ph.). Republished by V.Schild-Xenidou, *op.cit.* (see our lemma no. 427) 274/275 no. 42 (ph.). The deceased is identified by an inscription on the architrave [epichoric xi in the form of a cross]: Πολυξένα

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493. Unknown provenance. Graffiti on silver staters, late 4th cent. B.C. Five silver staters bearing graffiti written with a sharp tool; part of a coin hoard consisting of 4 Sikyonian and 10 Theban silver coins; found, according to an unverifiable source somewhere in Boiotia. Ed.pr. K.Liampi, *AJN* 20 (2008) 209-226. On 217/218 bibliography on graffiti on coins of high value. Ed.pr. attributes these graffiti to three inscribers (219: nos. 1 and 3; 2; and 4/5). The coins were probably dedicated to a deity as a tithe for military victory, possibly by the Macedonians after the battle of Chaironeia (218-223): **1)** λεία ('spoils'; 210 no. 4; Sikyonian stater; obverse; ca. 360/350 B.C.); **2)** νίκα ← ('victory'; 211 no. 5; Theban stater; reverse; ca. 425-400 B.C.); **3)** A (abbreviated name; 212 no. 8; Theban stater; reverse; ca. 390-382 B.C.); **4)** Ὀναΐσιμ. (abbreviated name; 212 no. 9; Theban stater; reverse; ca. 390-382 B.C.); **5)** N (abbreviated name; 213 no. 13; Theban stater; reverse; ca. 368-364 B.C.).

1/2. Cf. the graffito λύτρα on an Aiginetan stater: N.G.Ashton, *NC* 147 [1987] 3-6 (*SEG* XXVII 252), ed.pr.

DELPHI

494. Delphi. Building accounts, 4th cent. B.C. J.-F.Bommelaer, *BCH* 132 (2008) 221-255, summarizes the results of research conducted in conjunction with the architect E.Hansen on the building accounts for the 4th-cent. B.C. temple of Apollo. He discusses the following subjects: 1) The additional payments recorded in *CID* II 56, 59, and 62 (224-236). The beginning of the operations recorded in these accounts should be dated to the fall of 338 B.C.; the end cannot be exactly determined (spring/summer 335, spring 336, end of 337 B.C.). B. discusses the term σύγγροφος (conditions of the assignment of work to a builder; more specifically: contract); the prices; the construction plan and its changes. 2) The state of the temple in the period 346-338 B.C. (236-239; references to *CID* II 31, 34, 47, 49). 3) The interpretation of the word σελίδες: slabs destined for the geison (239-247; references to *CID* II 31, 34, 57, 59). 4) The stones περὶ τὸν ὀμφαλόν (*CID* II 62 II B LL. 73-80; cf. 49 A I LL. 8-11) were probably a course of stones on the wall of the sekos, placed lower than the orthostate (247). 5) Discussion of the precise meaning of ὑποδόκιον (*CID* II 62 II B LL. 77-79) and ἑτερόπλευρος (*CID* II 62 B L. 76) (248/249). 6) The use of ἐργασία and θέσις for the description of work concerning the carving and placing of blocks (249-252). 7) The construction of the main door (cf. *CID* II 62 I A LL. 7-18) and the placement of the roof in 335 B.C. (252-255).

495. Delphi. Chronology: The archons by the name of Kleophanes. M.Douthe, N.Kyriakidis, *BCH* 132 (2008) 271-282, argue that there were three Delphic archons by the name of Κλεοφάνης, since the texts that mention an archon by that name record different boards of βουλευταί. Kleophanes I was archon ca. 227-250 B.C. (*F.Delphes* III.3.82 = Douthe, Kyriakidis 274 no. 1), Kleophanes II ca. 250-200 B.C. (*F.Delphes* III.4.227 V = 276 no. 3; possibly also G.Daux, *BCH* 63 [1939] 160/161 = 275 no. 2), and Kleophanes III in 172 B.C. (*CID* V 216-218). D.-K. present critical editions of nos. 1, 2, and 3 (French translation) [we do not reproduce these editions here, since their differences from earlier editions are minimal, Chaniotis].

496. Delphi. Language. D.Rousset, in *Bilinguisme* 71-107, studies the language of the documents inscribed on the 'monument bilingue de Delphes'. In the late Hellenistic dossier of Amphictyonic acts (*F.Delphes* III.4.276-283 = *CID* IV 119; ca. 117 B.C.; 73-92), forms in the Hellenistic koine and the 'North-West koina' co-exist with Latinisms. This shows that Roman representatives were involved in the composition of the documents, especially in respect to the delimitation of the sacred land of Apollo (for the involvement of Romans cf. also *F.Delphes* III.4.43; *CID* IV 118). On the basis of a detailed study of the forms used in the documents of this dossier, Rousset demonstrates that the composition of each of the documents was the work of more than one author, and involved the writing of new texts by different secretaries, the adding of quotations from earlier documents, and the inclusion of translations from Latin to Greek. On 87/88, discussion of the dates in the Roman and the Delphic calendar in *CID* IV 119 F; the apparent difference of four days between the two dating systems may be the result of a

mistake in the reference to the date according to the Roman calendar. See also our lemma no. 501. In the case of the bilingual inscription with the verdicts of C.Avidius Nigrinus (*F.Delphes* III.4.290-294 = Rousset, *Territoire de Delphes* nos. 7-11; ca. 110 A.D.; 92-107), the decreta were written in Latin and then translated into Greek, possibly by Nigrinus himself. The verb μεταλαμβάνειν here is probably used in the meaning 'to translate' (95). There are departures from the original, but the translation remains faithful to the spirit of the decisions (98/99).

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497. Vacat.

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498. Delphi. Treaty of alliance between the Aitolians and the Boiotians, early 3rd cent. B.C. (ca. 278-275 B.C.). *IG* IX^2.1.170; *Staatsverträge* III 463; cf. *Syll.*^{3} 366 (only fr. a). D.Knoepfler, *CRAI* (2007) [2009] 1215-1253, discusses the clause of this treaty that refers to its publication in Delphi and in several sanctuaries in Aitolia and Boiotia. In fr. a LL. 3/4, K. restores ἐν Θέρμωι | [παρὰ τῆι Α]ἰτωλίαι (L 4 initio; no restoration in *IG*). According to this restoration, the treaty was erected in Thermos next to a statue of Aitolia, i.e. a monument dedicated by the Aitolians to commemorate their victory over the Galatians in 279 B.C. The image of the seated Aitolia on Aitolian coins represents this statue and not the one seen by Pausanias in Delphi (10.18.7); the latter statue must have been a copy, on a smaller scale. Statue bases in Delphi (*F.Delphes* II pp. 230 and 290) and Thermos (K.Rhomaios, *AD* 2 [1916] 188/189; I.Papapostolou, *PAAH* [1984] 124/125) can be attributed to these statues. The new restoration permits a dating of the treaty between the Aitolians and the Boiotians to the period immediately following the Aitolian victory over the Galatians.

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499. Delphi. Decree of Andros (?) concerning the recognition of the Soteria, ca. 255-245 B.C. *F.Delphes* III.1.481; Nachtergael, *Galates* 441-443 no. 24. N.Petrocheilos, *Horos* 17-21 (2004-2009) 499-502, reprints the text (502) and discusses the identity of the city that issued this decree. In the light of the similarity of this decree with Andrian decrees (esp. *IG* XII.5. 715), already noted by L.Robert, *BCH* 54 (1930) 325, P. suggests restoring in LL. 10 and 12 [Ἀνδρίων]. Autopsy of the stone in 2005 confirmed that there is space for 7 letters in the lacuna. P. attributes the recognition of the Soteria by the Andrians to their effort to retain good relations with the Aitolians.

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500. Delphi. Decree concerning an endowment of Attalos II, 159/8 B.C. *Syll.*^{3} 672; *SEG* LIV 533. A.Dimopoulou, *RHDF* 85 (2007) 437-452, studies the passages in this decree that concern the ὑπόθεμα and the ἔγγυοι demanded from those who borrow money from Attalos' endowment (especially LL. 24-30, 65-71). L.Migeotte, *Dike* 12/13 (2009/2010) 203-217, examines three aspects of Attalos' endowment: the modest size of the endowment and of its revenues; the schedule arranged for the loans, the payment of annual interest, and the reim-

bursement of capital every five years; and the status of the monies: officially the god's property but managed by the city.

501. Delphi. Oath of the amphiktyones, ca. 117 B.C. *F.Delphes* III.4.278; *CID* IV 119C. D.Rousset, in *art.cit.* (see our lemma no. 496) 76-79, reprints LL. 10-16 (French translation), suggesting the following readings and restorations: L. 12: ψευδὲ[ς?] κρίνω[ν?] (ψευδέ[α] κριvῶ, earlier editors); L. 13: [οὐθὲν?] τῶν χρημάτων ([τῶν κοιν]ῶν χρημάτων, earlier editors); L. 16: ἐάσωσ⟨ι⟩ ἐμέ (ΕΑΣΩΣΕΕΜΕ, lapis; ἐάσωσ⟨ιν⟩, earlier editors). In L. 15 the restoration [ἀφέλωσι]ν (earlier editors) is too long for the lacuna.

502. Delphi. Piracy law, 100 B.C. *F.Delphes* III.4.37; *SEG* XXVI 1227; XXXIII 868*. J.-L.Ferrary, in *Epigrafia 2006* 101-114, discusses the content of this law, a second copy of which is preserved in Knidos (*I.Knidos* 31). The two inscriptions present two different Greek translations of the same Latin original; the translations were not made in Rome. The one in Knidos may have been commissioned by the governor of Asia; the one in Delphi was probably ordered by the governor of Macedonia, possibly in order to show the extension of his authority to the Chersonesos and Kainike. The content of the text (an overview on 103) makes designations such as *lex de provinciis praetoriis* or *lex de provinciis transmarinis* tempting, but it is better not to use modern labels for Roman documents. F. discusses in detail the historical contexts that explain the Macedonian section of the law (i.e. the campaign of T. Didius), and the creation of the province of Cilicia.

503. Delphi. Dedicatory inscriptions of the Deinomenids, ca. 485-468 B.C. *F.Delphes* III.4.452; cf. *SEG* LVI 560*. G.Adornato, *AJA* 112 (2008) 29-55 (ph.), summarizes the history of the discovery of the Charioteer statue in Delphi and the research on the inscribed statue base *F.Delphes* III.4.452 that has traditionally been associated with the Charioteer. The erased dedicatory inscription on the base names a 'ruler of Gela' (a Γέλας ἀνάσσων) as dedicant, and the text inscribed afterward in that rasura names Polyzalos as dedicant. After reviewing the inscription, the statue, and the history of the Deinomenids, A. favors the interpretation (40/41) that the dedicant named in the erased text was either Gelon (ca. 485 B.C.) or Hieron (ca. 485-478 B.C.), and if Hieron, then the text might possibly commemorate the occasion of his Pythian victory in 482 B.C. A. ultimately dissociates the base and the group of the Charioteer (53), and assigns the sculpture a date between 470 and 450 B.C. The base was appropriated by Polyzalos and was reinscribed to name him as dedicant sometime in the 470s, during his struggle for power in Sicily.

504. Delphi. Dedication of the Messenians, 2nd cent. B.C. *SEG* XIX 391. N.Luraghi, *The Ancient Messenians* -- (see our lemma no. 320) 340-343, argues that the two inscriptions on the base supporting a dedication by the Messenians to Apollo Pythios were carved at the same

time. The inscription written in smaller letters, sometimes dated to the late Archaic or early Classical period, was intended to look older than it actually was. By creating the impression that an early dedication existed, the Messenians forged their past. In Delphi, dedications to Ἀπόλλων Πύθιος are not attested earlier than the 4th century B.C. and become more common in the 3rd century.

PHOKIS

505. Abai. Epitaph of Damias, ca. 500-450 B.C. Fragment of poros, possibly originally part of a column; one side was reworked in order to be inscribed; found at Exarchos (ancient Abai), now in the Museum of Chaironeia. Studied by G.Klaffenbach (see *LGPN* IIIb, p. 99). Ed.pr. Y.Kalliontzis, *art.cit.* (see our lemma no. 430) 386 no. 39, who had access to a squeeze made by N.Pappadakis: ἐπὶ Δαμία τοhί

EASTERN LOKRIS

506. Daphnous. Graffito (dedication to Asklepios), Hellenistic. F.Dakoronia, in A.Vlachopoulos (ed.), *op.cit.* (see our lemma no. 428) 282, briefly refers to the excavation of a building at Isomata near Agios Konstantinos (ancient Daphnous). On the evidence of the finds, it seems to have been an Asklepieion. D. presents a ph. of an inscribed vase [the name of Asklepios in the genitive or dative or a theophoric name, Chaniotis]: Ἀσκλ[απ- -]

507. Halai. Epitaph of Baladas, ca. 550-500 B.C. Two joining fragments of a poros stele with low pediment; an inscription in a recessed panel; kept in the Museum of Thebes. Ed.pr. Y.Kalliontzis, *art.cit.* (see our lemma no. 430) 383/384 no. 32 (ph.): Βαλαδα ←

Βαλαδα(ς) might be a dialect form of the unattested Φαλάδας (cf. Βάλακρος for Φάλακρος in the Macedonian dialect); Φάλας is attested in Eastern Lokris (*LSAG*² 106-108 no. 17), ed.pr.; J.Curbera (apud ed.pr.) points out that Βάλλα is mentioned in an unpublished tablet from Dodona; he suspects that it might be related to φαλός ('white'; Hesychios, s.v.).

WESTERN LOKRIS

508. Naupaktos (?; Psoriani). Law concerning land distribution, ca. 500 B.C. *IG* IX².1.609; Meiggs-Lewis, *GHI* 13; *Nomima* I no. 4; Koerner, *Gesetzestexte* nos. 47/48; *SEG*

LVII 489*. M.Gagarin, *op.cit.* (see our lemma no. 1908) 60/61, 84, 250/251 no. 8, reprints the Greek text (translation) and discusses the content. See also our lemma no. 1903.

AITOLIA

509. Aitolia. History: The Aitolian Koinon and the Aegean in the 3rd cent. B.C. P.Funke, in *Vom Euphrates bis zum Bosporus* I 253-267, gives an overview of the political and military activities of the Aitolian Koinon in the Aegean in the 3rd cent. B.C. and shows that the source material does not support the view that the Aitolians had systematically pursued an 'Aegean policy' since the mid-3rd cent. B.C. (on 257 with note 1, epigraphic evidence on Aitolian raids). In the last two decades of the century, the Aitolians seem to have tried to establish their influence in the areas in which the Ptolemies had lost influence. F. adduces the following inscriptions and discusses their date: *IG* IX^2.1.4c (asylia of Magnesia on the Maeander; ca. 212-207 B.C.); *IG* IX^2.1.173 (treaty between the Aitolians and Herakleia under Latmos; ca. 220-200 B.C.); *IG* IX^2.1.185 = *IG* XI.4.1050 (ἀσφάλεια of Delos; 250 B.C.); *IG* IX^2.1.191 = Rigsby, *Asylia* no. 54 (asylia of Tenos; mid-3rd cent. B.C.); *IG* IX^2.1.192 (asylia of Teos; 203 or 202 B.C.); *IG* IX^2.1.193 = *I.Cret.* II.v.18 = *Staatsverträge* III 585 (treaty with Axos; late 3rd cent. B.C.); *IG* XII.2.15/16 (asylia of Mytilene; ca. 220-200 B.C.); *I.Erythrai* 35 (honorary inscription for Neoptolemos; ca. 350-340 B.C.); *I.Milet* VI.3.1031 (asylia of Miletos; ca. 220-200 B.C.); *Staatsverträge* III 508 (asylia of Keos; late 3rd cent. B.C.).

510. Thermos. Inscriptions. In a presentation of the results of the excavation in the sanctuary at Thermos, I.A.Papapostolou, *Θέρμος. Τὸ μέγαρο Β καὶ τὸ πρώιμο ἱερό. Ἡ ἀνασκαφὴ 1992-2003* (Athens 2008), briefly adduces the following texts: *IG* IX^2.1.3B (4, 224; color ph. on 6/7), 4 (4), 69 (4, 212), 81 (239), 83 (4), 86 (228), 91 (248), 96-110 (223), 102 (248), 177 (248).

511. Thermos. List of names (dedication?), late 3rd cent. B.C. (ca. 208 B.C.). *IG* IX^2.1.60. R.W.V.Catling, *Horos* 17-21 (2004-2009) 397-439, examines the onomastic material in this list that originally contained the names of at least 175 men. 141 names survive in full or can be fully restored, another 14 can be partially read. On the basis of a comparison with other lists (Attalid troops in Lilaia: *F.Delphes* III.4.132-135; enfranchised families in Ilion: *I.Ilion* 64; Attalid troops in Charax: *TAM* V.1.67) and from study of the geographical distribution of the names mentioned in the list from Thermos, C. argues that most if not all of these men originated in northwest Asia Minor (Mysia) and were military personnel in the service of Attalos I. These men cannot have been Aitolians: 60% of the recoverable names are unknown in Aitolia, and the remaining are rarely attested there. Names that point to an origin in northwest Asia Minor include Αἴσιμος, Ἀττίνας, Δαϊμένης, Ἰδαῖος, Κράτιππος, and Μαλούσιος; names composed with Μεν(ε)-, Μηνο- and Μητρο-; theophoric names deriving from Ἀπόλλων, Ἄρτεμις,

and Ἀσκληπιός; and the names Βάκχιος, Ἑρμοκράτης, Μαρσύας, Μάτρων, Μειδίας, Μήδειος, Ποτάμων, and Σκυθῖνος. Names such as Αἰγεύς, Αἶμος, Ἴστρος, Κάλλης, Μόλις and Φειδόλαος suggest a more diverse origin of the men on the list. The First Macedonian War offers a plausible historical context for the presence of Attalid troops in Aitolia. C. also briefly discusses Attalid presence in Aigina (436/437).

IONIAN ISLANDS

512. Ionian islands. Onomastics. J.Curbera, in M.Theodoropoulou (ed.), *Θέρμη καὶ φῶς. Licht und Wärme. Ἀφιερωματικός τόμος στη μνήμη του Α.-Φ. Χρηστίδη* (Thessaloniki 2008) 263-268, discusses personal names originating in the Ionian islands and attested in inscriptions and coins and makes the following comments: The correct accents are Ἀλέξα (not Ἄλεξα) and Ξενοία (not Ξένοια). Ἀντιρήδας derives from ἀντιρρήδην, Ἰσαρνίων from ἴσαρνος, Κάρχαξ from the same stem as καρχῶδες (cf. Hesych. s.v.), Λαρύνας (or Λαρυνᾶς) from the same stem as λαρύνω, Πυστακίς from πυστός; Καλλίλας is a contracted form of Καλλίλαος. Σαττώ may be a shortened form of a name in Σατ- or a name related to σάττα (cf. Hesych. s.v.). The accents of Κάλλεια/Καλλεία and Φίλεια/Φιλεία are not certain. Κερκῖνος/Κερκίνος may be two different names, deriving from κέρκος and καρκίνος respectively. Λῆνα is a designation of maenads. The reading Σάμανδρε in *IG* IX^2.1.969 is correct (dialect form of Σήμανδρος). ΥΒΑΙΟΟΣ in *IG* IX^2.1.1532 may be a misread Ὕβαιθος = Ὕπαιθος (from ὑπαίθω). ΦΙΛΙΝΘΑ in *IG* IX^2.1.1532 may be a misread Φιλινόα. Χλεμύτας may be related to χλεμερόν (cf. Hesych. s.v.).

AKARNANIA

513. Palairos. Amphora stamps, Hellenistic. Two stamped amphora handles found during a survey in Palairos. Edd.pr. F.Lang et al., *AA* (2007) 142 (ph.): 1) A 2) T

THESSALY

514. Thessaly. Era of Augustus. R.Bouchon, *BCH* 132 (2008) 427-471, reconsiders the evidence for the introduction of the 'era of Augustus' in Thessaly (ἔτος Σεβαστόν) [the expression ἔτους Σεβαστοῦ does not allow us to decide whether the nominative form is ἔτος Σεβαστόν or ἔτος Σεβαστοῦ, Chaniotis]. The relevant inscriptions are: *IG* IX.2.349b/c, 1296; *SEG* LIII 547; *Gonnoi* II no. 116; A.S.Arvanitopoulos, *AE* (1917) 21 no. 312 and 124 no. 339; B.Helly, *BCH* 99 (1975) 120 no. 1. B. also discusses manumission records with references to the ἔτος Καίσαρος (B.

Helly in M.Cébeillac-Cervasoni (ed.), *Les bourgeoisies municipales italiennes* -- [1981] 377-379) and ἔτος ἐπὶ Αὐτοκράτορος Καίσαρος Θεοῦ υἱοῦ Σεβαστοῦ (*IG* IX.2.415); altars naming Augustus (Θεὸς Καῖσαρ Σεβαστὸς Σωτήρ); the addition of the attribute Σεβαστῆος to the ethnic of the Thessalians and to ethnics of Thessalian cities; and literary sources for the history of Thessaly in this period (Plin., *HN* 4.8.29; Plut., *Mor.* 815d; *Caes.* 48; Paus. 10.8.3; Suetonius, *Tiberius* 8; 430-442). The introduction of the era of Augustus had been associated in earlier research with the victory at Actium (32/31 B.C.), with the beginning of Augustus' principate and the acceptance by Augustus of the office of the eponymous strategos of the Thessalian Koinon (27/26 B.C.). B. argues that the διόρθωμα mentioned in manumission records ('une conséquence, sur une loi précise, de la reconnaissance par les Thessaliens du denier comme monnai de compte') should not be associated with the strategia of Augustus. The *diorthoma* (and the denarius) were introduced close to the strategia of Εὐρυδάμας (cf. *IG* IX.2.1040b; *Gonnoi* II no. 115; ca. 30-10 B.C.; 445-449). The strategia of Augustus should be dated to the period of Agrippa's journey to the East (ca. 17-13 B.C.; 449/450). The 'era of Augustus' was introduced in 10/11 A.D. as is indicated by synchronisms between that era and the regnal years of Claudius (*IG* IX.2.13 and 545; 450/451). This new date leads to the redating of several strategoi of the Thessalian Koinon: Μενεκράτης: 17/18 A.D.; Σώσανδρος: in 18/19 A.D.; Ἀπολλόδωρος: 23, 29, and 40 A.D. (*IG* IX.2.544 and 1296; *Gonnoi* II no. 116); Πετραῖος: in 28/29 A.D. (452-458). Petraios cannot be the homonymous statesman who was burned to death under Augustus; the Augustan Petraios may be the one, whose second strategia is mentioned in the manumission record *IG* IX.2.1042; the strategos of the following year, mentioned in the same inscription, is a certain Σώσανδρος (father of the strategos Πλείσταρχος in an ineditum from Doliche), who assumed the office κατὰ κρῖμα Καίσαρος. Augustus' intervention (this κρῖμα Καίσαρος) can be explained as response to upheavals in Thessaly. The loss of the amphiktyonic votes, which were give to Nikopolis, may have been a punitive measure for these events (458-463). Toward the end of Augustus' reign (ca. 4-14 A.D.) the Thessalians received the right to issue their own coins; shortly thereafter, they acquired the attribute Σεβαστῆος, possibly as an expression of loyalty, and introduced the 'era of Augustus'. See also our lemmata nos. 517 and 522/523.

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515. Thessaly. Language. C.Brixhe, *art.cit.* (see our lemma no. 950) 218-222, collects and discusses evidence for the substitution of final omikron with epsilon in inscriptions of Thessaly: *SEG* XXXVI 548 e.g. L. 2: τεῖς; L. 4: τὲν χρόνεν; L. 11: Κλίανδρες; L. 14: Μένουνες; *IG* IX.2.791: Κόϊντες Θράσωνες; *SEG* XLIII 299: Ὀνάσειες. J.L.García Ramón, in *Dialectes grecs et aspect verbal* 91-124, studies aspects of the use of the verb in Thessalian inscriptions.

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516. Atrax. Religion. Drawing on the texts of approximately 60 dedications from Atrax (mostly from the 3rd and 2nd cent. B.C.), J.-C.Decourt, A.Tziafalias, in *Β΄ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς* 85-96, give an overview of the cults in Atrax: Ἀθηνᾶ (Ἀγοραία), Ἀπόλλων (Ἀγρεύς, Ἑβδομαῖος, Λύκειος), Ἄρτεμις (Θροσία, Στρατία, Σώτειρα), Ἀφροδίτη, Γῆ (Πανταρέτα), Δαίμων, Δαμάτηρ, Διόνυσος, Ἑρμῆς, Ζεύς (Θαύλιος, Καταιβάτης, Ὁμωλώιος,

Τριτόδιος), Ἥλιος (Βασιλεύς), Ἡρακλῆς, Θέμις (Ἀγοραία), Λευκαθέα, Μάτηρ Θεῶν, Νύμφαι, and Ποσειδῶν (Πατραγενής). The primary patron god of Atrax was Ἀπόλλων Λύκειος.

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517. Atrax. Manumission records, early 1st cent. A.D. *SEG* XXXII 604 (ed.pr.); *SEG* LVI 621. R.Bouchon, *art.cit.* (see our lemma no. 514) 455/456 with notes 87 and 89, discusses the reading of L. 11 presented in *SEG* LVI 621 E: ἔτους κβ΄ σεβαστήου, κ̣[αθ' ὃ] ἀνῆ̣ρηται στρατηγὸς Μεν̣[- -]. He reports that the numeral KB is not legible on the stone; the restoration κ̣[αθ' ὅ] is too long; there is no trace of the nu of ἀνῆρηται; in fine, he reads μετὰ [- -]. Adducing another manumission record, probably from the same year (cf. our lemma no. 522), to support the conclusion that the document refers to a year of anarchy following the strategia of Xenodokos, B. proposes the following readings: [ὡ]ς ἀ[ν]ῄρηται στρατηγὸς μετὰ [Ξενοδόκον?] or [- -] ἥρηται στρατηγὸς μετὰ [Ξενοδόκον οὐδείς?].

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518. Azoros. Funerary epigram for the boxer Agasikrates, early 4th cent. B.C. Limestone stele broken on left. Edd.pr. E.Santin, A.Tziafalias, *RPh* 82 (2008) [2010] 377-384, with commentary on the language and style. Cf. C.Dobias-Lalou, *BE* (2011) no. 11.

[ἐνθάδ]ε παῖ̣ς κεῖτα[ι ..]- Stoich. 17
[.....]ο, ὅ[ς] ποτε πυγμ̣[ὴν]
[νικήσα]ς παίδων εὐκλέ-
4 [ϊσεν ἣν] πόλιν, Ἀγασικρ-
[άτης]

1-3. An elegiac distich; the personal name is not part of the distich, edd.pr. ‖ 3/4. εὐκλέ[ϊσεν δὲ] πόλιν, edd.pr.; εὐκλέ[ϊσεν ἣν] πόλιν, D.-L.

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519. Demetrias. Manumission records, ca. 27 B.C.-14 A.D. Two joining fragments of a pedimental stele; found in 2005 during excavation northeast of the theater. Edd.pr. A.Batziou-Efstathiou, Y.A.Pikoulas, *Horos* 17-21 (2004-2009) 449-454 (ph.).

Μενεκράτους
τοῦ Λυσανίου
ταμιεύοντος
4 τῆς πόλεως
τὴν πρώτην ἑξάμηνον
τὴν ἐπὶ στρατ̣ηγοῦ
Εὐρυδάμαντος, οἱ ἀ-
8 πηλευθερωμένοι καὶ δε-
δωκότες τῇ πόλει τὰ
γεινόμενα κατὰ vv
τὸν νόμον δεινάρια
12 εἴκοσι δύο τετρώβο-
λον· v Ἀπολλων̣[ί]ου· Ν̣ι-
κ̣οκράτης κ̣αὶ Εὐφράν-
τ̣α καὶ Εἰομάχα οἱ φάμε-
16 νοι ἀπηλευθερῶσθαι
ἀπὸ Σωπόλεως τοῦ Φι-
λονβρότο[υ· v] Λεσχανορίου·
Εὐβούλα ἡ φαμένη ἀπη-
20 λευθερῶ̣σ̣θ̣α̣ι̣ ἀπὸ Σω-

τηρίχου τοῦ Ἀπολλων[ί]-
δου, φύσει δὲ Διοκλέους·
Νέων ὁ φάμενος ἀπηλε[υ]-
θερῶσθαι [ἀ]πὸ Νεικίου vv
τοῦ Ζωΐλου· [v ca. 4-5]· Ἀφρο-
δεισία ἡ [φαμέ]νη ἀπη-
λευθερῶσθαι ἀπὸ Ξε-
ναρέτας τοῦ Σωΐ-
δου

1-4. Inscribed in larger letters || 7. two generals by this name are known: Εὐρυδάμας Ἀνδροσθένους and Εὐρυδάμας Ἀγαθάνορος; they both served in the Augustan period; see Kramolish, *Die Strategen des Thessalischen Bundes* 89/90 and 129/130; A. Kontogiannis, *Ὀνομάτων ἐπίσκεψις. LGPN III b: delenda et corrigenda* (Volos 2009) 32/33, 42, 110, edd.pr. || 9. τη(ι), edd.pr. || 25. probably [v Θύου], edd.pr.

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520. Demetrias. Dedication to Sarapis and Isis, Imperial period. *RICIS* 112/0705. J.-C.Decourt, A.Tziafalias, in *Nile into Tiber* (see *SEG* LVII 495) 354, reads and restores in L. 2 [Ζ]ήνων Καίσαρος [ἀπελ(εύθερος)] instead of [Ζ]ήνων καὶ Σαρισ[--]. Cf. L.Bricault, 'Supplément I' to *RICIS* (cf. our lemma no. 1937) 81 (French translation).

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521. Demetrias. Epitaph of Ouaphres, a priest of Isis, ca. 250-200 B.C. *RICIS* 125/126 no. 112/0701; cf. *SEG* LVII 495. Republished by M.Stamatopoulou in *Essays -- Hatzivassiliou* (see our lemma no. 799) 249-257 (ph.), who comments on the date (ca. 250-200 B.C.), the personal names, and the part played by Egyptians in the diffusion of the Isiac cults. S. discusses in detail the iconography of this painted stele (a priest, beardless with a shaved skull, is holding an omphalos phiale in his right hand and in his left hand another object, possibly a sistrum, while he looks intently upward, toward an image now faded, possibly 'an image of a god or a statue').

Οὐάφρης Ὥρου | Ποσειρίτης, ἱερεὺς | Ἴσιδος· χαῖρε

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522. Doliche. Manumission record, early 1st cent. A.D. A.S.Arvanitopoulos, *AE* (1923) 148-150 no. 381. R.Bouchon, *art.cit.* (see our lemma no. 514) 455, recognizes a reference to a year of anarchy in A LL. 1-3: ἔτο[υς - - Σεβασ]|τήου τοῦ [- - μετὰ τὸν στρα]τηγὸν Ξενοδ[όκον] (cf. our lemma no. 517; [Σεβασ|τ]ήου τοῦ Α[ὐτοκράτορος, κατὰ στρα|τ]η[γὸ]ν Ξενόδ[ωρον], Arvanitopoulos).

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523. Hypata. Manumission records, ca. 72 A.D. *IG* IX.2.14a. R.Bouchon, *art.cit.* (see our lemma no. 514) 470/471 (ph.), points out that the first letters in L. 2 do not belong to the personal name Ἐπιμέλημα but to an office. He proposes the following restoration for LL. 2/3: [παρὰ - - τοῦ - - τοῦ ἐ]πιμελη|[τοῦ τῶν ἀπελευθερικῶν χρημάτων, οἱ δόντες ἀπελεύθερ]οι τῆς στηλογραφίας (cf. *IG* IX.2.13 and 17). Μενεκράτης, eponymous strategos in this inscription, served in this function after the second strategia of Kyllos (*IG* IX.2.543), a friend of Plutarch.

B. places Menekrates' strategia after 65 A.D., probably in 72/73 A.D. This text is the latest attestation of the 'era of Augustus' in Thessaly.

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524. Lamia. Award of proxeny and citizenship to Opountian judges, mid-3rd cent. B.C. (or ca. 100-50 B.C.). *SEG* LIII 540. A shorter Greek version of the ed.pr. of this inscription is published by P.Bouyia, in in *Πρακτικὰ Β΄ Πανελληνίου Συνεδρίου Επιγραφικῆς* 149-163 (ph.; dr.).

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525. Larisa. Three decrees concerning the sale of grain to Athens, ca. 220-205 (I), ca. 196-192 (II), and ca. 140 B.C. (III). Two joining fragments of the upper part of a marble stele with moulding; re-used as the base of a pillar. *IG* IX.2.506. Republished by B.Helly, in B. Virgilio (ed.), *Studi ellenistici* 20 (Pisa-Rome 2008) 25-108 (ph.; French translation), with many new readings and restorations, and detailed commentary. H. recognizes three decrees of Larisa, all three concerning the sale of grain to Athens. According to H.'s dating, which is based on a detailed examination of the prosopography, the decrees were inscribed in reverse chronological order: The earliest decree refers to an Athenian embassy, probably requesting the purchase of grain (I: LL. 54-62; ca. 220-205 B.C.). The second decree (II: LL. 15-53; ca. 196-192 B.C.) responds to the request of the Athenians to be exempted from a sales tax of 5%, imposed by the Thessalian Koinon, probably on all exports. Unable to grant a total exemption, the Lariseans reduced the tax to 1%. H. assumes that the establishment of the Thessalian Koinon in 196 B.C. prompted the Athenians to renew their privileges as regards the purchase of grain. For unknown reasons, around 140 B.C. the decision was taken to confirm the earlier decisions concerning the sale of grain (cf. app.cr. on L. 13) and to have this dossier inscribed (decree III: LL. 1-15). Other inscriptions containing Thessalian decrees pertaining to the sale and export of grain include *SEG* XXXIV 558 (87/88); *SEG* LIII 543 (61); *Gonnoi* II no. 41; A.S.Arvanitopoulos, *AE* (1910) 341-343 no. 2; M.Segre, *RFIC* 62 (1934) 169-193 [*IG* XII.4.133] (103-108). For prohibitions or restrictions concerning the export of grain H. adduces *IG* I^3 61 and *SEG* XXII 410 (90/91). Athens and Thessaly had close contacts in the late 3rd and 2nd cent. B.C.: see *Gonnoi* II no. 109; *ISE* 33 (100-103). We present H.'s text and selections from the detailed app.cr. (33-38).

III [Τ]αγευόντο[υ]ν Ἱππολόχοι Ἀλεξιππείοι, Σουκρά[τε]-
[ο]ς Αἰσχιναίοι, Λέοντος Ἀγ<ε>ισιππείοι, Ἀγεισάνδροι Μ[ε]-
γείοι, Δαμοκράτεος, Αὐτοκρατείοι, ταμιευόντο[υν]
τὰμ μὲν προύταν ἐξόμειννον Ἀθαναίοι Φιλιπ[πεί]-
οι, τὰμ μὰ δευτέραν ἐξόμειννον Φαλακρίου[νος]
Ἀστοκλεαί[ο]ι, ἀντιγραφεῖος ἐόντος Αἰσχύλοι Α[ἰσχι]-
ναίοι, γυμνασιαρχέντουν μὲς τᾶς πετράδος τοῖ Ὁμ[ο]-
λουίοι Ἀγεισσία Θερσιππείοι καὶ [- - - - - ca. 17 - - - - -]
οι, Λεσχανορίοι ὑστέρα, ἀγορᾶς ἐόνσας, ἀγορανομέ-
τος Ἱππολόχοι Ἀλεξιππείοι, Ἱππολόχοι Ἀλεξιππείοι λέξαν-

τος· ἔδοξε τοῦ δάμου τοῦ Λασσαίου[ν· - - - - - - - - - -]
τὰς τιμὰς ΤΟ[- -]ΑΣΤΑΝ
...ΓΕΙΣΙΝΤΑΝΚΙΣ.ΙΝΑΥΤ[- ca. 7 -]ΟΜΟΛ[...]Σ ἀτ τᾶν κοιν[ᾶν]
[π]οτόδ[ουν] ἐν τὸ ἱερὸν τοῖ Ἄπλουνος τοῖ Κερδοίοι καὶ ὀμφέρε-
II μεν ἐν ταῖς ψάφοις· vac. ταγευόντουν Κλεοφράδεος Κρατερογε-
νείοι, Ἀντιμάχοι Λεουνιδαίοι, Ἱπποδρόμοι Ἀνδρομ[α]-
χείοι, Εὐνόμοι Πολυκλειτείοι, Κλεάρχοι [Ἀρνα]είοι vac.
vac. ἀντιγραφεῖος ἐόντος Ἀνδρομάχοι Πλειστα[ινεί]οι, [γυμ]-
vac. νασιαρχέντουν Ἀγασικράτεος Εὐνομείοι, Τιμου[νί]-
δα Τιμουνιδ[α]ίοι, Φυλλίκοι ἔττα, ἀγορᾶς ἐόνσας, ἀγ[ο]-
[ρ]ανομέντος Κλεοφράδεος Κρατερογενείοι, Ἱπποδρόμ[οι]
Ἀνδρομαχείοι λέξαν[τ]ος· ἐπειδεὶ τοῦν ἀνγρεμένουν
πρέσβειουν ὑτ {ΥΤΔΑΜΟΙ} τοῖ δάμ[ο]ι τοῖ Ἀθαναίουν παρ-
γενόμενοι ποτ ἄμμε Λάχεις καὶ Ἐργοχάρεις τό τε ψά- vac.
[φ]ισμα ἀπεδούκαεν σίτουν ἐσκο[μι]δὰν [τετ]αγμένον δι[έ]-
[κ]ι πολλὰ καὶ φιλάνθρουπα προϋπάρχονθι Ἀθαναίοις πο[τ]
vac. τὸ κοινὸν Πετθαλοῦν καὶ τὰν πόλι[ν καὶ τὸν δᾶμον τὸν Λασ]-
σαίο[υν] καὶ διέκι ἐν πολλοῖς καιροῖς [- - - - - - - - - - - - - - - -]-
ναν εἰκοσ[τὰν] ἐν τὰς τοῦν Ἑλλάνου[ν πόλις - - ca. 10 - - ποτ]-
δεχθεὶς [τ]ὰν ἑκατοστὰν διδ[οῦσθειν ὑτ τοῖ δάμοι τοῦν]
Λα[σσαίου]ν ΚΑΤΤΕ[- - ca. 8 - -]ΤΟΣΚΑΙΠΑΡΡ[- - - -]
...ΟΜΙΕΙΚΑΙ[- - - - - - -]ΘΕΙΝ[- - - - - - - - - - - - - - - - τὰν ἐ]-
σαγουγὰν [- τοῦν δα]-
μουσίουν· ἔδοξε [τ]οῦ δάμου τοῦ Λασσαίο[υν ἐπαινέσειν τόν]
τε Ἀθαναίο[υν δᾶμον ἐτ τᾶ ἀγ]γρέσι τᾶ ὑπα[ρχόνσα παρ]
εὐτοῖς περ τὰν [- -]
τοῦν καλοῦν κἀγαθοῦν Τ[-]ΑΙΤ.ΥΛΑΟΥ[- - περ? τὰν ἐς ἀρ]-
χᾶς ὑπάρχονσαν εὔνοιαν καὶ φιλίαν ποτ τὸς Πετθαλὸ[ς καὶ]
ποτ τὰν πόλιν τὰν Λασσαίουν, ὑπαρχέμεν αὐτοῖς [μὰ?]
τὰν ἐξαγουγὰν [σ]ίτοι ΞΥΤΑ κατ τὰ λεγέντα τοῦ νό[μου περ]
τὰ γενόμενα [σ]πυροῖ κ[αὶ - - - - - - - - -]ΜΕΣ τὰ ταγέντα [τὰ]
ἔδοξε τοῦ κοινοῦ τοῦ Πετθαλοῦν, [- - - - - - - - - - - - - - - - -]
[- - - - - -]Ο...ΞΟ[- - - - - - - - -] διέκι ἁ πόλις [τοῦν Λασ]-
σαίουν καίπερ προθύμους διεκειμένα ἐν τὸ ὄπισσθ[α ἀγέ]-
μεν τὰ ἀξιούμενα οὐκ εἶχε κί κε ποεῖ, τοῦν νόμουν [κου]-
λυόντουν διδοῦμεν κίνεσσιν ὁλοσχερέους ἀτ[έλει]-
αν, ἀντὶ μὰ τᾶς ἱκοστᾶς τοῖ γινομένοι ἐσαγουγί[μοι συν]-
χουρεῖ αὐτοῖς τὰν ἑκατοστάν, οὔστε ἐπιστάον[ται τοὶ]
Ἀθαναῖοι ἐτ τε τοῖς μεγίστας ἐστι ἀγγρέσιος οὔ[σπερ]
καὶ ἐν τὸ λοιπὸν [3-4]ΕΣΤΑΤΟΥΝ δανείουν οὐ χρεία[ν ἔχον]-
τες, διέκι προκεῖτει μειθὲν ἐνλειφθεῖμεν τοῦν κ[αλοῦν]
[κ]αὶ συμφερόντουν τοῦν τοῦ δάμου τοῦν Ἀθαναίουν·

vacat

I Ταγευόντουν Ἀλεξία Κλεαρχείοι, Πτολεμαίοι Θ. . . . ca. 8 . . .
Πετθάλοι Ἀστονοείοι, Μενεκράτεος Γοργουπαίοι, ...ΕΔ[]
Εὐστρατείοι, ἀντιγραφεῖ[ος] ἐόντος Κλεάρχοι Ἀρναεί[οι, γυ]-
μμνασιαρχέντουν Ἀγασικράτεος Εὐνομείοι καὶ Τιμ[ουνί]-
[δα] Τιμουνιδαίοι, Ὁμολούοι πέμπτα, ἀγο[ρᾶς] ἐόνσας, ἀ[γορα]-
[νομέ]ντος Πετθαλοῖ Ἀστονοείοι, παργενουμένουν πρέσ[βει]-
[ουν - - - - - καὶ - - - -]ΤΟΙ Μολυσσιείουν καὶ Τειρέ[ο]ς Ε[- - -]
[- - - - - - - - - -]ΟΓΙ[- - - - - - -]ΣΙΤΟΥΑΓΟΥ[- - - - - - - - - - - - -]
[- -]

1/. Hippolochos, son of Alexippos, was strategos of the Thessalian Koinon in 142/1 B.C. at the latest; Leon, son of Ageisippos, served as strategos in ca. 140 B.C. (cf. *IG* IX.2.89 a LL. 1/2; *IG* IX.2.509), H. || 6/7. Aischylos, son of Aischinas, was probably brother of Soukrates, son of Aischinas (LL. 1/2), H. || 13. initio, [σί]τεισιν τάν κις (κις = τις), H. || 16/17. the tagos Hippodromos proposed the decree (LL. 21/22); he was strategos of the Thessalian Koinon in 193/2 B.C., H. || 17. the tagos Eunomos was strategos of the Koinon the last months of 193/2 and, for a second time, in 189/8 B.C.; Klearchos appears as grammateus in decree I (L. 56); Alexias, son of Klearchos, tagos in 217 B.C. (*IG* IX.2.517 L. 2) and in decree I (L. 54) was probably his paternal uncle, H. || 19. Agasikrates is mentioned as a tagos in *IG* IX.2.1015 (see the text in our lemma no. 525 bis), H. || 19/20. the same gymnasiarchoi appear also in decree I (LL. 57/58); they served twice, in two different years, H. || 29. a tax of 5% is not common: cf. *SEG* XXXIX 1283 and *I.Pergamon* 158, H., who suspects that this may be a relic of the Thessalian state of the Classical period (93-95) || 29/30. [ποτ]|δεχθέ{ι}ς, H. {[ποτ]|δεχθείς, Chaniotis] || 41. for τὰ γενόμενα [σ]πυροῖ cf. τὰ ἐκ τõ σίτο γενόμενα in the law of Agyrrhios (*SEG* XLVIII 96 L. 55), H. || 47/48. [συνε]|χουρεῖ, ed.pr. [[συν]χουρεῖ, Hatzopoulos] || 54. in fine, perhaps Θουρα[κείοι]; a Θούραξ Πτολεμαίειος is mentioned in *SEG* LV 605 LL. 3/4 (ca. 196 B.C.), H. || 55. Petthalos is mentioned as a tagos in *IG* IX.2.1015 (see the text in our lemma no. 525 bis); his father, Aristonoos, was tagos in ca. 225 B.C. (*SEG* XXVII 202), H.

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525 bis. Larisa. Decree, ca. 200-170 B.C. *IG* IX.2.1015. Republished by B.Helly, *art.cit.* (see our lemma no. 525) 48/49, who observes that the three tagoi also appear in other decrees of Larisa: Eunomos as tagos (our lemma no. 525 L. 17), Agasikrates as gymnasiarchos in two (our lemma no. 525 LL. 19 and 57), and Petthalos as tagos (our lemma no. 525 L. 55).

[Ταγευόντο]υν Εὐνόμοι Πο-
[λυκλειτείοι, Ἀ]γασικράτει-
[ος Εὐνομείοι, Πετθ]αλοῖ Ἀρι-
[στονοείοι - - - - - - - - - - - -]

Restored by H.; no restorations in *IG*.

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526. Larisa. Two honorary decrees of Larisa for the Athenian philosopher Alexandros and three men from Kos, and an honorary decree of the Molossoi for Larisean judges, ca. 140-130 B.C. *SEG* LVII 510 (edd.pr. Tziafalias, Helly). É.Lhôte, *BE* (2011) no. 357, proposes corrections to a few readings and restorations printed by edd.pr. L. 67: πεπόηνται (πεπόενται, edd.pr.). L. 69: εἰς τὸν ἅπαντα χρόνον (εἰς ἅπαντα χρόνον, edd.pr.). L. 72 initio: τὰ ἀπό

(ἀπό, edd.pr.). L. 74: ἐπὶ τῶι (ἐπί τε τῶι, edd.pr.). LL. 78/79: ἐπιμειλ[ε]|τάσθω (ἐπιμειλ[η]|τάσθω, edd.pr.). L. also comments on the toponym Μολοτός (L. 70) and suggests that the prostates Μενέδαμος (L. 79) may be the same person as Μενέδαμος Ἀργεάδης, known through coins as priest in Dodona (ca. 168-148 B.C.).

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527. Larisa. List of victors at the agon of the προκινδυνεύσαντες ἐπὶ τῶν Στενῶν, 1st cent. B.C. *SEG* LIII 550; LVII 506. See *An.Ép.* (2009) no. 1263 (text; French translation), where O.Salomies restores in LL. 18/19 Τιτί|[νιος] (Τίτο[ς], D.Theocharis, *AD* 16 B [1960] 185).

528-530. Melitaia. Dedications. F.Cantarelli, in F.Cantarelli et al., *Acaia Ftiotide* I. *Indagini geostoriche, storiografiche, topografiche e archeologiche* (Soveria Mannelli 2008) 371-434, discusses the myth of Aspalis and its connections with the cult of Artemis in Melitaia. C. proposes that the site of Agios Georgios in Melitaia, where at least four cult buildings have been identified, is the place where according to myth, Aspalis hanged herself. For the history of the sanctuary, probably destroyed by Philip V in 217 B.C., C. cites the following three inscriptions, providing significant new readings in our nos. 528 and 530.

528: 422/423 (ph.). **Dedication to Artemis, 3rd/2nd cent.** B.C. *SEG* XXVII 209. This text was found near a shrine which C. attributes to the cult of Artemis. She restores the texts as follows: [Πο]λεμαίνε[τος] | Ἀρτέμι[δι]

529: 392. **Dedication to Asklepios, Hellenistic.** Base. Ed.pr. A.Ioannidou-Karetsou, *AAA* 5 (1972) 50; mentioned by J. and L.Robert, *BE* (1973) no. 237. C. comments on the connection between Ἀσπαλίς, ἀσπάλαξ ('blind rat'), and Asklepios (Ἀσκαλάπιος), and points to the existence of the cult of Asklepios in Melitaia (391-393).

Θευδώρα, Φρῖκον
Ἀσκλαπιῶι

530: 426/427. **Fragment (dedication?).** *SEG* XXVII 210. C. associates this fragment with the myth of Aspalis and reads [τ]ὸ Σπαλίσι[ο]ν, i.e. the shrine of Aspalis (..ΟΣΠΑΝΙ-ΣΙ(Ν)..., *SEG*).

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531. Pharsalos (area of). Grave epigram for Diokleas, ca. 450-425 B.C. *IG IG* IX.2.255 + p. XII; *GV* 217; *CEG* I 117; cf. *SEG* XV 369. Republished by E.Santin, *ZPE* 166 (2008) 73-79 (ph.; Italian translation), who used a ph. made by B.Helly in 1989. The earlier editions were based on transcriptions made when the block was still built into a wall of the church of Agios Georgios Pharsalon, 9 km west of Pharsalos (territory of Pharsalos, Proerna, or Thetonion?) and the first seven letters of the four lines were not visible. S. discusses in detail the metre, language, and vocabulary. We present S.'s text.

μνᾶμα τόδ' ἁ μάτēρ Διοκλέαι ἔστασσ' Ἐχεναΐς   Stoich.
οἴκει βοõσα ὅτ' ἀνόρōς ὄλετο ὂν ἀγαθός·
παῖς μὲν δᾶ ἑατέος ἀδελ<φ>εὸς ἐσστ' ἀγέλο[ιος],
πᾶς δὲ [κ]ατοικτίρας ἄνδρα ἀγαθὸν παρίτō

Two elegiac distichs ‖ 2. initio, [πολλὰ γο]õσα, *IG, GV, CEG*; οἴκει βοõσα; οἴκει = οἴκοι, S.; ἀνόρōς = ἀνώρως; Diokles (L. 1) may have been killed during a war, S. ‖ 3. ΑΔΕΛΘΕΟΣ lapis ‖ 4. cf. *CEG* I 13.

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532. Pherai. Epitaph of Areskousa, 1st cent. B.C. [Never in *SEG*.] Y.Béquignon, *Recherches archéologiques à Phères de Thessalie* (Paris 1937) 90 no. 60; *CIJ* I² 708d; *IJO* I Ach25. R.Bouchon, *BE* (2009) no. 301, excludes the possibility that this is a Jewish epitaph, dates the inscription to the 1st cent. B.C., and prints the following revised text.

Ἀρέσκουσα Διομήδους
γυνὴ δὲ [Σί]μου ἡρωί, χαῖρε

2. γυνὴ Δέ[κ]μου λαῶι, χαίρειν, Béquignon, *IJO*.

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533. Phthiotic Thebes. Epitaph of Antikrateia with invocation of Hosion Dikaion, 3rd/2nd cent. B.C. Upper part of a marble stele with rounded top; under a tainia an inscription and below the inscription a rosette in relief; kept in the Volos Archaeological Museum. Ed.pr. A.S.Arvanitopoulos, *RPh* 35 (1911) 294 no. 43. Republished by M.Ricl, *art.cit.* (see our lemma no. 1964) 564 and 575 no. 44 (ph.). Hosion Dikaion is invoked in order 'to discourage possible grave-desecrators or to mark the grave of an ἄωρος' (cf. *SEG* LVI 807; ed.pr.) [not an ἄωρος in this instance, since Antikrateia was a married woman, Chaniotis]: Ἀντικράτεια | Κλιοδαμεία γυνά· | Ὅσιον Δίκαιον

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534. Xyniai. Honorary inscription for Nero and manumission records, ca. 58 or 61 A.D. (I), ca. 66-68 A.D. (II), and 113 A.D. (III). [Never in *SEG*.] Base inscribed on the front (I/II) and the back (III); found during excavations; now in the Museum of Almyros. Ed.pr. N.Giannopouloss, *AD* 10 (1926) Parartema 53/54. New texts by R.Bouchon, *art.cit.* (see our lemma no. 514) 464-469 (ph.).

A I Ἡ πόλις Ξυν[ιαίων Νέρωνι - - - - - Σεβα]-
στῷ Θεοῦ υ[ἱῷ, στρατηγοῦντος? Νι]-
κομάχου, ἔ[τους τεσσαρακοστοῦ καὶ]
ἐνάτου σεβ(αστοῦ) τ[ὸν ἑαυτῆς εὐεργέτην?]

or

Ἡ πόλις Ξυν[ιαίων Νέρωνι Κλαυδίῳ Καίσαρι Σεβα]-
στῷ Θεοῦ υ[ἱῷ Γερμανικῷ, στρατηγοῦντος - - - - Νι]-

κομάχου, ἔ[τους Νέρωνος Κλαυδίου Καίσαρος]
ἐνάτου σεβ(αστοῦ) τ[οῦ καὶ νβʹ vacat]

II Στρ(ατηγοῦντος) Λαούχου Τ[- - ταμιεύοντος - - - - - - ὁ]
ἀπελευθερω[θεὶς - - - - - - - - - - - - - - - - - ξενικῇ]
λυτρώ[σει -]

B III [- - -]Ο[- - -] ἡ ἀπελευθερ[ωθεῖσα]
ἀπὸ Ζωσίμου ἔδωκε τὸ γινόμενον
αὐτοῖς τοῖς περὶ Ἀριστίωνα ἄρχουσιν
ἰς τὴν στήλην· ἔτους ἕκτου καὶ δεκά-
του Αὐτοκράτορος Νέρβα Τραϊανοῦ
Καίσαρος Σεβαστοῦ, στρατηγοῦ Ἀλεξάν-
δρου, μηνὸς Ἑρμαίου τέσ-
σαρες καὶ δεκάτῃ

A. Read and restored by B.; text in majuscules, no restorations, ed.pr., who reversed the sequence of LL. 1/2; we do not print ed.pr.'s readings || 1-4. different restorations are possible, depending on whether the numeral in L. 4 refers to the regnal years of Nero (61/62 A.D.) or the 'era of Augustus' (58/59 A.D.), B. || 5. Laouchos is attested as strategos on coins issued in 66 A.D. or later; if he did not serve as strategos for a second time, the inscription dates to ca. 66-68 A.D., B. || B. 1-2 readings by ed.pr. || 3/4. read by B.; αὐτοῖς ΤΟΙΕΠΕΙΕΙ Ἀριστὼ Νικάρχου στα(τῆρας ιεʹ) | [- -] στήλην, ed.pr. || 4 in fine-8. readings by ed.pr.

EPEIROS

535. Dodona. Oracular enquiries. *SEG* LVI 656; LVII 536. S.I.Johnston, *Ancient Greek Divination* (Chichester 2008) 68-71, offers some reflections on the oracular procedures in Dodona, quoting the following texts preserved on lead tablets: Lhôte, *Lamelles oraculaires* nos. 25, 46, 49, 72, 80, and 89 (translations by J.).

536. Dodona. Religion: the sanctuary of Zeus and the festival of the Naia. F.Quantin, *Kernos* 21 (2008) 9-48, argues that the oikoi built near the 'sacred house' – the temple of Zeus, Dione, and their σύνναοι – are treasure houses dedicated to Zeus Naios; Demosthenes (*Against Meidias* 53) may refer to such a dedication of the Athenians. Upon oracular demand, the Athenians also dedicated a bronze table, which may be the one mentioned in an inscription found in 1931 (Y.Béquignon, *BCH* 55 [1931] 483/484: ἁ τράπεζα [- -]; 15-29). The epithet of Zeus Νάος/Νάϊος is not common in the oracular tablets earlier than the early 4th cent. B.C., and is not mentioned by Herodotos (2.54-57); it was created in the late 5th or early 4th cent. B.C. Q. endorses the view that the epithet derives from ναίω ('to inhabit', 'to reside') and that it alludes to the fact that Zeus possessed an oikos, a residence, in Dodona (29-33). The festival of the

Νάϊα celebrated the resident god but may also be connected with local urbanization. As an autumnal festival, τὰ Νάϊα were connected with pastoral activities – the return of transhumant shepherds to the areas of winter pasture (33-45).

ILLYRIA

537. Vacat.

538. Apollonia. Honorary inscription for Peducaea Philippa, 2nd cent. A.D. Statue base moulded above and below; found in the theater, together with a statue of the type of the 'Große Herkulanerin'. Edd.pr. W.Eck, H.von Hesberg, *MDAI(R)* 114 (2008) 73-76 (dr.). Cf. *An.Ép.* (2008) [2011] no. 1231.

[Πε]δουκαῖαν Φιλ-
[ίπ]παν, τὴν μητέρα
[τῆς] πόλεως, γυναῖ-
4 [κα Κλ]αυδίου Μακέ-
[δον]ος, τοῦ πάτρω-
[νο]ς τῆς πόλεως
[ἡ β]ουλὴ καὶ ὁ δῆμος
8 [σω]φροσύνης ἕνεκα

There is a Μ(ᾶρκος) Πεδου(καῖος) Γενθιανός on record in *I.Apollonia* 189 (brief discussion on 73/74); a Τ.Πεδουκαῖος Κεστιανός is mentioned on coins; cf. also *SEG* XI 125 (*I.Apollonia* 322) and *I.Apollonia* 193, edd.pr. [see now also *I.Apollonia* 406 = *SEG* LVII 553, Chaniotis] ‖ on 76-78 (ph.) republication of *I.Apollonia* 186, which is an honorary inscription on a statue base (*I.Apollonia*: altar) for the ἀμφιπόλος Φουρία Ἀλεξώ; it has the same lettering as that of the inscription for Peducaea Philippa, edd.pr.

539. Dyrrhachion. Masons' marks, early Byzantine period. A.Hoti, E.Metalla, B.Shkodra, J.Wilkes, *ABSA* 103 (2008) 367-397, report the results of excavation in the early Byzantine forum in Dyrrhachion. They present several masons' marks inscribed on bases of columns (374: here nos. 1-3) and on pavement plaques (378: here nos. 4-10): **1)** Πατ. (ph.); **2)** Εὐ.; **3)** ΣΡ; **4-8)** Θ (5 plaques); **9)** Ἰω.; **10)** Τὸ ὄνομα † Κωνσταντίν(ου) (within a circle divided into eight segments decorated with crosses; ph.)

1-3. Possibly already inscribed while the blocks were in the quarry, edd.pr. ‖ [1-9. Probably abbreviated names, e.g. Πατ(ρίκιος) (1), Εὐ(τύχης) (2), and Ἰω(άννης) (9), Chaniotis] ‖ 10. cf. Feissel, *Recueil* 229, per M.Sève, *BE* (2009) no. 35.

DALMATIA

540. Dalmatia. Inscriptions from the colonies founded by Dionysios I. Based on her corpus of Greek inscriptions from the colonies founded by Dionysios I (cf. *SEG* LV 631) C.Cobianchi, *Hespería* 22 (2008) 145-159, analyzes the chronological distribution of these inscriptions and the information they provide for religious, political, and institutional matters, as well as for onomastics. The epigraphic evidence begins in the 5th cent. B.C., and becomes more consistent from the 4th cent. B.C. onward. She refers to the following texts: **1)** *CIG* 1837c; cf. *SEG* LIV 591; LV 655(3) (Pharos, 385/384 or 357 B.C.); **2)** *Syll.*[3] 141 = *Staatsverträge* 451; *SEG* LV 639* (Korkyra Melaine, late 4th cent. B.C.); **3)** *SEG* XXXI 604; LV 651* (Issa, ca. 400-350 B.C.); **4)** *SEG* XXXI 605; LV 655(7) (Pharos, 4th cent. B.C.); **5)** *SEG* XXXI 598; LV 650(27) (Issa, late 4th cent. B.C.); **6)** *SEG* XXXV 685; LV 650(28) (Issa, late 4th cent. B.C.). The later inscriptions from Ancona (2nd cent. B.C.; *SEG* LV 1039 bis) are to be interpreted as a 'recuperata identità ellenistica' in a Roman Republican context. Although the majority of inscriptions are funerary, they provide some information on cults and political and religious authorities. Cults: Pharos: Ἀφροδίτη (*CIG* 1837c/d; cf. *SEG* LV 655(1/2)). Issa: Συρία (*SEG* LV 650(26)), Ἄρτεμις Φεραία (*CIG* 1837; cf. *SEG* LV 650(1)), Ἑρμῆς (*SEG* XXXI 595; LV 650(25)). Tragyrion: Ἥρα (*SEG* XXX 613; LV 649). Spalatum: Ἡρακλῆς (*CIG* 1830b; cf. *SEG* LV 660). Institutions: Issa: ἱερομνάμων, στραταγοί (*SEG* XXXI 593/594; LV 650(2); *CIG* 1830b). Tragyrion: ἱερομνάμων, board of five λογισταί, γραμματεύς (*SGDI* 3254; cf. *SEG* LV 650(21). Ager Salonitanus: ἱερομνάμων, ἱέρεια (*SEG* LV 650(22); this text was previously erroneously attributed to Issa). Apollonia or Epidamnos: περιπόλαρχοι, περίπολοι (*SEG* XXXVIII 572; LV 649 bis*). Based mostly on the names of the colonists on Korkyra Melaine (see no. **2** above) C. comments on the onomastics, paying particular attention to names of non-Greek provenance. Such names (e.g. Ἀρβέντας, Σμίνθιος, Τερσένα, Τίτελος) are prominent from the 3rd cent. B.C. onwards, especially in Ancona (*SEG* XXVI 1129; LV 1039 bis(6); *CIG* 6468; cf. *SEG* LV 1039 bis; for Τίτελος in Sicily and Thessaly see L.Bettarini, *Corpus delle defixiones di Selinunte* -- [cf. *SEG* LV 1018] no. 23; *SEG* XXXIII 455: Τίταλος). Non-Greek names are often found in combination with Greek names. Special reference is made to the following names: Ἀλέξανδρος, Ἀνναῖος (of Illyrian or Latin derivation: Annaeus), Ἄνταλλος, Ἀριστήν, Βλάθιος, Δάζος, Δάμαρχος, Δεξίθεος, Δῶρος, Ἕλωρις, Θεύδοτος, Καλλήν, Κόκαλος, Ὄλτιος, Ὀλτίων, Πύλλος, Σάλλας (perhaps derived from the Messapian patronymic Sallahihi), Σίβαλις, Σωνύλος, Σωσήν, Τράσιος, Τρίτος, Σαβάθιρος, Σίβαλις, Φίντων. Some of the above texts are now included in B.Kirigin et al., *The Adriatic Islands Project. Volume 3. The Archaeological Heritage of Vis, Biševo, Svetac, Palagruža and Šolta* (Oxford 2006) [*non vidimus*]: 140 no. 3 = *SEG* XXXI 604; 140 no. 4 = *Syll.*[3] 141; 141 no. 5 = *CIG* 1830b; 141 no. 6 = *SEG* LV 650(2); *SGDI* 3254.

MACEDONIA

541. Macedonia. Epigraphic research of C.Edson. Using the information contained in C.F.Edson's notebook (the original is in the *IG* archive in Berlin, a copy at the University of Thessaloniki), P.M.Nigdelis, in I.Papangelos (ed.), *Ἅγιον Ὄρος καὶ Χριστιανικὴ Ἀρχαιότητα* (Thessaloniki 2006) 128-136, reports on Edson's epigraphic expedition to Athos and on his method of collecting and recording inscriptions. In preparation for *IG* X.2, Edson visited Athos in October 1937, specifically the monasteries Iviron, Vatopediou (*CIG* 2007m = Dimitsas, *Ἡ Μακεδονία* no. 781; ph.; *SEG* XXIX 649; ph.), Docheiariou (*Syll.*[3] 332 = Dimitsas, *Ἡ Μακεδονία* no. 763 = *SEG* XXXVIII 620; ph.), and Xeropotamou. In the monastery Iviron, Edson did not find the inscription Dimitsas, *Ἡ Μακεδονία* no. 777, which, however, is still there (131; ph.). In the monastery of Panteleemon Edson did not locate two inscriptions (*SEG* XLIII 353; L 570) that are still there (133). In the epitaph Dimitsas, *Ἡ Μακεδονία* no. 776, N. corrects the reading of L. 1 (on the basis of autopsy): Σερβουλία Ἰσιὰς ἀτῇ, (Σερβιλία Ἰσιὰς Ἄγη, Dimitsas). He dates the text to ca. 150-200 A.D. (133 note 31). See also our lemmata nos. 664 bis, 664 ter, and 665.

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542. Macedonia. Imperial cult and the Macedonian Koinon. P.Herz, in *Festrituale* -- (see our lemma no. 433) 115-132, discusses the following inscriptions in a study of the history of the Macedonian Koinon, the imperial cult and its contests, and the νεωκορίαι of Beroia and Thessalonike: *SEG* XLIX 815-817; *I.Beroia* 68/69, 117. H. attributes the name of the contest ἱερὸς οἰκουμενικὸς εἰσελαστικὸς ἰσάκτιος Ἀλεξάνδρειος to the *imitatio Alexandri* under the Severans; the date of the agon (late June) corresponds to the adoption of Severus Alexander by Elagabalus (27 June 221 A.D.); the contest must have been interrupted between 235 (murder of Severus Alexander) and 238 A.D. (divinization of the murdered emperor; 118/119). The naming of the provincial agon of Thessalonike as ἱερὸς οἰκουμενικὸς εἰσελαστικὸς ἰσολύμπιος ἀγὼν τῶν μεγάλων Καισαρίων Πυθίων was a response to the establishment of the Pythia in Rome in the early 240s, in anticipation of the Parthian campaigns (122). The Καισάρεια were probably an old agon in honor of Augustus (cf. the existence of a Καίσαρος ναός in *IG* X.2.1.31) [now T.Stefanidou-Tiveriou, in T.Stefanidou-Tiveriou-P. Karanastasi-D. Damaskos (edd.), *Κλασσικὴ παράδοση καὶ νεωτερικὰ στοιχεῖα στὴν πλαστικὴ τῆς ρωμαϊκῆς Ἑλλάδας. Πρακτικὰ Διεθνοῦς Συνεδρίου, Θεσσαλονίκη 7-9 Μαΐου 2009* (Thessaloniki 2012) 279, Sverkos]; it was promoted to a sacred agon in the mid-3rd cent. A.D., possibly in connection with the award of a neokoria to Thessalonike, and was associated with the Pythia (126/127). The μνήμη Σεβαστῶν that was celebrated during this contest (*SEG* XLIX 817 L. 9) refers to the commemoration of Augustus (possibly also of other early emperors), as H. infers from the date of the venatio (20 September, close to Augustus' birthday on 23 September). The addition of the name Ἐπινείκια Καβείρια in 260 A.D. refers to a Roman victory, possibly in a sea-battle (against the Goths?; 123-125). The increased military significance of Thessalonike in the early and mid-3rd cent. A.D. and the award of four neokoriai can be compared with the rise of Side in the same period (122/123). As regards the high-priest Menon (*SEG* XLIX 815-816), in 252 A.D. he exercised the office in

Beroia, and in 259 and 260 A.D. in Thessalonike; the iteration in his designation as τὸ β' ἀρχιερεὺς τῶν Σεβαστῶν refers to his two terms in this office in Thessalonike (124). The inscribing on stone of his invitations to munera is unusual, probably a result of personal ambition (cf. the list of the priests of Augustus and Rome in Ankyra that are accompanied by records of their individual contributions: *IGR* III 157; German translation; 127/128). Menon's offer to serve as ἀγωνοθέτης διὰ βίου was probably a response to financial problems in this period (130/131). On 129, H. collects the evidence for the athletic program of the contests of the Macedonian Koinon (*IAG* 69, 84, 88; boxing, pankration).

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543. Macedonia. Manumissions. M.Youni, in *Πρακτικὰ Β' Πανελληνίου Συνεδρίου Επιγραφικῆς* (ph.; in Greek; French summary) 73-84, discusses the legal aspects of sacred manumissions in Roman Macedonia (*I.Leukopetra*; *SEG* XV 415; *I.Beroia* 45; *EAM* 117). Although the manumission of the slave is usually expressed with a verb that designates it as a donation to a deity, their character as manumissions is revealed by the terminology used in the manumission records (ἀνεπέγκλητος, ἀνεπίληπτος, ἀνύβριστος, ἀναντίρρητος, μηδενὸς ἐξουσίαν ἔχοντος, μηδένα κυριώτερον εἶναι), the paramone-clause, the obligation of the manumitted slave to serve a sanctuary on certain festival days, and his designation as ἐλεύθερος (*I.Beroia* 49; *SEG* XXXVI 620; *EAM* 59b). On the basis of the manumission records, Y. reconstructs the content of an edict (ἀπόφασις) of Tertullianus Aquila, governor of Macedonia in 212 A.D., that possibly was issued in response to a legal dispute. This edict obliged the manumittor to make the manumission publicly known, to deposit the act of manumission (ὠνή) in the archive of the sanctuary, and to record it in an inscription. The governor's edict adapted a traditional Greek institution to the principles of Roman law.

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544. Macedonia. Roads: via Egnatia. G.Lolos, *Via Egnatia / Ἐγνατία ὁδός* (Athens 2008), is a lavishly illustrated volume providing an overview of the history, construction, and route of the via Egnatia. We note a brief discussion of the milestones on the via Egnatia (31-33). On 131, brief discussion of the grave epigram for a pig (*SEG* XXV 711; XLVIII 544; Edessa; 3rd cent. A.D.), that fell victim to a traffic accident on its way from Dyrrhachion to Edessa (Greek translation; ph.).

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545. Macedonia. Ruler cult. M.Mari, in B.Virgilio (ed.), *Studi Ellenistici* 20 (Pisa 2008) 219-268, presents a thorough study of the various forms that the ruler cult took in Macedonia: the rites offered to the dead king by the court and his popular worship; the cult of Philip II; the cult of Alexander; and the cult of the Antigonid kings. M. argues that Antigonos Gonatas (or Doson) and Philip V received a cult already during their lifetime. The evidence for the cult of other kings is not equivocal (see Mari's article summarized in *SEG* LVII 569). The ruler cult seems to be a phenomenon limited to those cities that were added to the 'Old Kingdom' after Philip II's conquests; for these cities, the ruler cult served as a means of communicating with the king in the context of euergetism. Private heroic honors given to Alexander the Great ap-

pear to be attested in graffiti from Pella (*SEG* XLVII 933) which refer to Alexander the Great as a hero and to Kassander, and also in a dedication to heroized Hephaistion (*SEG* XL 547; 230/231). On 267/268, M. lists the inscriptions documenting the worship of Macedonian kings in cities of Macedonia and Thrace (see already *SEG* LVII 569).

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546. Macedonia. Topography. M.B.Hatzopoulos, in *Thrakika Zetemata* 13-54, discusses the historical geography of the valley of Strymon in the light of new epigraphic discoveries (on 15-29, a survey of the literary sources). He proposes the following location for the ancient settlements of this area: **1)** Ἄρρωλος at Assari near Kalokastron; cf. *SEG* XXIV 613; XLII 590: Ἀρδρώλ[ι]οι; F.Papazoglou, *Les villes de Macédoine* (Paris 1988) 362/363; M.B.Hatzopoulos, L.D.Loukopoulou, *Recherches sur les marches orientales des Temenides. I. Anthémonte-Kalindoia* (Athens 1992) 86/87: Ἀρωλίων | Δημόνικος; ineditum from Atrax mentioning an Ἀρρώλιος). The name appears in the form Ἐρόδιοι and hεδρόλιοι, in the Athenian Tribute Lists [see now M.B.Hatzopoulos, in G.Reger et al. (edd.), *Studies in Greek Epigraphy and History in Honor of Stephen V. Tracy* (Bordeaux 2010) 229-236]. **2)** Βέργη at Tsifliki near Neos Skopos; cf. *SEG* XLVII 917 = Hatzopoulos, *Macedonian Institutions* II no. 76; *SEG* L 575 = LI 797). **3)** Γάζωρος at Agios Athanasios/Porna near Gazoros; cf. *SEG* XXX 1892 = Hatzopoulos, *Macedonian Institutions* II no. 39. **4)** Δραβῆσκος at Draviskos/Zdravik. **5)** Δύσωρον at Mt. Menoikion (near modern Dysoron); cf. *SEG* XXXIV 664; Hatzopoulos, *Macedonian Institutions* II no. 6; *Philippi* II^2 no. 160a (cf. our lemma no. 627). **6)** Εὐπορία at Neo Petritsi (Vetrina); cf. *I.Beroia* 121: Εὐποριανοὶ ὀρεινοί. **7)** Ἡράκλεια Σιντική at Mouletarovo; see our lemma no. 575. The distance between Philippi and Herakleia in the *Tabula Peutingeriana* cannot be correct; *Philippis* should be corrected to *Amphipolis*. **8)** Κερκίνη at Mt. Kerkini; Κερκίνη λίμνη at the modern lake Achinos. **9)** Ὄρβηλος at Mt. Orvilos. **10)** Σκοτοῦσσα near Mitino/Mitinovo; see our lemma no. 635. **11)** Τράγιλος at Prodromos near Aidonochori. **12)** The *statio Graero* at Palaiokastro near Terpni (*SEG* XXXI 639). **13)** The name of the settlements at Palaiochori near Vergi (*SEG* XXXIV 674) and Sidirokastro (*SEG* XXIV 612) remains unknown.

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547. Aiane. Graffito on a tile, ca. 450 B.C. *SEG* XLIII 363 E; XLIX 776. A.Panayotou-Triantaphyllopoulou, in *Altgriechische Dialekte* 388-390 (dr.), prints the following reading [see now also G.Karamitrou-Mentesidi, *Αἰανή. Ἀρχαιολογικοὶ χῶροι καὶ Μουσεῖο. Ἀρχαιολογικὸς Ὁδηγός* (Aiane 2008) 34/35 (ph.), Sverkos]:

Ἄρκαπο-		ΗΗΗ ΔΔΔΔΔ
ς· ἔρια	4	ΔΔ Π ΙΙΙ

'Arkapos. Wool (price due or weight) 378;' Arkapos may have been a shepherd or a wool-seller, P. ‖ 1/2. perhaps Ἀρκάπος = Ἀρκάπους: possibly 'slow-footed' (cf. Hesych., s.v. ἀρκόν· σχολήν), 'swift-footed' (cf. Hesych. s.v. ἀρκής), or 'bearfooted' (cf. ἄρκτος), P.

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548. Aiane. Graffito on a vase, early 5th cent. *SEG* XLIII 363(A). A.Panayotou-Triantaphyllopoulou, in *Altgriechische Dialekte* 390/391 (dr.) argues that this text should be assigned to a West Greek dialectal area as that of Pella (cf. *SEG* XLIII 434) or Arethousa (cf. *SEG* XLVII 885). [On this text see now P.Chrysostomou, in St. Drougou et al. (edd.), *ΚΕΡΜΑΤΙΑ ΦΙΛΙΑΣ. Τιμητικὸς τόμος γιὰ τὸν Ἰωάννη Τουράτσογλου. II. Ἐπιγραφική-Ἀρχαιολογία-Varia* (Athens 2009) 417-442, to be presented in *SEG* LIX, Sverkos.]

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549. Aigai (Vergina). Inscribed silver-plate. *SEG* L 654 bis. After examination of the signs indicating the weight on the inscribed silverware from Tomb II, D.W.J.Gill, *Hesperia* 77 (2008) 335-338, concludes that the standard used was that of the Attic drachma of ca. 4.2g. From this he concludes that the grave cannot be that of Philip II, since the Attic standard was introduced by Alexander. M.B.Hatzopoulos, *BE* (2009) no. 314, rejects the latter inference, pointing out that Philip's coinage used precisely the Attic standard.

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550. Akanthos. Graffito on a vase, ca. 400-350 B.C. Base of an Attic skyphos found in the cemetery at Hierissos. Edd.pr. K.Papastathis, O.Nasioka, M.Violatzis, K.Amanatidou, *AEMΘ* 22 (2008) [2011] 403 (ph.): Ἀγαθοδαίμονος or Ἀγαθô Δαίμονος

Ἀγαθοδαίμονος, i.e. the name of the owner or an invocation of Ἀγαθοδαίμων, edd.pr. [or Ἀγαθô Δαίμονος, i.e. an indication that this skyphos was to be used for libations to Agathos Daimon; for such inscriptions cf. *SEG* LVI 545-547, Chaniotis].

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550 bis. Akrothooi. Posthumous honorary inscription for P.Avius Niger, 2nd cent. A.D. For an inscription possibly from Akrothooi (Chalkidike) see our lemma no. 1842.

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551. Amphipolis. Deeds of sale, 4th cent. B.C. J.Game, *op.cit.* (see our lemma no. 1904) 23-41 nos 1-12, republishes the deeds of sale from Amphipolis (*SEG* XIII 406; XXIV 583-585; XXV 715; XLI 555-566; critical edition; French translation) and discusses their content (description of the properties, price, legal terms); on 34, brief discussion of the formulation βεβαίως καὶ παγίως ('ferme et définitive'). For a comparatio numerorum see our lemma no. 1904. Cf. D.Rousset, *BE* (2010) no. 5. See also G.Thür, *Symposion* 2007 177/178, on *SEG* XLI 564.

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552. Amphipolis (area of). Epitaph of Theodoros, 3rd cent. B.C. Marble stele, broken on top and bottom; two rosettes in relief above the inscription; found re-used in a grave of the Imperial period in Kryoneri Neon Kerdyllion (2.5 km northwest of Amphipolis). Edd.pr. I.Zografou, M.Kyranoudi, *AEMΘ* 22 (2008) [2011] 514 (ph.): Θεόδωρος | Ἁρπάλου

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553. Aphytis. Deed of sale, mid-4th cent. B.C. *SEG* LI 795. Republished with commentary by J.Game, *Actes* -- (see our lemma no. 1904) 89/90 no. 38bis (French translation).

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554. Aphytis. Fragment, Imperial period. Upper right part of a plaque found in the area of the temple of Zeus Ammon. Mentioned by L.Acheilata et al., *AEMΘ* 22 (2008) [2011] 420 and 423 (ph.) [we read the text from the ph., Chaniotis].

[- - - -]εου   [- - - -]ον wedge
[- - -]ΟΣ wedge

[L. 2 is written in larger letters; in LL. 2 and 3 in fine interpuncts in the form of a small wedge; perhaps [- - Θ]εοῦ ⁝ [Ἄμμων]ος ⁝ [- - ἱερ]όν, Chaniotis.]

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555. Aphytis. Graffito on a vase, undated. L.Acheilata et al., *AEMΘ* 22 (2008) [2011] 422, mention the discovery of graffiti on sherds in the area of a cave dedicated to the cult of Dionysos near the sanctuary of Zeus Ammon [cf. *SEG* L 571] and present one of these (ph.): Διο[νυσ- -?]

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556. Argilos. Grave epigram for Philtes of Samos, late 6th/early 5th cent. B.C. Marble base supporting a marble stele; inscription on the front face of the base. Found in rescue excavations in the east cemetery of ancient Argilos in 2003. The text is given (without division of lines) by D.Malamidou, *AEMΘ* 20 (2006) [2008] 192/193 (ph.). M. interprets this find as evidence that Greeks from various regions (in this case Samos) participated in the colonization of the area around the mouth of the Strymon.

Στὰς ἐς τὴν στήλην καὶ γράμματα Φιλτ|έω
σῆμα τõ Σαμίο τηλõ γῆς ἄπο πατρώιης

[We thank Joe Day for his generous help with this text ‖ stoichedon? ‖ 1-2. we mark with | the end of L. 1 on the stone, Richardson; Φιλτέω: Ionic genitive, Chaniotis] ‖ 2. initio, σῆμα τῷ Σαμίῳ, M. [presumably lapis τõ Σαμίο (= τοῦ Σαμίου); med., τηλõ = τηλοῦ, cf. *IG* II² 11345, Chaniotis]; in fine, γῆς ἀπὸ πατρώιης, M. [a hemiepes; cf. *IG* I³ 1380 (*IG* I² 978; *CEG* 66) L. 2 γε̃ς ἄπο πατροΐες (funerary epigram of Lampito, inscribed stepped base, ca. 525-500 B.C.; for the date, see *SEG* XLII 71), where Wilhelm restored (e.g.) L. 1 Φι[λτιάδες Σάμ]ιος or [Πάρ]ιος (see *IG* I² 978 app.cr.; *SEG* XXI 179), Richardson].

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557. Argos Orestikon. Honorary inscription for the emperor Claudius, ca. 41-54 A.D. *EAM* 188. C.Tsoungaris, *AEMΘ* 20 (2006) [2008] 923/924 (ph.), on the basis of an excavation report written by P.Tsamisis in 1927, provides local testimony that the inscription was transported from Sopoti to Chroupista. The provenance of the inscription, previously identified

as Armenochori, is possibly Paravela, Pikri, or Sopoti; the inscription was erected by the Koinon of the Orestai. For the discovery of an important public building at Paravela, possibly the seat of the Koinon of the Orestai, see D.Damaskos, *ibid.* 911-922.

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558. Arnaia. Deed of sale, mid-4th cent. B.C. *SEG* XXXVII 570. Republished with commentary by J.Game, *Actes* -- (see our lemma no. 1904) 84/85 no. 36 (French translation).

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559. Berge. Stamped amphoras, 4th/3rd cent. B.C. K.Peristeri, *AEMΘ* 22 (2008) [2011] 501 and 503, mentions the discovery of stamped amphora handles in Berge. [On the ph. we read the following texts, Chaniotis]: **1)** M; **2)** Δ; **3)** Θασίων Χαιρέας; **4)** [Θ]ασίων Εὐαγόρας; **5)** Θασίων [- -]κος?; **6)** .IME; **7)** Δ

[6. Round stamp divided into four sections by means of a cross, each section containing one letter || 7. round stamp, Chaniotis.]

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560. Beroia. Language. M.Hatzopoulos, in *Bilinguisme* 129-139, gives an overview of the use of Greek and Latin in the inscriptions of Beroia (*I.Beroia* and *I.Leukopetra*). Greek predominates; Latin was used for a few milestones and epitaphs, especially in Late Antiquity, as well as for a few public documents connected with the imperial administration (e.g. *I.Beroia* 15 and 41; ph.). The Greek vocabulary and syntax shows some Latin influence.

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561. Beroia. Letter referring to an earlier edict concerning the selling of slaves, 3rd cent. A.D.? *I.Beroia* 13; *SEG* XLVIII 750 (ph.). G.A.Souris, at the B΄ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς at Thessaloniki in 2000, proposed the following restorations: L. 10: [ἀ]νάκρισιν ([- -] κρίσιν, *I.Beroia*); L. 13: ἀνά[κρι]σιν (ἀν[άγῃ τ]ήν, *I.Beroia*). On this interpretation, the text refers to the procedure of ἀνάκρισις during the sale of a slave, i.e. the control of the status of individuals who were sold as slaves. Similar restorations were proposed independently by H.Müller in 2001 (see *SEG* XLVIII 750 L. 10: [ἀ]νάκρισιν; L. 13/14: ἀνά[κρ]είνη|[ται]). G.A.Souris, in *Πρακτικά Β΄ Πανελληνίου Συνεδρίου Επιγραφικῆς* 217-225 (ph.), comments on the edition of this text published by H.Müller (*SEG* XLVIII 750), and presents the following suggestions on the basis of autopsy.
LL. 3/4: τοῖς τὰ σώ|[ματα καὶ τὰ θρέ]μματα πωλοῦσι[ν], M. S. rejects the restoration [θρέ]μματα (vernae), reading no remains of a mu at the beginning of the line; he also rejects the restoration [κτή]ματα, suggested by M.Ricl (*Tyche* 16 [2001] 157 note 119), arguing that the text only concerned the sale of slaves.
L. 10/11: S. restores [τὴν δὲ ἀ]νάκρισιν αὐτῶν | [ποιεῖσθαι διὰ? τῶ]ν ἀρχόντων ([γίνεσθαι διὰ? τῶ]ν, M.; [γίνεσθαι ὑπὸ? τῶ]ν, *I.*Beroia, *SEG*).

LL. 13/14: S. proposes the restoration ἢ μὴ ἀνά[κρι]σιν | [ποιῆται] (ἢ μὴ ἀνά[κρ]είνη|[ται?], M.). The phrase [κατὰ τὰ ν]ενομοθ[ετ]ημένα (L. 14) refers to legal regulations concerning the ἀνάκρισις.
L. 15: S. restores [ἢ μὴ καταβάλῃ/τελέσῃ τῷ] τελώνῃ τὸ τέλος (no restoration by M.; [διπλοῦν? τῷ], *I.Beroia*). The τέλος was a tax on the sale of slaves.
L. 16: This line states the punishment for the violations mentioned in LL. 13-15, possibly not payment of a fine but annulment of the sale.
L. 20: The greeting [εὐτυ]χεῖται is only used by emperors in letters sent to cities and federations in the Roman East; it is never used by governors. However, this text cannot be an imperial document. S. suspects that this greeting was not contained in the original document (the letter of a proconsul?) but was added by the local authorities only when the document was inscribed. This would also explain the misspelling (-ται).

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562. Beroia. Dedication to Dionysos by Paramonos, agoranomos of a thiasos, and honorary inscription of the thiasos for Paramonos, 7 B.C. *I.Beroia* 22; *SEG* XLVIII 751. V.Allamani-Souri, in *Β΄ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς* 31-47 (ph.; in Greek; German summary), republishes the text and discusses the relief representation. She identifies the man on the left as Paramonos, and the larger male figure on the right as Dionysos, offering a libation. The use of the term θίασος shows that the association was not a professional association of Dionysiac artists, but an association of worshippers of Dionysos. The description of Paramonos as ἀγορανομήσας τοῦ θιάσου (L. 3) indicates that Paramonos exercised the function of agoranomos in the thiasos. The author adduces as a parallel a dedication from Corinth (*SEG* XI 50 LL. 4-8: ἀγορανομήσας Δι|ὸς Διονύ|σῳ δεκ(άτην); M.Mitsos, *AE* [1936] 146, reads Δι|ὶ Διονύ|σῳ δε = τε; M.Guarducci, *Epigraphica* 1 [1939] 17-20, reads Διὸς Διονύσου δε(κάτην)). The agoranomos of the thiasos was probably responsible for the festival (cf. the expression πανηγύρεως ἀγορανόμος). A dedication by civic agoranomoi to Dionysos is attested in Dion (C.Makaronas, *AE* [1937] 529 no. 2: Διονύσῳ καὶ τῷ θιάσῳ Πρι|μίων Φολβίας ἀγορανο|[μ]ήσας ἐκ τ[ῶν ἰδίων]).

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563. Beroia (area of). Signature on lamp, 3rd cent. A.D. Fragment of a clay mould-made lamp with the representation of an Eros holding a torch; ▪ signature of an Athenian workshop on the base; found in a bath complex at Προμηθέας west of Beroia. Ed.pr. E.Psarra, S.Lioulias, *AEMΘ* 20 (2006) [2008] 813 (ph.): Ἐλπιδηφόρου

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564. Bitola (area of: Vranjevci). Epitaph of Dolichos, 2nd/3rd cent. A.D. Marble stele found during excavations; in the upper part a relief representing three persons; pediment with akroteria and in the center ▪ rosette; now in the Museum in Bitola. Ed.pr. V.Kalpakovska, *Systasis* 13 (2008) (www.systasis.org). Cf. *An.Ép.* (2008) [2011] no. 1229 (D.Grbić).

Γλαῦκος καὶ Ποσι-
δωνία Δολίχῳ
τῷ υἱῷ ζῶν̣τες ἀ-
νέθηκαν μνήμ-
[η]ς χάριν· ποθειν<οῦ> ὄν-
τ̣ο̣ς̣ υ[ἱ]ο̣ῦ̣, τοῦ Δολίχου

5/6. ποθειν(οτάτου) ὄν|τ̣ο̣ς̣ υ[ἱ]ο̣ῦ̣ τοῦ Δολίχου, ed.pr.; 'Dolichos étant leur fils très regretté, si la lecture du début de la l. 6 est correcte,' Grbić [ποθειν<οῦ> ὄν|τ̣ο̣ς̣ υ[ἱ]ο̣ῦ̣, τοῦ Δολίχου, Chaniotis].

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565. Dion. Dedication to Asklepios Soter, 2nd/3rd cent. A.D. Upper left part of a marble stele or plaque found re-used in a bath. Mentioned by D.Pantermalis, *AEMΘ* 20 (2006) [2008] 570 (ph.).

Ἀσκληπιῷ Σω[τῆρι]

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566. Dion. Inscribed vase, 5th cent. B.C. Fragment of a clay vase with the representation of a lion in relief; found near the odeion of the Baths. Mentioned by D.Pantermalis, *AEMΘ* 7 (1993) 195. Ed.pr. by S.Pingiatoglou, *AEMΘ* 20 (2006) [2008] 580: [- -]ογένης ←

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567. Edessa. Law and institutions in Roman Edessa. M.Youni, in *Ἡ Ἔδεσσα καὶ ἡ περιοχή της. Ἱστορία καὶ πολιτισμός. Β΄ Πανελλήνιο Συμπόσιο, 19-21 Σεπτεμβρίου 1997* (Edessa 2006) 67-80, discusses the legal and social institutions of Roman Edessa: the civic institutions (assembly, βουλή, γυμνάσιον, πολιτάρχης); the συμπραγματευόμενοι Ῥωμαῖοι; the use of the Roman onomastic system; the use of metronymics by illegitimate children, probably the offspring of mixed marriages between Romans and peregrini (discussion of the ephebic catalogue Dimitsas, *Ἡ Μακεδονία* no. 1 = *SEG* XXIV 531); the acquisition of slaves; sacred manumissions (e.g. *SEG* XXXVI 616-621; XLIII 388 = XLV 749) and their legal background (καταγραφή, ὠνή, παραμονή, fines for the violation of the manumission); references to alumni (θρεπτοί); marriage and property jointly owned by husband and wife; the ius trium liberorum (*SEG* XXVIII 543: τριῶν τέκνων δίκη); a donation made by a manumitted slave to the goddess Ma (P.N.Papageorgiou, *Athena* 12 [1900] 73 no. 10; 243 A.D.: ἔτους αϛτ΄ μηνὸς | Δίου̣· Στραττὼ δούλη | θεᾶς ἀνικήτου Μᾶς | καταγράφω ἀμπέλων || [π]λ̣έθρα δύο πλεῖον ἢ ἔ|[λασ]σ̣ον τόπ̣[ῳ] Μακρο̣|[- -]σα? [- -]); cf. J.-L.Robert, *BE* [1977] no. 270).

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568. Edessa. Inscribed lead tablets, undated. Five lead tablets with holes for their attachment to a surface. Mentioned by A.Chrysostomou, *AEMΘ* 20 (2006) [2008] 724 (ph.); no text.

569. Edessa (area of). Inscribed loom weight, Hellenistic. Clay loom weight found in a farmstead along the Edessa southern bypass. Ed.pr. A.Chrysostomou, *AEMΘ* 20 (2006) [2008] 732 (ph.): Κ

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570. Herakleia in Mygdonia. Inscriptions. M.B.Hatzopoulos, in *Β΄ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς* 237-253 (ph.; in Greek; French summary), presents an overview of the inscriptions found in the area of the villages Agios Athanasios and Gephyra, and also in the area of the çiftlik Topsin, where H. locates Herakleia Mygdonike: Milestone: *SEG* XXXV 754 (237). Epitaph of Meneas: *SEG* XLVII 901 = LV 687 (241/242 no. 3). Epitaph of Nikanor and Menandros: *SEG* XLIX 856/857; cf. *SEG* LI 821 (of unknown provenance, probably from Topsin; 244). Epitaph of Georgios: *SEG* XLVIII 710 (240 no. 1). Orphic lamella of Philotera: *SEG* LII 607 (240/241 no. 2) [we note that the lamella is also inscribed on the reverse: ΕΙΜΩ, Chaniotis; republished by Y.Tzifopoulos, *Paradise Earned. The Bacchic-Orphic Gold Lamellae of Crete* (Cambridge Ma.-London 2010) 272 no. E5, Sverkos]. Graffito on a lamp: *SEG* XLVI 727 (239). Thasian amphora stamp: *SEG* XLVII 867 (239). For four inedita see our lemmata nos. 571-574.

571-574. Herakleia in Mygdonia. Epitaphs, ca. 300. Four stelae re-used in the west and east gates of the çiftlik Topsin, near the village Gefyra; seen by M.B.Hatzopoulous at the site in 1986; two of these stelae (our lemmata nos. 572 and 574) were removed before the çiftlik became property of the Greek Ministry of Defence (1999). Ed.pr. M.B.Hatzopoulos, in *Β΄ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς* 242-244 (in Greek; French summary; ph.), presents the texts on the basis of his photos and notes. In an addendum, he mentions that the two missing stelae are now in the Museum of Kilkis. M.B.Hatzopoulos, P.Juhel, *AJA* 113 (2009) 423-437 (ph.), republish the inscriptions (434/435 nos. 1-4) and discuss the iconography of the stelae. Nikanor (see our lemma no. 574) must have been a horseman in the Macedonian army (ca. 300 B.C.); Nikolaos (see our lemma no. 572) was probably a low-ranking hegemon in the phalanx.

571: 242 no. 4 (ph.). **Epitaph of Adymos and Kynnane, ca. 300 B.C.** Marble pedimental stele; re-used in the west gate: Ἄδυμος | Νικολάου· | Κυννάνη | Ἀδύμου γυνή

572: 242 no. 5 (ph.). **Epitaph of Nikolaos, ca. 300 B.C.** Marble pedimental stele with relief representation of a soldier; removed from the west gate, now in the Museum of Kilkis: Νικόλαος | Ἀδύμου

573: 242/243 no. 6. **Epitaph of Nikanor, ca. 300 B.C.** Marble stele; re-used in the east gate: Νεικάνωρ | Ἱππότα

574: 243 no. 7. **Epitaph of Nikanor, ca. 300 B.C.** Marble stele with relief representation of a rider and his servant; removed from the east gate, now in the Museum of Kilkis: Νικάνωρ | Ἡρακλείδου

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575. Herakleia Sintike. Epitaph of Sosipatros, 3rd cent. B.C. M.B.Hatzopoulos, *art.cit.* (see our lemma no. 546) 35, mentions an epitaph found at Svetka Petka Balgarska, near Mouletarovo; now in the museum at Petrič. He identifies this site, where a letter of Galerius and Maximinus have also been found (*An.Ép.* [2008] no. 1225), with Herakleia Sintike [see also *SEG* LVI 708]: Σωσίπατρος | Ζωΐλου

576. Kalindoia. Inscriptions. K.Sismanidis, in P.Adam-Veleni, *Kalindoia: An Ancient City in Macedonia* (Thessalonike 2008) 92-200, presents a catalogue of the items in a temporary exhibition dedicated to Kalindoia (Archaeological Museum of Thessaloniki, February 2008-January 2009). These exhibits include numerous inscriptions (Greek text; ph.; brief commentary), most of them published. For several inedita see our lemmata nos. 577-582. On the basis of the edition in this catalogue, we note that the correct reading of *SEG* LIII 607 is Θεοῦ υἱόν (Θεοῦ <υ>ἱόν, *SEG*). We provide a concordance of the catalogue nos. and *SEG*.

SEG XXVIII	*Kalindoia*	*SEG* XLII	*Kalindoia*	*SEG* XLV	*Kalindoia*
541	54	579	8	770	46
		580	4	*SEG* LI	
SEG XXXI		582	3	824	56
623	50	585	45		
		586	47	*SEG* LIII	
SEG XXXII		588	24	606	14
633	54	589	34	607	13
		591	50		
SEG XXXVI		593	52	*SEG* LIV	
626	1	594	51	606	23
		596	54		
SEG XLII				*SEG* LV	
578	7			695	43

577. Kalindoia. Honorary decree of the νέοι for Sopatros, ca. 50-100 A.D. Marble stele broken on right, bottom and partially at the top; found in the building complex of the Sebasteion. Ed.pr. K.Sismanidis, *art.cit.* (cf. our lemma no. 576) 162/163 no. 31 (ph.), who recognizes in this fragment an honorary decree of the νέοι for Sopatros, possibly one of the dedicators of the room, in front of which this stone was found (see our lemma no. 578). Cf. id., *AEMΘ* 20 (2006) 257 (text in majuscules). Cf. M.B.Hatzopoulos, *BE* (2008) no. 338(1)

Συναχ̣[θέντων τῶν νέων καὶ ἐπελ]-
θόντος Φιλώτ̣[α - - - - - - - - - - - - -]
ὑπὸ τῶν νέων Π̣Ι[- - - - - - - - - Σωπά]-
τρωι Κότυος Καλιν[δ- - - - - - - - - - -]
θειται καὶ τοῦ Φιλώ[τα - - - - - Σωπά]-

τρου προσηνέν[κατο - - - - - - - - - - -]
ὑπέρ τε τοῦ Σωπ[άτρου - - - - - - - - -]
τοὺς προσήκ[οντας - - - - - - - - - - - -]
ἔδοξεν τοῖς νέο[ις - - - - - - - - - - - - -]-
ητὴς ζηλώσας ΕΙ[- - - τὴν τῶν προγό]-
νων ἀρετὴν τὴν Λ̣[- - - - - - - - - - - - -]
πᾶσιν ἀνθρώποις [- - - - - - - - - - - ἀν]-
θρώποις καὶ τὴν το[- - - - - - - - - - - -]
τῆς ἰδίας δαπάνης [- - - - - - - - - - - -]-
ον εἶναι κατὰ πόλιν [- - - - - - - - - - -]-
ας ἕπεσθαι φιλανθρώ[πως - - - - - - -]
ὑπερβεβλημένην τ̣[- - - - - - - - - - - -]
κ̣α̣ὶ̣ [- - - -]Λ̣ΗΝΙΚΗ[- - - - - - - - - - -]

[In the ed.pr., the restorations at the ends of LL. 3, 5, 9, 10, and 12 are printed per errorem on the succeeding line, Chaniotis] || 1. slightly larger lettering than those of the following lines || 1/2. συναχ̣[θέντος] or συναχ̣[θέντων ...]|θόντος φίλο̣υ̣ τ̣ο̣[υ - -], ed.pr.; συναχ̣[θέντων τῶν νέων καὶ ἐπελ]θόντος Φιλώτ̣[α - -]; Philotas is common in Kalindoia, H. [or [παρελ]|θόντος; cf. *IG* X.2.1.1028 LL. 5/6: παρελθόντος εἰς τὴν ἐκκλησί|αν; viz, Philotas is the individual who took the initiative for the decree, Chaniotis] || 5. θειται καὶ τοῦ φίλο[υ - -], ed.pr.; καὶ τοῦ Φιλώ[τα], H. [initio the end of an expression such as [λόγους διατέ]θειται (cf. *F.Delphes* III.1.228 L. 6) or [προτέ]θειται (cf. *I.Iasos* 4 LL. 9/10), Chaniotis] || 6. προσηνέν[γκατο], per errorem ed.pr. || [8. τοὺς προσήκ[οντας] = 'the realtives' (cf. *IG* XII.7.53 LL. 28/29) or τοὺς προσήκ[οντας ἐπαίνους], Chaniotis] || 9/10. [νικ]|ητὴς ζηλώσας εἶ[ναι], ed.pr. [probably [ἐπιμελ]|ητής, attested in connection with the ephebic institutions of Kalindoia (*SEG* XLII 580), Chaniotis] || 10/11. [ἀγώ]|νων, ed.pr. [certainly [τὴν τῶν προγό]|νων || 17. cf. *TAM* II 766 LL. 9/10: διυπερβεβλ̣[η|μ]ένην πανάρετον δόξαν (cf. *I.Selge* 17 L. 4), Chaniotis] || 18. in fine [- -]λ̣ὴ νίκη, ed.pr. [perhaps [ἐλ]λ̣ηνικη[-], Chaniotis].

578. Kalindoia. Building inscription of the bouleuterion, 88 A.D. Marble plaque found in front of room E of the building complex of the Sebasteion. Ed.pr. K.Sismanidis, *art.cit.* (cf. our lemma no. 576) 164/165 no. 32 (ph.). An exedra (a small shrine?), the bouleuterion, and a stoa were dedicated two years after the dedication of the temple of the imperial cult by Flavia Mysta (*SEG* LIV 606). Room E (the bouleuterion) provided seats for 50 councilors (on 83-89, a reconstruction of the Sebasteion complex) [for a comparable proximity of a bouleuterion and a temple for the imperial cult see the building excavated in Lyttos on Crete and its inscriptions: *SEG* XLII 810-814, Chaniotis]. The text suggests that the temple in the Sebasteion was dedicated to the cult of Zeus, Dea Roma, and Augustus (ed.pr.). Cf. id., *AEMΘ* 20 (2006) 254 (text in majuscules). Cf. M.B.Hatzopoulos, *BE* (2008) no. 338(2).

Ἔτους κʹ καὶ ρʹ
Ἀρριδαῖος καὶ Κότυς οἱ Σωπάτρου καὶ
Σώπατρος Κότυος τὴν ἐξέδραν
καὶ τὸ βουλευτήριον καὶ τὴν στοὰν

τῆι πόλει, ἐπὶ ἱερέως Διὸς καὶ
Ῥώμης καὶ Αὐτοκράτορος Καίσαρος
Θεοῦ υἱοῦ Σεβαστοῦ Ἀρριδαίου
τοῦ Σωπάτρου

1. The 120th year of the Actian era || 2. Arrhidaios served as priest in that year (LL. 5-8); for Kotys and Sopatros cf. *SEG* LXII 589 and our lemmata nos. 577 and 580, ed.pr.; this Arrhidaios may be the father of the ephebe Ἀρίστων Ἀρριδαίου in *SEG* LXII 580 L. 65 and of Στραττὼ Ἀριδαίου in *SEG* XLV 770, H. [If *SEG* XLV 770 is correctly dated to the 1st cent. B.C. (cf. *SEG*), then Stratto, daughter of Arrhidaios, may be the mother of Apollonios, son of Apollonios, priest of the imperial cult in 1 A.D. (*SEG* XXXV 744 LL. 43/44); see M.B.Hatzopoulos, *BE* (1996) no. 267; the names (albeit rather common) suggest connections between the families of Arrhidaios and Kotys, the sons of Sopatros, and the descendants of the priest Apollonios; Kotys, son of Sopatros (the dedicant of the bouleuterion?), dedicated a statue of his friend Metrodoros, son of Apollonios (*SEG* XLII 589), Chaniotis.]

579. Kalindoia. Dedication to Nanaia, 1st cent. B.C. Marble plaque with the representation of an ear in relief; the concavity of the inscribed face indicates that the dedicatory relief was made on a re-used stone; broken on bottom and damaged on top; of unknown provenance. Ed.pr. K.Sismanidis, *art.cit.* (cf. our lemma no. 576) 184 no. 48 (ph.). Νανέα (Ναναία) is a Babylonian goddess identified with Artemis (ed.pr.). M.B.Hatzopoulos, *BE* (2008) no. 338(4), points out that this is the first attestation of Λάνασα in Macedonia.

Λάνασα | Μενάνδρ|ου Νανέᾳ κα|τ' ἐπιταγήν

580. Kalindoia. Epitaph of Sopatros, Hellenistic? Upper part of a limestone stele with anthemion; an inscription on a band under the anthemion was erased when the stele was re-used; found in room E of the building complex of the Sebasteion. Ed.pr. K.Sismanidis, *art.cit.* (cf. our lemma no. 576) 166 no. 33; cf. id., *AEMΘ* 20 (2006) 257 (text in majuscules). [We are possibly dealing with three periods of use: an epitaph was inscribed on a band and erased; later, a second inscription (the epitaph of Sopatros?) was engraved with letters that seem much earlier (late Hellenistic?) than the stele's final use in the Sebasteion (late 1st cent. A.D.), Chaniotis.]

Σώπατ[ρος ..]
[..]ΙΗΣ[- - - -]
[...]ΣΤ̣[- - - -]
[...]ΙΛ[- - - -]
[....]Π[- - - -]

581. Kalindoia. Inscribed tile, 2nd cent. A.D. Clay tile; on the surface an inscription incised before firing and the footprint of an animal. Ed.pr. K.Sismanidis, *art.cit.* (cf. our lemma no. 576) 104 no. 5 (ph.), who identifies the name as that of the owner of the workshop: Βε[ί]θυος

The third letter was effaced by the footprint of a small animal (goat?) on the wet tile before firing, ed.pr.

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582. Kalindoia. Potters' signatures, 1st cent. A.D. Mould-made clay figurines with signatures incised before firing. Mentioned by I.Vokotopoulou, *AD* 39 (1984) 217 (ph.). Ed.pr. K.Sismanidis, *Καλαμωτὸ Θεσσαλονίκης. Τὰ ἀρχαῖα Καλίνδοια* (Thessaloniki 1991) nos. 31 and 42-45 [non vidimus]. Republished by Sismanidis, *art.cit.* (cf. our lemma no. 576) 173-176 no. 41 (**1-6**) and 177 no. 42 (**7**; ph.): **1-3**) Ἀπελ|λῆς (three figurines of naked Aphrodite leaning on an altar and holding her himation with both hands); **4/5**) Ἀπελ|λῆς (two figurines of naked Aphrodite resting her right hand on an altar and holding her himation with her raised left hand); **6**) Μαξί|μου (figurine of naked Aphrodite leaning on an altar and holding a himation that covers only her back); **7**) Μαξί|μου (figurine of a rooster).

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583. Kassandreia. Aretalogy of Isis, 2nd cent. A.D. Upper part of a marble stele with engraved pediment; from the site Elos near Nea Potideia (ancient Kassandreia); now in the Museum of Thessalonike. Edd.pr. C.Veligianni, K.Kousoulakou, in *Πρακτικὰ Β΄ Πανελληνίου Συνεδρίου Επιγραφικῆς* 49-72 (ph.; in Greek; German summary), with detailed commentary on the content and comparison of the formulations used in the new text with those in the known aretalogies. The text from Kassandreia is similar to those of Kyme (LL. 3-17: cf. *RICIS* 302/0204 = *I.Kyme* 41 LL. 3-20), Thessalonike (LL. 10-17: cf. *RICIS* 113/0545 = *IG* X.2.1.254 LL. 1-8), and Ios (LL. 5-17: cf. *RICIS* 202/1101 = *IG* XII.5.14 + Suppl. LL. 3-22) and is similar to a text quoted by Diodoros (1.27.4). The aretalogy from Kassandreia, like that from Kyme, is presented as a copy of an original kept in the sanctuary of Herakles/Phtha in Memphis, probably a Hellenistic composition in Greek. Significant linguistic features are the lack of thematic augmentation (e.g. L. 13: οἰκοδομήθη) and the use of the iota adscriptum in some cases (LL. 1/2). Preserved is an introduction (LL. 1-4) and 18 sections of the self-praise of Isis (LL. 5-17). Republished by L.Bricault, 'Supplément I' to *RICIS* (cf. our lemma no. 1937) 105-107 no. 113/1201 (text; French translation; brief commentary; ph.). See also G.Nachtergael, *CE* 84 (2009) 390. We give the text of the edd.pr.

Ἀγαθῆι Τύχηι̣·
Διὶ Ἡλίῳ Σαράπιδι καὶ Ἴσιδι Μυριωνύμωι·
τάδε ἐγράφη ἐκ τῆς στήλης τῆς ἐν Μέμφει,
ἥτις ἕστηκεν πρὸς τῷ Ἡφαιστείῳ̣· vacat
Ἶσις ἐγώ ⟨ε⟩ἰμι ἡ τύραννος πάσης χώρας καὶ ἐπαι-
δεύθην ὑπὸ Ἑρμοῦ καὶ γράμματα εὗρον μετὰ Ἑρμοῦ τὰ ἱε-
ρὰ καὶ τὰ δημόσ[ια γ]ράμματα ἵνα μὴ τοῖς αὐτοῖς πάντα γράφηται̣·
vacat
ἐγὼ νόμους ἀνθρώποις ἐθέμην καὶ ἐνομοθέτησα ἃ οὐθεὶς
δύναται μεταθεῖ̣ναι· ° v ἐγώ εἰμι Κρόνου θυγάτηρ πρεσβυτάτη̣· ° ἐγώ
εἰμ̣ι γ̣υ̣ν̣ὴ καὶ ἀδε⟨λ⟩φὴ Ὀσείριδος βασιλέως· ° v ἐγώ εἰμι ἡ καρπὸν εὑ-

ροῦσα ἀνθρώποις· ° ἐγώ εἰμι μήτηρ Ὥρου βασιλέως· v ἐγώ εἰμι ἡ ἐν
τῷ τοῦ Κυν[ὸς] ἄστρῳ ἐπιτέλλουσα· ° ἐγώ εἰμι ἡ παρὰ γυναιξὶ θεὸς κα-
λουμένη· ° ἐμο[ὶ Βο]ύβαστος πόλις οἰκοδομήθη· ° ἐγὼ ἐχώρισα γ[ῆν]
ἀπὸ οὐρανοῦ· ἐγὼ ἄ[στρ]ων ὁδοὺς ἔδειξα· ° ἐγὼ ἡλίου κ[αὶ σελήνης πορεί]-
αν συνεταξάμην· ° ἐγὼ θ[αλ]άσσια ἔργα εὗρον· ἐγ[ὼ τὸ δίκαιον ἰσχυρὸν]
[ἐπ]οίησα· ° ἐγὼ γυναῖκα κα[ὶ ἄ]ν[δρ]α συν[ήγαγον· ἐγὼ γυναικὶ δεκαμηνιαῖον βρέ]-
[φο]ς εἰς φῶς ἐξενεγκ[εῖν ἔταξα· -]

Sections of the praise are sometimes marked by a small dot (° in our edition; LL. 9-16) ‖ 1. written in larger letters ‖ 5. ΙΜΙ, lapis ‖ 5/6. ἐπαιδεύθεν, B., corrected by N. ‖ 9. πρεσβυτάτη, B., corrected by N. ‖ 10. ΑΔΕΑΦΗ, lapis.

584. Kassandreia. Graffito on vase, Hellenistic. Sherd of a black-glazed kantharos; a graffito on the body, engraved after firing; the sherd was found during the excavation of a Roman urban villa [but to judge from the letterforms, it seems to belongs to strata antedating the construction of the villa, Chaniotis]. Mentioned by V.Misailidou-Despotidou, D.Germenis, *ΑΕΜΘ* 22 (2008) [2011] 417 (ph.), who who report graffiti on the inner and outer surface of the sherd, consisting of a total of six male names [from the ph., which shows the outer surface of the sherd, we read Πυθιι[- -] | Θεόδημ[ος] | Εὐθυκράτ[ης], Chaniotis].

585. Kastri Polyneriou. Dedication, late 4th cent. B.C. Bronze fragment, probably from a shield; an inscription in punched letters; found near a temple excavated on the acropolis at Kastri Polyneriou (prefecture of Grevena). Ed.pr. S.Drougou, *ΑΕΜΘ* 20 (2006) [2008] 897 (text in majuscules; ph.); cf. ead., *Ἡ πόλη στὰ σύννεφα. Ἡ γέννηση μιᾶς ἀνασκαφῆς* (Thessaloniki 2007) 29 (ph.).

[- - -]ΟΝΙΚΑΝΕΣΙΘ[- - - - - - - - - - - -]
[- - -]ΕΙΝΗΣΗΝΙΟΧΟΣΔΕΑΠΙΧΙΩ[- - -]
[- - -]ΑΝΔΙΑΛΕΙΜΑΡΤΥΡΑΣ[- - - - - - -]
[- - -]ΩΝΠΡΓ[- - - - - - - - - - - - - - - - -]

[Except for ἡνίοχος (L. 2) the interpretation remains unclear, Chaniotis.]

586. Kastri Polyneriou. Graffiti on vases, 4th cent. B.C. S.Drougou, *ΑΕΜΘ* 20 (2006) [2008] 897, reports the discovery of an undetermined number of fragments of kylikes and kantharoi, some of them bearing graffiti, found in the area of a temple (cf. our lemma no. 585). D. reads on one of these the personal name (in the genitive) Παρανίκας [or παρὰ Νίκας?; Paranika is not attested, Chaniotis].

587. Kellion (Stolos). Deeds of sale, mid-4th cent. B.C. *SEG* XXXVIII 670-673; XL 533. J.Game, *Actes* -- (see our lemma no. 1904) 76-81 nos. 29-33, republishes these deeds of sale from Kellion (Greek text; French translation; ph.) and discusses their content. For a comparatio numerorum see our lemma no. 1904.

See also G.Thür, *Symposion 2007* 179/180 and 183/184, on these texts and the term οὐνὴ κάτοχος.

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588. Lete (area of: Derveni). Inscription on a bronze krater, 4th cent. B.C. *SEG* XXIV 571; XLI 568*. B.Barr-Sharrar, *The Derveni Krater. Masterpiece of Classical Greek Metalwork* (Princeton 2008) 42-46, discusses the inscription Ἀστιούνειος Ἀναξαγοραίοι ἐς Λαρίσας on the Derveni krater and its possible interpretations. If the inscription postdates the krater's production, the original owner may have been Anaxagoras, father of the inheritor Astioun, whose ashes were buried in it. If the inscription is original to the manufacture of the krater, the man who was buried there was the son or the grandson of the original owner. These men may have been members of the Aleuadai of Larisa, who had close contacts with the kings of Macedonia. The last owner of the krater may have been a veteran of Alexander's campaigns.

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589. Mende (area of: Siviri). Stamped amphoras, late 3rd/early 2nd cent. B.C. E.-B.Tsigarida, S.Vasileiou, *AEMΘ* 22 (2008) [2011] 429-431 (ph.), report the discovery of an undetermined number of stamped amphora handles in a building at Chalkidian Σίβηρη, near ancient Mende. The building, dated to the reign of Philip V, was connected with farming and trading activities. They present the following stamped handles (ph.). Thasos: **1)** Θασίων amphora Ἀριστοκλῆ; **2)** Θασίων branch Χοῖρος; **3)** [Θα]σίων krater [- -]ΗΓ[- -]. Rhodes or Knidos: **4)** Μενάνδρου (round stamp). Unknown provenance: **5)** Ἑρμα|γόρου; **6)** Ἀρίστωνος; **7)** [- -]ατρ[- -]. 'Parmeniskos group': **8)** Μενε|λάου; **9)** Ἀμεινο|νίκου; **10/11)** Κριτο|λάου; **12)** Παμ|φίλου. Kos: **13)** Θευτίμου

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590. Mende (area of: Siviri). Stamped tile, late 3rd/early 2nd cent. B.C. Stamped clay tile (Lakonian-type pan tile) found at Chalkidian Σίβηρη (cf. our lemma no. 589). Edd.pr. E.-B.Tsigarida, S.Vasileiou, *AEMΘ* 22 (2008) [2011] 431: [Δημ]ητρίου

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591. Mieza. Deeds of sale, ca. 250-225 B.C. *SEG* LIII 613. Republished with detailed commentary by J.Game, *Actes* -- (see our lemma no. 1904) 93-101 no. 39 (French translation). [See also M.B.Hatzopoulos, *Tekmeria* 10 (2011) 47-69, to be presented in *SEG* LXI, Sverkos.]

592-607. Olynthos. Deeds of sale, 5th/4th cent. B.C. J.Game, *Actes* -- (see our lemma no. 1904) 43-74 nos. 13-28, presents critical editions of the deeds of sale from Olynthos (critical edition; French translation; ph.; one ineditum: our lemma no. 601) and discusses their content

(description of the properties, price, legal terms). See also M.B.Hatzopoulos, *BE* (2010) no. 5. We present the texts that have not previously been included in *SEG*. The dates indicated below are those suggested by M.B.Hatzopoulos, *Actes de vente de la Chalcidique centrale* (Athens 1988) for the priests of the Koinon of the Chalkideis.

592: 48/49 no. 13. **Deed of sale, late 5th/early 4th cent. B.C.** Limestone plaque. Ed.pr. D.M.Robinson, *TAPA* 69 (1938) 51/52 no. 5. *SEG* XLVI 770* (no text). On 49, discussion of the term καθίεται (L. 5; reference to sale rather than to lease).

θεός· τύχη ἀγ[αθή]·
vacat
ἱερεὺς Λῦσις Σι[...]
μεὶς Ἱππιώ[ν]·
Βάκχων Πολ[...]
καθίεται παρ[ὰ]
Ζωπύρο τô Ἱππάρχο
τὴν οἰκίην ἣ ἔχεται
τῆς Εὐβουλίδεος τô
Ἀπολλοδώρο καὶ [τῆς]
Ζωπύρο τô Ἱππάρχο
ἐνακοσίων ἐς ἔτεα
πέντε καὶ μῆνας τέσ-
[σε]ρας· βεβαιωτὴς
[Εὐ]πατρίδης Κλε-
[οβουλίδ]εος· μάρτυρε[ς]
[.. Εὐπα]τρίδης Δ[...]
[..... Πε]ρικλῆς [....]
[..... Εὐ]βου[λίδης
[Ἀπολλοδώρο]

593: 50/51 no. 14 (ph.). **Deed of sale, ca. 400-348 B.C.** Limestone block. Ed.pr. D.M.Robinson, *TAPA* 69 (1938) 52-54 no. 6; cf. *SEG* XXXVII 568; L 554 bis.

θεός· τύχη ἀγαθή· ὠνὴ
εὐθεῖα· μηνὸς Πανθεῶ-
νος ἐπὶ Κλεάνδρο Σώσω-
νος ἱερέως· Στρήν[ιος] Ἀσπία
παρὰ Φειδίππο τô Φείδ-
ωνος τὴν οἰκίαν ἣν ἐπρ-
ίατο Φείδιππος παρὰ τῆς
πόλεως τῆς Ὀλυνθίων
τὴν ἐχομένην τῆς Τηλ-
εκλέως τετρακισχιλίων
πεντακοσίων· βεβαιωτα[ὶ]
Ἡρόδωρος Ἡροδώρο, Ἀθη-
νόδωρος Ἀριστοδήμο, Στ-
[.]ήν[......]· μάρτυρες
[- - - - - -]δονη[.....]
[- - - - - - - - - - - - - -]

13/14. Στlρήνιος, ed.pr.

594: 52/53 no. 15. **Deed of sale, 353/2 B.C.** Sandstone block, severely damaged; found in 1994 near the entrance of house AV18. Mentioned by J.Vokotopoulou, S.Protopsalti, *AEMΘ* 8 (1994) 298/299 (transcription of LL. 1-5); cf. *SEG* XLVII 922 (mention); M.B.Hatzopoulos, *BE* (1999) no. 369.

Θεός· τύχη
ἀγαθή· οὐνὴ
εὐθεῖα· ἱερεὺς
Εὐφραντίδης Ἀριστ̣[ο]-
[τίμ]ο̣· μεὶς Πανθεών· [- -]
[- - - - - - - - - - - - - - -]
[- - - - - - - -]κ̣λ̣έ̣ο̣ς̣ [τὴν οἰκίην τὴν]
ἐ̣χ̣ο̣μένην τῆς [- - - - - - -]
Φιλίππο καὶ τῆς [- - - - -]
[- - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - -]
[- - - - - - - - - - βεβ]αιωτὴ[ς]
[- - - - - - - - -] μάρτυ̣ρες [- -]
[- - - - - - - - - - - - - - - - - -]

4. Εὐριαντίδης, V.-P. (*SEG*); corrected by H. ‖ 6-13. read by G.

595: 54/55 no. 16. **Deed of sale, ca. 352/1 B.C.** Limestone plaque. Ed.pr. D.M.Robinson, *TAPA* 65 (1934) 127-129 no. 4; cf. *SEG* XXXVII 569 and 571.

Ο̣ὐ̣ν̣ὴ [εὐθεῖ]α̣· vac. μ̣εὶ[ς]
Ἀπατουριών· ἱερεὺς
Ἀριστόβουλος Κα[λ]λ̣ικρά-
τεος· ἀγαθῆι τύχηι· Διονύ̣-
σιος Ἰθύρα παρὰ Νικάνδρο
τοῦ Ἀθηνίωνος τὴν οἰκίην
τὴν ἐχομένην τῆς Δημάρχο
τοῦ Φανόλεω κ̣αὶ τὸν πιθεῶνα
καὶ τ̣ὰ μι[σθ]οφόρα πάντα
ΨΨΨΨΨ· βεβαιωτὴς
Ἀντίβιος Ἀθηνίωνος· μ̣ά[ρ]-
[τυρες] Δ̣[ήμ]α̣ρ̣χ̣ο̣ς Φανό̣λ̣ε̣ω̣,
ΜΟΥΡ̣ΒΟ̣Σ̣Ι̣Α̣Ν̣Ο̣Σ̣ Τ̣Η̣Ν̣ΑΚ..Σ̣
[Ἐπ]αίνετος Β̣αλ̣α̣τ̣ᾶ(?)

1. ο̣ὐν̣ὴ [- - -]Α̣[- - -] μ̣εί[ς], ed.pr.; restored by Hatzopoulos (*SEG* XXXVII 571).

596: 55-57 no. 17 (ph.). **Deed of sale, ca. 352/1 B.C.** Two joining fragments of a limestone plaque. Ed.pr. D.M.Robinson, *TAPA* 62 (1931) 49-51 no. 3; cf. *SEG* XXXVII 569 and 571.

[θεός· ἀγα]θ̣ῆ̣ι̣ τύχη[ι]·
[οὐνή?]· μ̣εὶς Ληναιώ̣ν·
[ἱερεὺς Ἀρ]ιστόβουλος [Καλλι]-
[κράτεος· Ἐπι]θέρσης Θρασυλάου [π]-
[αρὰ - ca. 6 -]λέος τοῦ Χαιρίλου
[τὴν οἰκίην] τὴν ἐχομένην τ̣-
[ῆς Φιλίππο?]υ̣ κ̣[α]ὶ̣ τῆς Στρ̣ά̣τ̣ω̣-
[νος? .. βεβαι]ωτὴς [Ἰσίδωρος?]
[- - ca. 10 - -] μάρ(τυρες) : Φίλιππος
[- - ca. 11 - -]εος Ζώπυρος
[- - ca. 9 - - Ἀ]ριστόβουλος

2. [οὐνὴ εὐθεῖα], D.Hennig, *Chiron* 17 (1987) 145; [οὐνή?], G. || 3/4. [Καλλι|κράτεος], D.M. Robinson, *TAPA* 65 (1934) 128/129 || 4. [Ἐπι]θέρσης, Hatzopoulos, *Actes* -- 29 || 5. [Πολυκ?]λέος, ed.pr.

597: 57-59 no. 18 (ph.). **Deed of sale, 352/1 B.C.** 10 joining fragments of a block found near house DV6. Ed.pr. D.M.Robinson, *TAPA* 69 (1938) 47-50 no. 3; cf. *SEG* XXXVII 568; L 554 bis.

[θεός· οὐνὴ εὐθε]ῖα· ἐπὶ
[Ἀριστοβούλου] Καλλι-
κράτ̣ε̣ο̣ς̣ [ἱερέω]ς· μεὶς
Ταργηλιών· Ζωΐλ[ο]ς
Φιλοκράτεος πα[ρ]ὰ
Διοπείθεος τοῦ Ἀ[ν]- vac.
τιπάτρου τὴν [οἰ]κίην
τὴν ἐχομένην [τ]ῆς
[Δ]ιοκλέος τοῦ [Χάρω]-
[ν]ος οἰκίης καὶ τῆ[ς]
τῶν Ἀπολλοδώ[ρ]ου
πα<ί>δων Ψ· βεβα̣ι̣[ω]-
τὴς Πολεμάρχη̣[ς Σ]-
[τ]ράτωνος· μάρτυ-
ρες Διοκλῆς Χάρω-
νος, Εὐξίθεος Ξαν-
θίππου, Φίλω̣ν Θεο-
δότου vacat

12. ΠΑΔΩΝ, lapis.

598: 59-61 no. 19. **Deed of sale, 351/350 B.C.** Fragment inscribed on both sides; found in section G, space 30. Ed.pr. D.M.Robinson, *TAPA* 62 (1931) 51-53 no. 4 (dr.). Cf. M.B.Hatzopoulos, *Actes* -- 29 note 1; *SEG* XXXVII 571; XXXVIII 638.

A [- - -] μῆνας τρεῖ[ς - - - -]
[- - - - - - - - - - - - - - - - -]
[- - -] Ἐπιχάρης [- - - - -]
[- - -] μάρτυρες [- - - - -]

B [θεός· τύχη] ἀγαθή·
[οὐνὴ εὐθεῖα?]· ἱερεὺς Καλλ-
[ιππίδης Μενεκλέος]· μεὶς Πανθε-
[ών· - - ca. 10 - -]ΟΥΔΩΝΟ[Σ]
[- - - ca. 12 - - -] Ἀθήνιδος
[- - ca. 10 - -]ος τὸ οἴκη-
[μα τὸ ἐχόμ]ενον τῆς
[- - ca. 9 - - οἰ]κίης [...]
[- - ca. 10 - -· βεβ]αι[ωταί· ...]
[- - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - -]
[- - - - - - - -]Μ[- - - - - - - - -]

B. 1. [τύχῃ] ἀγαθῆ, ed.pr.; [τύχη] ἀγαθή, G. ‖ 2. initio [οὐνὴ εὐθεῖα?], G. ‖ 2/3. μεὶς Καλαι[μαιών ...]ησπανοστησ, ed.pr.; [ἱ]ερεὺς Καλ|[- -], H.; initio restored by G. ‖ 6. [- -].ς, ed.pr.; [- -]ος, G. ‖ 8. [ἑαυτοῦ οἰ]κίης, ed.pr. ‖ 9-12. omitted in G.'s edition; for these lines, we print the text of the ed.pr.

599: 61/62 no. 20. **Deed of sale, 351/50 B.C.** Two non-joining limestone fragments; found in division 8. Ed.pr. D.M.Robinson, *TAPA* 59 (1928) 231/232 (ph.). Republished by M.B.Hatzopoulos, *Actes* -- 28/29, who associated the two frag-ments.

θε[ός· τύχη ἀγαθή· οὐνὴ ε]ὐ-
θεῖα· [ἱερεὺς Καλλιππίδης] Με-
νεκλ[έος· μεὶς - ca. 6 -]ν· Ἐπι-
θέρ[σης τοῦ - - - παρὰ - - - το]ῦ Ἱπ-
πάρ[χου τὴν οἰκίην τὴν ἐχ]ομέ-
νη[ν - - - - - - - - - - - - - - -]ΙΣΤ
[- - - - - - - - - - - - - - - - - - -]ΟΥ
[- - - - - - - - - - - - - - - - -]ΟΠΕ

[- - - - - - - - - - - - - - - - - -]ΑΡΑ
[- - - - - - - - - - - - - - - -]· βεβαι-
[ωταί· - - - - - - - - - - - - - - -]ΙΠ-
[- -]

1-6. Restored by Hatzopoulos.

600: 62-64 no. 21. **Deed of sale, ca. 350 B.C.** Limestone plaque; the surface is very weathered; found in 1928 in a house on the south hill. Ed.pr. D.M.Robinson, *TAPA* 59 (1928) 225-231 no. 1 (ph.); cf. *SEG* XXXVII 571.

[θεός· τύχ]η ἀγ[α]θ[ή· ὠνὴ]
[εὐθεῖ]α· Ξένων ὁ vac.
[Μοσ]χίωνος παρὰ Εὐβουλίδε-
ω τοῦ Ἁρπαλέος τὴν οἰκί-
ην τὴν ἐχομένην τῆς Φι-
λοξένου τοῦ Χαβρέος καὶ τ-
ῆς ἑαυτοῦ ΒΒΧΧΧ· βεβαι-
ωταὶ Πυθέας Πυθίωνος, Φιλ-
αίνα Ἥρωνος· ἱενρεὺς Ἀν-
τίδοτος Πολυκλέος· μεὶς Ἀπα-
τουριών· μάρτυρενς Φαρνάβα-
ζος Εὐκλέος, Φιλ<ό>ξενος Χα-
βρέος, Μύσιος Τιμάνθεος

1. [τύχ]η ἀγ[α]θ[ῆ], ed.pr.; [τύχ]η ἀγ[α]θ[ή· ὠνή], G. ‖ 2. initio, [ἐπρίατο], ed.pr.; the alpha that supports the restoration [εὐθεῖ]α was reported by D.Hennig (cf. *SEG* XXXVII 571), G.

601: Ed.pr. 64/65 no. 22 . **Deed of sale, ca. 350/49 B.C.** Poros stele found on the north hill (house AV4). Ineditum. Mentioned in *SEG* XLVII 922. Cf. M.B.Hatzopoulos, *BE* (1999) 369.

Πολύ̣ξενος [- - - -] παρὰ
Ἀριστοβούλο τοῦ Εὐφάνεος
τὴν οἰ̣κίην [- - - ca. 14 - - -]
τὸ οἰκόπεδον καὶ τὴν ΓΕΙ[...]Ο
τὴν ἐχομ̣έ̣νην [- - - ca. 12 - - -]
τὸ οἰκόπεδο̣ν̣ [....]· μάρτυρες
Δήμαρχος Φανολέο, Φείδιππος
Φείδωνος, Νίκανδρος Ἐπιχάρεος·
ἱερεὺς Ἀντίδοτος Πολυκλέος·
μεὶς Ληναιών

2. Εὐθάνεος, J.Vokotopoulou (*SEG*); corrected by H.

602: 65-67 no. 23. **Deed of sale, ca. 350/49 B.C.** Limestone plaque found in 1934 east of the 'House of the Comedian'. Ed.pr. D.M.Robinson, *TAPA* 65 (1934) 124-127 no. 3; cf. *SEG* XXXVIII 639.

[θ]ε̣ός· τύχη ἀγαθή·
οὐνή· Αἴνετος Ἄνδρωνος παρ' Ἀπο[λ]-
λωδώρου τοῦ Χάλκωνος τὴν οἰκ-
ίην τὴν ἐχομένην τῆς οἰκίης τῆς Δ-
ερκύλου τοῦ Στρατ̣ίο καὶ τῆς Σιληνο-
ῦ τοῦ Γλακίω ΒΒΒ̣ΒΧ : βεβαιωτὴς Φιλο-
κράτης Ἀρεσιδήμου· ἱερεὺς Ἀντίδο-
τος Πολυκλέος· μάρτυρες Δέρκυλ-
ος Στρατ[ίο], Θεόξενος [Μένων]ος?,
Τ[ε]δέσ̣[ιος] Κ̣α̣λιγίτ[ο]· μεὶς Ἀρτεμ-
ισιών

10. Instead of these unattested names, perhaps one should read Τ[ε]λεσ̣[ίας] Κ̣α̣λίππ[ο], G.

603: 67-69 no. 24. **Deed of sale, ca. 350/49 B.C.** Limestone plaque found in the court of house A11. Ed.pr. D.M.Robinson, *TAPA* 62 (1931) 42-49 no. 2; cf. *SEG* XXXVII 568; XXXVIII 670-673; XLVI 772.

θεός· τύχη· ἱερεὺς Ἀντίδοτο-
ς Πολυκλέος· μεὶς Ταργηλι-
ών· Ἀρχίδαμος Μητρίχο παρὰ Σ-
ώσωνος τοῦ Θεοδώρου τὴν οἰκίην τὴ-
ν ἐχομένην τῆς Πολυξένο τοῦ Τηλά-
γρο καὶ τῆς Πυθίωνος τοῦ Διοδώρου Ψ
Ψ· βεβαιωταὶ Ἀντίδοτος Θεοδώρου, Νί-
κων Ἠδωνέος· ἐνιαυτὸν ἐπὶ ἀπόλυ-
σιν· μάρτυρες Πολύξενος Τηλάγρ-
ο, Πυθίων Διοδώρου, Νίκανδρος Ἐπιχά-
[ρ]εος

604: 69/70 no. 25. **Deed of sale, ca. 350/49 B.C.** *SEG* XXXIX 617. LL. 1-4, not read in *SEG* XXXIX 617, are read by G. from a ph..

[- - - - - - - - - - - - - - -]
[- ca. 6 -]ΑΡΟΣ[...]
[- ca. 6 -]ρεος τοῦ

Δέρδα [. .]ΡΠΕ[..]Ο[...]
ΤΕΛΕΥ̣[..]ΜΕΤ̣[.]Σ̣Ι̣[...]

605: 70-72 no. 26. **Deed of sale, ca. 350/49 B.C.** Limestone block broken on right; found near the House of Zoilos. Ed.pr. D.M.Robinson, *TAPA* 69 (1938) 50/51 no. 4 (ph.). Cf. *SEG* XXXVII 572.

Θεός· τύχη ἀγαθ[ή· οὐνὴ εὐθεῖα?· ἱερεὺς]
Ἀντίδοτος Π[ολυκλέος· - - - - - - - - - τῆς]
οἰκίης τῆ[ς] ἐχο[μένης - - - - - - - - - - -]
καὶ Θεοδώρου [- - - - - - - - - - - - - - - - -]-
ρωνίδεος πα[ρὰ - - - - - - - - - - - - - - - -]
ΡΗΗΗΗ : βεβαιω[τὴς - - - - - - - - - - - - -]
μάρτυρες : Δι[- - - - - - - - - - - - - - - - - -]
Κλεαίν[ε]τος [- - - - - - - - - - - - - - - - - -]

1. [μεὶς Ἱππιών], ed.pr.; [οὐνὴ εὐθεῖα?], D.Hennig (*SEG* XXXVII 572), G. || 2. in fine [ὠνὴ εὐθεῖα], ed.pr.; perhaps [τὸ ἥμισυ] or [τὸ μετέωρον], G.

606: 72 no. 27. **Deed of sale, ca. 350/49 B.C.** Limestone plaque found in 1934 northwest of Myriofyto. Ed.pr. D.M.Robinson, *TAPA* 65 (1934) 129/130 no. 5 (ph.). Cf. *SEG* L 554 bis. G. presents only LL. 1-4. We add Robinson's readings of LL. 5-12.

Θεός· τύχη ἀγ[αθή·]
οὐ̣νή· ἐπὶ Ἀντιδ[ότου]
τ̣οῦ Πολυκλέο̣[ς] ἱ̣ερέω[ς]
ΑΥ ΙΜΗ̣Ε[- - -]ΝΕ[.]Ι[- -]
[- - - - - - - - - - - - - - - - - -]
[- - - - - - - - - -]Ν[- - - - - -]
[- - - - - - - - - -]ΤΕΟ[- - - -]
[- - - - - - - - - - - -]Η[- - - -]
[- - - - - - - - - - -]ΝΑΡ[- - - -]
[- - - - - - - - - - -]Α[.]Τ[- - - -]
[- - - - -]ΑΣ[.]ΔΟ[- - - - - - - -]
[- - μάρ]τυρε[ς? - - - - - - - - -]
[- - - - - - - - - - - - - - - - - - - -]

1. τύχη, ed.pr.; τύχη ἀγ[αθή], G.

607: 72-74 no. 28. **Deed of sale, mid-4th cent. B.C.** Limestone fragment found near house A IV 5; now lost. Ed.pr. D.M.Robinson, *TAPA* 69 (1938) 56 no. 9 (ph.). Cf. *SEG* XXXVIII 670 app.cr. (M.B.Hatzopoulos); XL 596 (D.Knoepfler). We print G.'s text.

[Θεός· τύχη ἀγα]θ̣[ή]·
[οὐνή?·] μ̣ε̣ὶ̣ς̣ Ἡ̣ρα̣ι̣[ών]·
[. . .] Μοιραγένης [. . .]
[..5...]ς τῶν ὁμόρω[ν? τὴν]
[οἰκί]ην τὴν ἐχομένην
τοῦ Ἀρίστωνος ΨΨ·
βεβαιωτὴς [- - - - - -]·
μάρτυρες [- - - - - - -]
[- -]τερο
[- -]ντων δυ-
[- -]νος
[- -]π̣ο̣ς̣ τ̣ο̣ῦ̣ σ̣π̣?

2. initio [οὐνή?], K., G.; no restoration, ed.pr.; in fine, Ἡ̣ρ̣ά̣κ̣[λειος], ed.pr.; Ἡ̣ρ̣α̣ι̣[ών], H., K., G. ‖ 4. τῶν εὐμοίρω[ν], ed.pr.; τῶν ὁμόρω[ν?], G.

608. Palaiokastron in Mygdonia. Honorary inscription for Aelius Nikopolianos, ca. 225-250 A.D. On a small inscribed base, two joining fragments of a marble bust of a bearded man dressed in chiton and mantle; on the top of the base, near the front, an acanthus leaf in low relief between two flower buds; found on the Palaiokastron Hill near Lake Mavrouda (7 km east-southeast of Sochos), probably at the site of a villa rustica. Mentioned by P.Adam-Veleni, E.Poulaki, K.Tzanavari, *Ἀρχαῖες ἀγροικίες σὲ σύγχρονους δρόμους. Κεντρικὴ Μακεδονία* (Athens 2003) 259 (ph.). Ed.pr. P.Nigdelis, A.Lioutas, *GRBS* 49 (2009) 101-112 (ph.). now in the Archaeological Museum in Thessaloniki, inv. no. ΜΘ 20038.

[Αἴ?]λιον Νικοπολιανὸν
τὸν σύνεδρον καὶ πρῶ̣-
τον Ἑλλήνων τῆς ἐπ-
αρχείου vv Ζώσιμος δοῦ-
λος πραγματευτὴς
τὸν ἴδιον δεσπότην
εὐνοίας ἕνεκ̣εν

2. Nikopolianos was member of the council of the Macedonian Koinon, edd.pr. ‖ 2/3. this is the first attestation of the honorary title πρῶτος τῶν Ἑλλήνων in Macedonia; the term is attested in Asia Minor (*OGIS* 544/545, 652; *TAM* V.1.332; V.2.1098; *I.Klaudiupolis* 16); in Asia Minor the term probably derives from the names of the Koina of Asia and Bithynia (Κοινὸν τῶν ἀπὸ τῆς Ἀσίας Ἑλλήνων, Κοινὸν τῶν ἐν Βιθυνίᾳ Ἑλλήνων) and may have been adopted by the Koinon of Macedonia as a response to the philhellenism of Roman emperors and as an expression of Greek identity; the title must have been awarded to Nikopolianos by the council of the Koinon, edd.pr. [see also *SEG* LVII 1208 and 2142, Sverkos] ‖ 3/4. for ἡ ἐπάρχειος, instead of ἡ ἐπαρχεία, cf. e.g. *SEG* XXIX 1281 L. 17; *IGBulg* II 642 L. 6; *I.Tomis* 83 L. 10, edd.pr. ‖ 5. πραγματευτής = steward or manager of an agricultural estate, edd.pr. with references to epigraphic attestations of this term in Macedonia.

609 . Pella. Honorary inscription, early Imperial period. Fragment of a statue base with an honorary inscription; found in the west cemetery. Mentioned by P.Chrysostomou*AEMΘ* 20 (2006) [2008] 661; no text.

610-624. Pella. Epitaphs. 15 inscribed stelai, most of which were found in the east cemetery (our lemmata nos. 610-612, 614, 616-624). Ed.pr. M.Lilimbaki-Aka-mati, *Tekmeria* 9 (2008) 119-168 (ph.), who briefly discusses the typology, form, and decoration of the stelai (119-122), and the personal names (on 160-165, a list of all paersonal names attested in the inscriptions of Pella).

610: 122-124 no. 1 (ph.). **Epitaph of Hediste, ca. 325-300 B.C.** Stele with moulding: Ἡδίστη | Ἀγάθωνος | μήτηρ

2. The mason first engraved an eta instead of a gamma and corrected his mistake, ed.pr.

611: 124/125 no. 2 (ph.). **Epitaph of Hadea, ca. 350-300 B.C.** Upper part of a marble stele with moulding: Ἀδέα Μελιτάκου

This is the first attestation of Μελιτακος, ed.pr.

612: 127-129 no. 3 (ph.). **Epitaph of Eupolemos from Thaumakoi, ca. 300-250 B.C.** Stele with moulding, broken on the upper left corner. The epitaph of a man from south Thessaly is a further attestation of the movement of population from Thessaly to Macedonia (ed.pr.): Εὐπόλεμος | Τιμαίου | Θαυμακός

613: 129-131 no. 4 (ph.). **Epitaph of Sosigenes, ca. 150-100 B.C.** Marble stele with moulding; found during the installation of pipes for the transportating water from the water sources of Arabessos to Thessaloniki: Σωσιγένης | Θοινίχου

This is the first attestation of Θοίνιχος (cf. Θοίνων, Θοινίας etc.), ed.pr.

614: 131-133 no. 5 (ph.). **Epitaph of Dolon, ca. 350-300 B.C.** Pedimental stele broken on the bottom left corner: Δόλων χρησ|τός

615: 133-135 no. 6 (ph.). **Epitaph of Lamios from Pherai, ca. 350 B.C.** Fragment of a marble pedimental stele broken on top, bottom, and right; decorated with a rosette; found east of the modern village of Pella: Λάμιος | Ἄγρων[ος] | Φε[ραῖος]

616: 135-137 no. 7 (ph.). **Epitaph of Kleophantis, ca. 350-300 B.C.** Marble pedimental stele: Κλεοφαντὶς | Πισιστράτου

617: 137-139 no. 8 (ph.). **Epitaph of Stratonike, ca. 300-250 B.C.** Pedimental stele, damaged on top: Στρατο|νίκη, Πύθ|[ω]νος γυ|νή

618: 139-141 no. 9 (ph.). **Epitaph of Lysikrates, ca. 250 B.C.** Marble pedimental stele, broken on bottom, two relief rosettes under the inscription: Λυσικράτης | Ἡρακλείδου

619: 141-143 no. 10 (ph.). **Epitaph of Kosmia, ca. 250 B.C.** Left part of a marble pedimental stele: Κοσμία Ε[- - -]

620: 143-145 no. 11 (ph.). **Epitaph of Eutychis, late 2nd/early 1st cent. B.C.** Marble stele with a pediment in relief.

Εὐτύχις | Νικάνορος· | ἥρωι

1. Or Εὐτυχίς, ed.pr.

621: 146 no. 12 (ph.). **Epitaph of Mese(?), ca. 250 B.C.** Fragment of a pedimental stele: Μηση

This name is unattested, ed.pr.

622: 146-148 no. 13 (ph.). **Epitaph of a man, ca. 250 B.C.** Upper right part of a marble stele with a pediment in relief: [- - -]της | [- - -]ίου

623: 148-150 no. 14 (ph.). **Epitaph of Zoilos, ca. 325-300 B.C.** Naiskos stele with a pediment in relief: Ζωΐλος Μα[..]ο[υ]

624: 152 no. 15 (ph.). **Epitaph, ca. 325-300 B.C.** Two joining fragments of a stele in the form of a pillar: [- - - -]σ[- - -] | Διον[υ]σοδώρου

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625. Pella. Graffito, Hellenistic. Macedonian amphora with a graffito, found in a pottery workshop. Edd.pr. M.Lilimbaki-Akamati, N.Akamatis, *AEMΘ* 22 (2008) [2011] 153: ΛΕΥΚΟ

Perhaps part of the name of a potter working in the workshop, edd.pr. [if this is a wine amphora, could this be a reference to the content (λευκό(ς), i.e. 'white' wine)?; white wine was called λευκός (e.g. *CIL* IV Suppl. 6564: λευκουνάριον = λευκοινάριον), Chaniotis].

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626. Pella. Thasian amphora stamps, ca. 250-225 B.C. M.Lilimbaki-Akamati, N.Akamatis, *AEMΘ* 22 (2008) [2011] 153, report the discovery of Thasian amphora stamps in

a pottery workshop. They mention two officials (cf. Y.Garlan, *BCH* 128/129 (2004/05) [2006] 269-329 [SEG LIV 814]) [we correct a typo (on 153 note 137; Nikanor belongs to Garlan's group XIII (not XIV), Richardson]: Νικάνωρ and Ἀργεῖος (ph.).

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627. Philippi. Letter (or letters?) sent by envoys of the city reporting a decision of Alexander the Great concerning the territory of Philippi, ca. 330 B.C.? *SEG* XXXIV 664; LI 869*; Hatzopoulos, *Macedonian Institutions* II no. 6; *Philippi* II no. 160a. M.B.Hatzopoulos, *art.cit.* (see our lemma no. 546) 47/48 (on 30, French translation), presents a critical edition of the text based on unpublished notes by C.Edson (1936); he also provides Edson's description of the stone. The text is the same as the one reported in *SEG* XLVI 787, but in B L. 13 H. reads Γεφύρας (instead of γεφύρας).

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628. Philippi. Deed of sale, ca. 350-300 B.C. *SEG* XXXVIII 658; XLIX 768; LI 870; Hatzopoulos, *Macedonian Institutions* II no. 83; *Philippi* II² 161. Republished with commentary by J.Game, *Actes* -- (see our lemma no. 1904) 103/104 no. 40bis (French translation).

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629. Philippi. Commemorative inscription of epistatai, late 4th cent. B.C. or late 3rd/early 2nd cent. B.C. Inscription on the rock that supports the east stretch of the fortification wall, south of Tower II; the text is inscribed within a tabula that is topped by a pediment and anthemion incised on the rock; under the tabula the obscene graffito in our lemma no. 631. Ed.pr. C.Koukouli-Chrysanthaki, in *Πρακτικὰ Β´ Πανελληνίου Συνεδρίου Επιγραφικῆς* 135-148 (ph.; dr.). The ἐπιστάται (L. 2) formed a board of civic magistrates; they were probably responsible for the construction of the fortification wall (ed.pr.). The letterforms (lunate sigma) are compatible with a date either during the reign of Philip II, when the fortification was built (Appian, *BC* 4.105), or during repairs in the late 3rd/early 2nd cent. B.C.; ed.pr. notes that there is no archaeological evidence for repairs in Tower II.

Φιλ(ιππ- -)
ἐπιστάται
Πυθόδωρος
Ἰσαγόρας

1. A monogram inscribed within the pediment of the tabula: probably Φιλ(ίππων) or Φιλ(ιππέων), i.e. a reference to the city or its ethnic, rather than the personal name Φιλ(ίππου), ed.pr.

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630. Philippi. Epitaph of Philagros of Ioron, ca. 350-300 B.C. Marble stele broken on top and bottom; found in 2000 in the southeast cemetery. Ed.pr. A.G.Zannis, in *Πρακτικὰ Β´ Πανελληνίου Συνεδρίου Επιγραφικῆς* 98-113 (text on 100; ph.). This is the earliest attestation of the city of Ioron (later epigraphic testimonia: *SEG* XXXIX 610; *I.Beroia* 87). The new find shows that the proposal of F.Papazoglou, *Les villes de Macédoine à l'époque romaine* (Athens 1988) 337, that there was a tribe of Ἰωροί and that Ioron should be associated with Mt.

Dysoron should be rejected. The location of Ioron is not known. An archaeological site near Palatiano (in the region of Krestonia) is a possible location, but there is no certainty that Ioron was part of Krestonia (ed.pr.). See the critical remarks of M.B.Hatzopoulos, *BE* (2011) no. 423: ⟨Φ⟩ίλαγρος | Ἀρχία | Ἰώριος

1. ΟΙΛΑΓΡΟΣ, lapis.

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631. Philippi. Obscene graffito, Hellenistic. Graffito on the rock that supports the east stretch of the fortification wall, south of Tower II; L. 1 is to the left of the tabula that contains the text in our lemma no. 629, L. 2 under it. Ed.pr. C.Koukouli-Chrysanthaki, in *Πρακτικὰ Β΄ Πανελληνίου Συνεδρίου Επιγραφικῆς* 136-138, 141/142 (ph.; dr.).

[- -]ΙΩ[-?]
πυγίζεται

One text or two?; possibly referring to the epistati in our lemma no. 629?, ed.pr.; if LL. 1 and 2 comprise a single text, L. 1 is probably a personal name, the subject of the verb.

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632. Polichne (Smixi). Deeds of sale, mid-4th cent. B.C. *SEG* XXVIII 575/576. J.Game, *Actes* -- (see our lemma no. 1904) 81-84 nos. 34/35, presents a critical edition of the deeds of sale from Polichne (French translation) and discusses their content.

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633. Polymylos (ancient Euia?). Inscribed pipes, Hellenistic. *SEG* LVI 736. The inscribed objects mentioned in *SEG* LVI 736 are not tiles but fragments of clay pipes, parts of a water conduit; Polymylos (praefecture of Kozani) is identified with Euia.

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634. Sane. Dipinti (labels) on a vase (the 'Argonauts krater'), ca. 560 B.C. 16 fragments of a Corinthian column krater decorated with a mythological scene – a unique version of the myth of the king of Thrace Phineus and the Argonauts; on one set of joining fragments, Jason, the pupil of Cheiron, heals Phineus of his blindness by touching his eyes; a woman (his wife?) stands next to Phineus' throne and greets Kastor and Polydeukes, who approach from the right; behind them another figure; on other fragments, Zetes and Kalais are shown chasing the Harpies; a woman (Kleita) stands near them. The vase was found in the sanctuary of Artemis in ancient Sane on the property of S.Andreadis (early 1970s) and donated to the Archaeological Museum of Thessaloniki in 2005. Ed.pr. M.Vojatzi, *Frühe Argonautenbilder* (Würzburg 1982) 80-82, who attributes it to a painter 'near the Cavalcade Painter' (ca. 560 B.C.); R.Wachter, *Non-Attic Greek Vase Inscriptions* (Oxford 2001) 53/54 no. COR24B. Republished by E.Kefalidou, *AJA* 112 (2008) 617-624 (ph.), who studied the fragments and the labels that identify the figures during the vase's conservation. K. dates the painter to ca. 560 B.C. (575

B.C., ed.pr.). We give K.'s readings: 1) Εἰάσον; 2) Φινεύς; 3) ΤΙΑΑ.ΟΡΑ or ΤΙΑΑ.ΟΔΑ; 4) Πολυδύκς; 5) [Κά]λαϊς; 6) Κλείτα

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1. ΗΙΑΣΟΝ, ed.pr. ‖ 2. Φυνεύς, ed.pr. ‖ 3. ϝιδαία, ed.pr.; Τιμάνδρα, W.; possibly a misspelled name (of Phineus' wife), K. ‖ 4. Πουλυδύκς, ed.pr., W. ‖ 6. not previously read; Kleite/Kleita was the wife of Kyzikos; when Kyzikos was accidentally killed by the Argonauts, she hanged herself in grief; the version followed by the painter somehow connected Kleite with the Phineus episode, K.

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635. Skotoussa (Mitino). Epitaph of Caius, Imperial period. *SEG* LV 690; LVI 708. M.B.Hatzopoulos, *art.cit.* (see our lemma no. 546) 38/39, considers the text as evidence for identifying the ancient site near Mitino, a few km south of Herakleia Sintike, with ancient Skotoussa (cf. Pliny, *HN* 4.3.5).

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636. Šlegovo (near Kratovo in northeastern Macedonia). Epitaph of Teres, ca. 200 A.D. Pedimental stele; in the pediment a rosette. Ed.pr. R.Petkovski, *Patrimonium* 2 (2008.3/4) 45-50 (ph.); republished by S.Babamova, *Systasis* 13 (2008) (www.systasis.org). Cf. *An.Ép.* (2008) [2011] no. 1233 (D.Grbić).

Τηρῃ Επτ-
ηλου τῷ κ-
αὶ Ταίτι ζή-
σαντι καλ-
ῶς ἔτη ἑβδ-
ομήκοντα
Γ̣Ο̣Υ̣Ι̣Ο̣?
[- - -]

The site is located near the junction of the borders of Moesia Superior, Macedonia and Thrace, ed.pr. ‖ 1-2. Τηρης and Επτηλος: Thracian names, ed.pr. ‖ 7-8. S.Follet in *An.Ép.* suggests γ′ ὁ̣ υ̣ἱ̣ὸ̣[ς αὐτοῦ - -]; on that reading, Teres died at the age of 73 (ἑβδομήκοντα γ′).

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637. Spartolos. Deed of sale, mid-4th cent. B.C. *SEG* XLVI 804; LVI 738. Republished with commentary by J.Game, *Actes* -- (see our lemma no. 1904) 85-87 no. 37 (French translation).

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638. Spilia Eordaias. Fragment (dedication?), 74 B.C. *SEG* XLVII 943. In light of the discovery of a measurement table (*sekoma*; uninscribed) at Σπηλιά, south of Agia Paraskevi Eordaias (area of Ptolemais), G.Karamitrou-Mentesidou, *AEMΘ* 22 (2008) [2011] 45 (ph.), proposes that the inscription SEG XLVII 943 also originated at Spilia.

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639. Spilia Eordaias. Epitaph of Menandros, 4th cent. B.C. Marble stele with moulding, broken on bottom left; brought to the village Σπηλιά, south of Agia Paraskevi Eordaias,

probably from a cemetery at the modern site of Anatoli. Ed.pr. G.Karamitrou-Mentessidi, *AEMΘ* 22 (2008) [2011] 48 (ph.): Μένανδρος | Αἰρόπου

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640. Strymoniko Serron. Stamped amphora of Akanthos, late 4th/early 3rd cent. B.C. Stamped amphora handle of Akanthos; found in the area of Strymoniko during the construction of the Egnatia highway. Ed.pr. M.Tolia-Christakou, *AEMΘ* 22 (2008) [2011] 494: Φι[- -]

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641. Therme (area of: Toumba Thessalonikis). Graffito (numerals) on a vase, ca. 425-400 B.C. Fragment of the base of a black-glazed cup-skyphos; found in the Toumba in Thessalonike. Ed.pr. E.Kefalidou, *AAA* 40/41 (2007/08) [2009] 174/175 (ph.): → Γ ↑ ↑ ↑ - ↑ Ε → →

The small horizontal line is either accidental or a punctuation sign; the numerical signs belong to a variety of the acrophonic system; the vertical lines stand for 1, the gamma for 5, the arrow for delta (10), and the epsilon either represents 100, as in some Aiolic inscriptions, or it is the initial letter of a word (e.g. ἔνεστι); various interpretations are possible: 18 - 1 120, or 19 120, or 18 1 ἔνεστι 20, or 19 ἔνεστι 20; the numerals refer to a larger group of vases rather than to the capacity or price of this cup, ed.pr.

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642. Therme (Karabournaki). Graffito on a vase (owner's inscription), ca. 450-425 B.C. Attic black-glazed skyphos with a name incised on the base [before or after firing?, Chaniotis]; found during the excavation of a cemetery at Mikra Karaburun/Karabournaki by Léon Rey in 1917; the skyphos was kept in a box with pottery 'of unknown provenance' in the Museum of Thessalonike, but its mention in Rey's catalogue of the finds of his excavation made its identification possible. Edd.pr. D.Ignatiadou, S.Descamps, E.Kefalidou, A.Boucher, *AEMΘ* 22 (2008) [2011] 340 (ph.; dr.). For another owner's inscription from Therme see *SEG* XLVI 809. The name Daulichos is unattested, but similar names (Δάλιχος, Δαύλιος) suggest that he was a man from central or southern Greece (edd.pr.): Δαύλιχος

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643. Thessalonike. Corpus. D.Papakonstantinou-Diamantourou, P.Nigdelis in *Β΄ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς* 181-187, report on the progress of work on a Supplementum to *IG* X.2.1. They present a short history of research on the inscriptions of Thessalonike from 1903 to 2000 and an outline of the projected Supplementum (181-185); and they give an overview of work on the study of 446 inscriptions, found or published between 1972-2000 and not included in *IG* X.2.1 (185/186).

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644. Thessalonike. Posthumous honorary inscription for Ulpia Iuliane, mid-3rd cent. A.D. (or later). *SEG* LII 622. Republished by P.Adam-Veleni, E.K.Sverkos, in *Β΄ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς* 13-30 (ph.; in Greek; German summary), with comments on the titles

ἡγεμών and διασημότατος, the date, the prosopography, and the dedication of honorary inscriptions by the provincial assembly. Iuliane's father, M.Ulpius Iulianus, governor of Macedonia, is not known from other sources. The dedication of this inscription by the λαμπρότατον Μακεδόνων συνέδριον to the daughter of a ἡγεμὼν τῆς Μακεδόνων ἐπαρχείας suggests that the συνέδριον represented the entire province (cf. the expressions σύνεδροι Μακεδονίας in *I.Beroia* 115/116, ἀρχιερεὺς τοῦ ἔθνους in *I.Beroia* 7 A L. 71, and κοινὸν Μακεδονίας in *I.Sinope* 105 = *IAG* 69). See also M.B.Hatzopoulos, *BE* (2011) no. 416.

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645. Thessalonike. Edict of Justinian II concerning the donation of saltworks to the church of St. Demetrios, 688 A.D. *IG* X.2.1.24. P.M.Nigdelis, *Egnatia* 11 (2007) 19-30, summarizes the history of the discovery and publication of this text (19/20) and discusses the location of the ἁλική donated by the emperor to the church of St. Demetrios, to be exploited free of tax (LL. 9-12). Various locations have been suggested for these saltworks: Thessalonike, Angelochori, Gallikos, Pikrolimne, and Kitros (23-25). An unpublished report by Hasan Tahsin, found by N. in the archive of S.Dragoumis, Governor of Macedonia in 1913 (kept in the Gennadius Library in Athens), provides a list of property belonging to the church of St. Demetrios (turned into a mosque: τέμενος Κασιμιέ), according to which the ἁλατορυχεῖα τοῦ Κίτρους belonged to the church of St. Demetrios until the 19th cent. N. demonstrates that this report is inaccurate in many details and concludes that it cannot be reliably used as evidence for identifying the saltworks mentioned in the edict with those at Kitros.

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646. Thessalonike. Epitaph of Momo and Polykarpos, 2nd cent. A.D. *IG* X.2.1.296. In a study of the substitution of the final omikron with epsilon in Thasos and Thrace, C.Brixhe, *art.cit.* (see our lemma no. 950) 218/219, adduces this text, which preserves the form Πλατορες (for Πλατορος). Plator is an Illyrian name, but the owner of the grave and her father (Μωμω Τορκου) have Thracian names. Cf. our lemma no. 515.

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647. Thessalonike. Epitaph of Claudius Achillas and Iulia Quintilia and epigram for their son Achillas, 2nd/3rd cent. A.D. *IG* X.2.1.822. B.Boyaval, *Cripel* 27 (2008) 117/118, points out that the reconstruction of the burial as proposed by G.Roux, *ZPE* 17 (1975) 180 (acquisition of a new plot by Achillas II adjacent to the tomb of his parents), is unnecessarily complex: Achillas, buried along with his parents as τρίτος (L. 10), simply asks newcomers in the cemetery to stay three feet away from the family tomb in digging their own grave (LL. 7-9: τρίσπηχυς ἀπο|βὰς ἀπ' ἐμοῦ, φίλε, | οὗτος ὀρύξ{ζ}ε); there is no attempt to prevent the burial of a fourth family member in the same tomb as proposed by Roux.

648-657. Thessalonike. Epitaphs, 2nd-6th cent. A.D. 10 epitaphs in the collections of the Museum of Byzantine Culture in Thessaloniki. Ed.pr. A.Tzitzibasi, *Tekmeria* 9 (2008) 169-207 (ph.), with comments on the personal names and the funerary formulas.

648: 170-174 no. 1 (ph.). **Epitaph of Nikephoros, 2nd/3rd cent. A.D.** Right upper part of a marble plaque; remains of red color in the inscription; found in the east cemetery.

Ῥοῦφος
καὶ Εὔνεα
Νεικηφόρῳ
τῷ ἰδίῳ τέ-
κνῳ v μνεί-
ας χάριν·
vacat
χαῖρε
παροδεῖ-
τα ❦

649: 174-179 no. 2 (ph.). **Epitaph of Hermes and Sekoundilla, 2nd/3rd cent. A.D.** Five joining fragments of a marble plaque inscribed on both sides; found in the east cemetery.

A:

Ἐπαφρό-
δειτος ~
Ἑρμεῖ ~ τῷ ~
ἀδελφῷ
μνήμης
χάριν

B:

Διονῦς καὶ Τιβέ-
ρις Σεκουνδίλ-
λῃ τῇ μητρὶ
μνήμης χά-
ρειν· χἐρε παρο-
δῖτα

A. 3. Ligature of ME || **B.** ligature of MNE and MH || 2. in fine the lambda was engraved above ΔI, ed.pr. || 5. in fine the omikron was engraved above the rho, ed.pr.

650: 179-181 no. 3 (ph.). **Epitaph, 2nd/3rd cent. A.D.** Fragment of a marble plaque broken on top, bottom, and right; found in the east cemetery.

[- - - - - - - - -]
[.]Ε̣.[- ca. 4-5 -]
Λευκαδί̣[ου]
καὶ τὰ τέκν[α]
⟦A⟧ αὐτοῦ

651: 181-183 no. 4 (ph.). **Epitaph of Eutychianos, 2nd/3rd cent. A.D.** Right part of a marble plaque; found in the area of the east wall.

Ε̣ὔτρο-
πος
Εὐτυχι-
ανῷ
[τ]ῷ θρε-
πτῷ
[μ]νείας
χάριν

[2/3. Ed.pr. prints the two lines as one, per errorem, Chaniotis] || 7. ligature of NE.

652: 183-187 no. 5 (ph.). **Epitaph of Nike, 2nd/3rd cent. A.D.** Marble plaque; above the inscription two engraved hands raised in prayer [for a collection of epitaphs with images of raised hands see now F.Graf, *ZPE* 162 (2007) 139-150 (*SEG* LVII 2172), Chaniotis]; remains of red color in the inscription and the image of the raised hands; found in the west cemetery (modern area 'Axios'). The nomen Camerius (L. 1) is attested in Thessalonike; see *SEG* LI 891 (ed.pr.).

Καμέρειος
Ζοείλος Νίκῃ
τῇ εἰδίᾳ θυγα-
τρὶ μνίας χάρειν

653: 187-190 no. 6 (ph.). **Epitaph of Theodora, 2nd/3rd cent. A.D.** See *SEG* LI 890.

654: 191-193 no. 7 (ph.). **Epitaph of Proklos, 2nd/3rd cent. A.D.** Upper part of a marble stele; found in the east cemetery.

Νικιαν̣ῇ̣
Πρόκλῳ
τῷ ἰδίῳ
ἀδελ-
[φ̣ῷ]

655: 193-196 no. 8 (ph.). **Epitaph of Nike and Secundus, 4th/5th cent. A.D.** Marble plaque; re-used in a grave of the 6th cent. A.D.; found in the eastern cemetery.

❦ Κοιμ̣η̣τήριων δίσουμον
διαφέροντα Νίκις· ἔνθα
κατάκιτε ὁ ταύτ[η]ς σύμ-
βιο[ς] Σεκοῦνδος ❦

1. δίσουμον for δίσωμον, ed.pr.

656: 197-203 no. 9 (ph.). **Epitaph of Glauka and Maria, 470 A.D.** Right part of a marble plaque; found in the east cemetery.

[Μημόριον Γ]λαύκας· ἔνθα κατά-
[κειται Μα]ρία, μη(νὶ) Ἰανουαρίου
[ἰνδ(ικτιῶνος) θ΄, ἡμέρᾳ ..] ὑ(πα)τ(είᾳ) Φλ(αβίων) Ἰορδάνο̣υ̣
[καὶ Σεβήρο]υ τῶν λαμ(προτάτων) ❦

2. In the abbreviation μη(νί) the eta is engraved above the mu ‖ 3. in the abbreviation ὑ(πα)τ(είᾳ) [or ὑ(πά)τ(ων), Chaniotis] the tau is engraved above the upsilon; in fine ΦΛ^{s} ΦΛ^{s} lapis; Ἰορδάνο(υ), ed.pr. [Ἰορδάνο̣υ̣, Chaniotis] ‖ 4. ΛΑΜΜ lapis; τῶν λαμ(προτάτων) (ἡ)μ(ῶν), ed.pr. [τῶν λαμ(προτάτων); the two mus indicate that the abbreviated word is in the plural (cf. Σεββ. for Σεβ(αστῶν)), Chaniotis].

657: 203-205 no. 10 (ph.). **Epitaph of Polychronios and Pasagat(h)e, 5th/6th cent. A.D.** Fragment of a marble plaque; found in the east cemetery.

Μ.η.μόριον		νίου καὶ
Πολυχρο-	4	Πασαγάτης

4. Πασαγάτης for Πασαγάθης, ed.pr.

658. Thessalonike (area of). Inscribed pottery, mid-4th cent. B.C. A.Tsimpidou-Avloniti et al., *ΑΕΜΘ* 20 (2006) [2008] 290 (ph.), report the discovery of a settlement in the area of Κηφισιά. They present ph. of two inscribed sherds [we read the texts from the ph., Chaniotis]: **1)** AMM (stamp impressed on the base of a red-painted vase); **2)** Θ Υ (graffito on the base of a vase).

[2. It is not clear if an incision between the Θ and the Y is a letter, Chaniotis.]

659. Thessalonike. Stamped tiles, early 4th cent. A.D. F.Athanasiou et al., *ΑΕΜΘ* 20 (2006) [2008] 299-316 (dr.), report the discovery of stamped tiles in the north peristyle and cistern of the palace of Galerius. From the catalogue (313-316) we present only the stamps that have letters, not those that preserve only symbols (crosses, stars) or non-alphabetical monograms: **1)** A (cat. no. α1); **2/3)** N (α2/3); **4)** B (α4); **5)** I (α5); **6)** Δ (α6); **7)** Θ (α7); **8)** C (α8); **9)** Π (α9); **10)** K (α10); **11)** OA (α11); **12)** X (α12); **13-15)** EN (β1-3).

13-15. ἐν(δικτιών)?, A. et al.

660. Torone. Deed of sale, mid-4th cent. B.C. *SEG* XXIV 57; XXXVII 588. Republished with commentary by J.Game, *Actes* -- (see our lemma no. 1904) 87/88 no. 38 (French translation).

661. Tyrissa. Deed of sale, ca. 180 B.C. *SEG* XLVII 999. Republished with commentary by J.Game, *Actes* -- (see our lemma no. 1904) 101-103 no. 40 (French translation). See also the remarks of G.Thür, *Symposion 2007* 178/179.

662. Vasilika (area of). Deed of sale, 351/350 B.C. or earlier. Marble trapezoidal plaque found in 2000, 2km northeast of Vasilika in the Chalkidike, at the site of an ancient settlement at Παλαιομονάστηρο, Μεταλλεῖα or Παλιούρια; now in the Museum of Thessaloniki. Ed.pr. K.Sismanidis, in *Β΄ Πανελλήνιο Συνέδριο Ἐπιγραφικῆς* 199-216 (ph.; in Greek; German

summary), who provides a list of similar deeds of sale from the Chalkidike (Olynthos, Kelli, Smixi, Vasilika, Torone, Petralona, Aphytis), Amphipolis and its vicinity (Argilos, Serres, Philippi), and Bottiaia (Lefkadia, Asvestario; 201-203). The new text preserves the main features of the deeds of sale from the Chalkidike. Three of the 12 personal names (Τόκκης, Πόττης, Σκίττας) are Thracian, possibly Edonian (205/206). For another deed of sale from the same site, which may be the ancient city of Strepsa (212/213) see our lemma no. 663.

Θεός· ὠνή· μη-
νὸς Πανθεῶνος· ἱερεὺς
Καλλιππίδης Μενεκλέος· Τόκκ-
ης Πόττεος παρὰ Ἡρακλείδεος
τοῦ Ἡρακλεοδώρου οἰκίην ἐχομένην
Μύρωνος : Β : μάρτυρες· Μύρων Λύ-
σωνος : Σκίττας Καλλίππου : Διόδωρος
Διονυσίου· βεβαιοῖ αὐτὸς ὁ ἀπο̣[δόμ]-
ενος

2/3. The priesthood of Kallipides, who is known from another six deeds of sale, has been dated by M.B. Hatzopoulos to 351/350 B.C. (*SEG* XXXVIII 672/673); ed.pr. prefers an earlier date, between 357/6 B.C., when Philip II gave the valley of Anthemous to the Chalkidic Koinon, and 352 B.C., when the Koinon was dissolved, ed.pr. || 6. B: this symbol (here it resembles 8) represents the sum of the transaction (100 drachmai); it is a very low price for a house; for this reason ed.pr. favors the view that the transaction was not the sale of a house, but mortgage for a loan, ed.pr. || 8/9. this is the only known deed of sale from the Chalkidike, in which the guarantor is not named but referred to with a participle, ed.pr.

663. Vasilika. Deed of sale, 351/50 B.C. or earlier. *SEG* XXXVII 583. Two joining fragments of a marble plaque found at the site of an ancient settlement near Vasilika (cf. our lemma no. 662). Ed.pr. C.Makaronas, *Makedonika* 2 (1941-1952) [1952] 621 no. 45. Republished by M.B.Hatzopoulos, *Une donation du roi Lysimaque* (Athens 1988) 42 note 5 (*SEG* XXXVII 583). Republished, with new restorations based on the text in our lemma no. 662, by K.Sismanidis, *art.cit.* (see our lemma no. 662) 211/212 (ph.).

[Θε]ός· [ὠ]νή· [μηνὸς Πανθεῶ?]ν̣ος· ἱε̣ρ̣εὺς
[Κα]λ̣λι[ππί]δ̣[ης] Μ̣[ενεκλέος .....]Ν̣ Ν̣[- -]
[.]ν̣ι̣ο̣ς̣ παρ' Οἰν̣[....]ο̣υ τοῦ Βίλθεο̣ς ο̣[ἰ]-
κίην ἐχομένη̣[ν] Ἀ̣ρνίου τοῦ Νεμηνί-
[ου]· βεβαιοταί· [..]ιδ[..]μ̣ο̣ς̣ Σ̣α̣-
[- - - -]π̣[- - -]ε̣σ̣α̣[- -] Μ̣ύ̣ρ̣ω̣ν̣ο̣[ς - -]
[- -]

1. [Θε]ός· [ὠ]νή· [εὐθεῖα - -]νος· ἱε̣ρ̣εύς, H. || 2. no restoration, H. || 3. ΟΣ παρὰ ΠΤ[...]ΙΟΥ τοῦ Βίλθεο̣ς [- -], H. || 4/5. τὴν ἐχομένη[ν] Ἀρνίου τοῦ Νεμηνί|[ου]· βεβαιοταί, H.

664. Vacat.

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664 bis. Unknown provenance. Epitaph, 3rd cent. B.C. Upper part of a pedimental stele; a rosette in the pediment; now in the monastery of Docheiariou on Mt. Athos, where it was copied by C.F.Edson in 1937. Ed.pr. P.M.Nigdelis, *art.cit.* (see our lemma no. 541) 135 and 136 no. 2 (ph.), on the basis of autopsy and Edson's copy; majuscule text.

Μητρίχη ΑΣΡΑΛΩΝΙΣΟ
Α̣ΨΙΝΗΣΩ..ΙΛ̣Ι̣Σ.Τ̣ΙΔΟΟ

[1. Initio, Μ̣ητρίχη, Chaniotis.]

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664 ter. Unknown provenance. Epitaph, Imperial period. Epitaph (no description); according to the notes of C.Franke (1891), found in 1888 or 1889 and taken to the monastery of Xeropotamou (Mt. Athos); copied by C.F.Edson in 1937. Ed.pr. P.M.Nigdelis, *art.cit.* (see our lemma no. 541) 134 and 136 no. 1, on the basis of Edson's notebook: Νεικάνωρ ΕΠΙ[- - - - - ἑαυτῷ] | καὶ γυναικ[ὶ - - -]

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665. Unknown provenance. Epitaph of Dionysios and Zosime, ca. 250-300 A.D. *CIG* 2007m; L.Robert, *RPh* 13 (1939) 135. Using C.F.Edson's copy of this text, P.D.Nigdelis, *art.cit.* (see our lemma no. 541) 132 note 19 (ph.), provides a more acurate transcription of the text than the one reported by Robert: Διονύσιος Δ̣ιονυσίου ζῶν ἑαυτῷ καὶ τῇ συνβίῳ αὐτοῦ Ζωσίμῃ Ἰατροκλέους καὶ τῇ μη[τ]ρὶ Σ[- ca. 6-7 -]ι̣α̣ κατεσκεύασεν· ὃς ἂν δ' ἕτερον τολμήσι πτῶμα ἀποθέσται, δώσει // τὸ κυριακὸν ταμεῖον * ,βφ

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666. Unknown provenance (Chalkidike). Dipinto and graffiti on a vase, late 5th cent. B.C. Attic red-figure pelike mended from joining fragments; on one side, two women, one holding a fillet and the other a cloth, face each other; between them a box and a painted inscription (A); on the other side, a woman holding a piece of cloth; on the base, two graffiti (B/C) engraved after firing; found in Chalkidike, now in the Archaeological Museum of Thessaloniki. J.Beazley, *ARV*^{2} 1358.1, who attributed the vase to 'Near the Group of Vienna 888'; A.Johnston, *Trademarks on Greek Vases* (Warminster 1979) 180 no. 20. Republished by E.Kefalidou, *AAA* 40/41 (2007/08) [2009] 171-173 (ph.): **A)** καλή **B)** Σικελικά **C)** Χ

The inscriptions A and C are not in *ARV*^{2} ‖ B. a reference to vases called Σικελικά or to vases destined to be shipped to Sicily or the (nick)name of a female owner, K. [in the latter case, the owner's name should be in the genitive, Chaniotis] ‖ C. probably a reference to the capacity of the vase (one χοῦς).

THRACE

667. Thrace. Epigraphic studies. Several epigraphic studies by D.Boyadzhiev, primarily dedicated to Latin and Greek-Latin bilingual inscriptions from Thrace and Moesia, are now assembled in id., *Opera Minora Selecta*, edited by M.Slavova (Sofia 2008). The original publication of three of these studies was covered in *SEG* LV 764 (*IGBulg* III.1.1447; 222-227), LII 703 (*IGBulg* V 5913 (IV 2289); 301-305), LIII 648 bis (*IGBulg* III.21626; 313-317). Here, we report the two studies that contain Greek and Greek-Latin bilingual inscriptions, on which B. provides comments on language and style On onomastics, see our lemma no. 669. 1) 'Le latin des inscriptions métriques de la Bulgarie' (48-104; originally in *Annuaire de l'Université de Sofia 'Kliment Ohridski', Faculté des lettres classiques et modernes* 77/1 [1983] 26–67). Comments on a Greek-Latin epigram from Novae (*IGBulg* V 5262; 77-81); the form προβατοβοσχός in *IGBulg* II 851 (Markianopolis; 78); and a Greek-Latin grave epigram from Pautalia (*IGBulg* IV 2090; 92). 2) 'Le latin des inscriptions tardives de la Bulgarie' (in Bulgarian; 105-167; originally in *Annuaire* -- 78/1 [1984] 68-114). Comments on the name Θουιδας in *IGBulg* V 5634 (123/124); the divine epithet ἀφωσίκακη in a dedication from Serdica (*IGBulg* IV 2245); and a Latin text from Odessos written in Greek letters (150 no. 42; ph.; Δούλκα | οὔξορ | Φλορίνῳ). See also our lemmata nos. 669/670, 683, 706, 712, 719, 726/727.

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668. Thrace. Inscribed metalware, ca. 420-350 B.C. L.Loukopoulou, in *Thrakika Zetemata* 139-161, studies the inscriptions on metal vessels found in treasures in Thrace (Rogozen, Mogila, Alexandrovo, Borovo, Agighiol, Bashova, Golyama; for references see *SEG* XXXVIII 618; XLV 835; XLVII 1016; XLIX 862; L 660). Depending on the content of the texts and the manner in which they were inscribed, one can destinguish four groups: a) punched inscriptions ('en pointillé') in Greek; b) carelessly engraved personal names in Greek; c) obscure graffiti (signs and symbols); and d) carefully engraved texts, the latter on a phiale from Rogozen (Αὔγη, ΔΗΛΑΔΗ) probably engraved before the object left the workshop. In the Greek texts, occurrence the parallel use of -ε/-η and -ο/-ου reflects developments in the alphabet used by the Ionian colonies in Thrace in the late 5th and early 4th cent. B.C. The vessels that are inscribed with the personal names Σατόκο, Κότυος, Κερσοβλέπτο, Ἀματόκου, and Τήρης Ἀματόκου show that these objects belonged to members of the Odrysian dynasty. The preposition ἐξ/ἐγ is used to refer to the origin of the vessel – usually the place from which the metal object had come as a present or tribute. The identifiable named sites (Ἀπρος, Ἀργίσκη/Ηργίσκη, Βέος, Σαυθάβα) can be located in Καινική. Based on L.'s reading of ἐγ/ἐκ ληιστῶν/λειστῶν (instead of Γηιστων/Γειστων) on two vases from Rogozen, one from Alexandrovo, and another one in a private collection, these four vases were booty from brigands or pirates. L. proposes that all of these metalware objects originally formed a unity, i.e. the royal treasure of the Odrysians, which was dispersed to different locations through acts of looting after the abolition of Kersobleptes' kingdom by Philip II. In an addendum (162/163), L. discusses the inscribed objects from the grave of Seuthes III (*SEG* LV 776: late 4th/early 3rd cent. B.C.) and attributes the technical character of the texts on the vases in that grave to a sophisticated royal court,

possibly modelled after the courts of the new Hellenistic kingdoms. [But it remains possible that some of these objects came to the royal treasure as prestigious gifts or were sent from the treasure to subjects of the king as gifts; cf. A. Avram, *BÉ* 2009, 324, Avram.]

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669. Thrace. Language and onomastics. D.Boyadzhiev, in *Studia in honorem Prof. Ivani Marazov* (Sofia 2002) 282-288 [non vidimus], now reprinted in his *Opera Minora Selecta* -- (see our lemma no. 667) 306-312, argues that ζια/ζίη is not a suffix but a Thracian noun used as a component of Thracian names. He discusses the following names Αιθαζιη (*IGBulg* III.1.974), Ζιακατραλις (*IGBulg* III.1.976), Ζιαμαρκη (*IGBulg* III.2.1787), Ζιαμητραλις (*IGBulg* II 7 = V 5249), Μοκαζίη (*IGBulg* IV 2228), Ταταζια (*IGBulg* III.1.1341), Ταταζιη (*IGBulg* III.1.1317; III.2.1667), Tataza (*CIL* VI 2954), and Mocazia (*CIL* XI 28). See also our lemma no. 683.

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670. Thrace. Onomastics. Several articles by D.Boyadzhiev that discuss Thracian names are now reprinted in his *Opera Minora Selecta* -- (see our lemma no. 667): 239-247 (originally in *Thracia Antiqua* 4 [1978] 87-103), 248-252 (originally in *Thracia Antiqua* 5 [1979] 93-96), 253/254 (originally in *Thracia Antiqua* 5 [1979] 171-173), 258-261 (originally in *Pulpudeva* 6 [1993] 28-31). See also our lemmata nos. 669 and 683.

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670 bis. Thrace. Religion. See our lemma no. 718.

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671. Thrace. Religion: the Thracian Rider. D.Boteva, in *Jubilaeus* VI (see our lemma no. 741) 158-164, discusses the iconography of relief stelai (dedications and epitaphs) that show the Thracian Rider with a bull as a sacrificial animal (*IGBulg* I^2 78 ter, 162, 220; cf. *IGBulg* III.1.1447). Although the combat between a lion and a bull is known from Thracian votive reliefs, the theme of the Rider's armed combat against a bull (as in a relief in Thessalonike: *IG* X.2.1.48) is unknown in local mythology and iconography. The recipient of the sacrifice of the bull might have been Zeus-Sabazios (cf. *IGBulg* II 780). On the Thracian Rider and Sabazios see M.Oppermann, *ibid.* 39-44. D.Ivanova, in *Phosphorion* 386-391 (in Bulgarian; English summary), comments on the association of the Thracian Rider God with Apollo in his sanctuaries at Viden and Kran (territory of Augusta Traiana).

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672. Thrace. Society: social status and cultural identity in Roman Thrace. M.Ivanov, *Ancient West & East* 7 (2008) 135-150, discusses the evidence provided by grave monuments (both Greek and Latin) from the Roman province of Thracia for social relationships, social status, and the ethnic and cultural identities of the deceased. The article is based on the author's Ph.D. thesis, in which 305 monuments are discussed. The increasing popularity of grave epigrams in Thrace in the Roman period and the (often failed) attempts to compose them in a

more refined language are indications of attempted integration into urban culture. Of the monuments mentioning family relationships, the greater number (48 texts) refer to the relationship between husband and wife, followed by monuments set up by parents for their unmarried children, and then by sons for their parents; only 3 monuments were set up by daughters for their parents. In 9 cases monuments were set up by brothers for each other; 5 of these involve men who served in the same military unit [cf. the well-known epistolary practice of Roman soldiers calling each other 'brothers' (regardless of actual family relationship), Kantor]; there is limited evidence for freedmen burying their patrons. Professional status (including civic and imperial functions) is mostly referred to in military contexts; monuments mentioning gladiators are more frequent than those mentioning other 'civil professions'; only a handful of texts mention other non-military occupations. There is limited reliable data for Roman citizenship in the epitaphs{?} prior to the Constitutio Antoniniana: attested Roman citizens are mostly of military background and are concentrated in Philippopolis, Thasos, and Perinthos. More than half of the names in the epitaphs are Greek; Thracian names appear in only 14% of the texts. There is no distinction in the use of epigrams or more sophisticated Greek among different onomastic categories.

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673. Thrace. Topography: Molyvoti and Maroneia. L.D.Loukopoulou, S.Psoma, in *Thrakika Zetemata* 55-86, argue that the ancient settlement at Molyvoti (cf. *I.Thrac.Aeg.* E106-167), traditionally identified as ancient Stryme (cf. *SEG* LV 777), is the site of pre-Hellenistic Maroneia. Many personal names that appear on coins of Maroneia appear also in the epitaphs from Molyvoti (p. 72: Ἀπελλῆς, Ἡρόβολος, Ἡρόφιλος, Μητρόδωρος, Μητροφῶν, Πατροκλῆς, Πολυάρητος, Ποσηδήϊος), and public lead weights of Maroneia have been found at Molyvoti (72; ph.; inedita: Μαρω(νιτῶν)). In the mid-4th cent. B.C. Maroneia was relocated at Agios Charalambos (earlier Orthagoreia?; cf. Pliny, *HN* 4.4.3), located ca. 20 km to the east.

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674. Alexandrovo. Graffito (epitaph?) naming Kozimases, 4th/3rd cent. B.C.? *SEG* LIV 628; LVI 816. L.Getov, in *Phosphorion* 316-318 (dr.), suggests dating the graffito to ca. 300-250 B.C. The new date would make it less likely that the pictorial graffito is a self-portrait of the painter of the tomb and that it is accompanied by his signature. See also our lemma no. 703.

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675. Apollonia Pontica. Epitaph of Aristagore, late 5th/early 4th cent. B.C. Pedimental stele placed on a platform; found during excavation of the necropolis at Kalfata/Budjaka in 2007. Mentioned by K.Panayotova in R.Docter et al. (edd.), *Apollonia Pontica 2007* (Ghent 2008) 25 (ph.; translation): Ἀρισταγόρη | Ἱκεσίο | γυνή

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676. Apollonia Pontica. Stamped amphora from Herakleia Pontica, ca. 350-320 B.C. Fragment of a neck of amphora with ■ stamp; found during excavation in the necropolis in 2007. Ed.pr. J.de Boer in *Apollonia Pontica 2007* (see our lemma no. 675) 100 (ph.): [- -]πορος | [ἐπὶ? Ἡρ]ακ̣λεί(δα)

[- -]πορος | [ἐπὶ? Ἡρ]ạκλεί(δα), ed.pr.; {[Εὔ]πορος | [ἐπὶ Ἡρ]ạκλεί(δα) (i.e. Herakleidas II); cf. Y.Garlan, Bull. amph. (2012) no. 252, Avram}.

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677. Apollonia Pontica. Graffiti on fishplates, 4th cent. B.C. Fragment of a clay fishplate with a graffito inscribed on the base after firing; found during excavation in a cemetery in 2007. Edd.pr. B.Bechtold, R.Docter in *Apollonia Pontica 2007* (see our lemma no. 675) 48 (ph.): **1)** ΔΕΙ

Edd.pr. mention that T.Ivanov, in I.Venedikov et al. (edd.), *Apollonia* (Sofia 1963) 231 (in Bulgarian) [non vidimus], lists two graffiti (ligatures) on fishplates: **2)** ΑΡ **3)** ΛΕ

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678. Augusta Traiana. Honorary inscription for Aurelius Asiaticus, ca. 220-240 A.D. Marble base now in the Museum of Stara Zagora. Edd.pr. H.Buyukliev, N.Sharankov in *Problemi* --- (cf. our lemma no. 682) 182-185 (ph.). [Non vidimus]. See N.Sharankov, *An.Ép.* (2008) [2011] no. 1214.

Αὐρ(ήλιον) Ἀσια[τικὸν]
Αθυος [- - -]
ΩΤ[- - - - -]
ΔΙΟ[- - - -]
Μαρ[κ-? -]
βουλ[- - -]
βο[υλ - - -]
Ọ Λ̣[- - - - -]

Asiaticus· see our lemmata nos. 682 and 701 ‖ 2/3. possibly [πρ]|ῶτ[ον], edd.pr. ‖ 3/4. perhaps [ἀρχιερέα] | δι' ὅ[πλων], edd.pr. ‖ 6-7. forms of βουλή or βουλευτής, edd.pr. ‖ 8. perhaps ὁ δ̣[ῆμος] or ọ λ̣[αμπρότατος δῆμος], edd.pr.

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679. Augusta Traiana. List of members of a religious association, ca. 250 A.D. Lower part of a limestone stele; now in the Museum of History in Stara Zagora. Ed.pr. N.Sharankov in *Ancient Civilisations and the Sea. International Conference in Honour of Prof. Michail Lazarov (Varna, 13th-15th October 2004)* (Varna 2007) 427-429 no. 4 (ph.). [Non vidimus.] See N. Sharankov, *An.Ép.* (2008) [2011] no. 1216.

[- - - - - - - - - - --]
Φ[- - -].ων Φ[- - -]
Ἀλέξανδρος Ἀσκλ̣ηπιάδου
Τραϊανὸς Εὐπρέπους
Δινίας Ἀπολλιναρίου
Κάσις Γρογίου
Μουκιανὸς Πανχᾶ
Σαβαστιανὸς Βιθυος
Δημοσθένης ἰατρός

Σαρμάθις Πρείσκου
Περγάμις Ὀλυνπ(ιοδώρου)
Βάλης Ὀλυνπιοδώρου
Πολέμις Ὀλυνπ(ιοδώρου)
Ἑρμογένης Μουκιανοῦ Ῥοδόπης̣?
Ῥηγῖνος Σουδιου μαγαρεύς
Ἀπλινάρις Ἀπλιναρίου Καρτερίου Β̣Α̣
Δαιτειμουνης Ἀπλιναρίου

List of the members of a σπείρη, attested previously in *SEG* XXXIX 649, ed.pr. || 5. Γρογίου for Γοργίου, M.Sève, S.Follet in *An.Ép.* || [7. Σαβαστιανός for Σεβαστιανός, Pleket] || 9. Σαρμάθι(ο)ς is a variant of Σαρμάτιος/Sarmatius, ed.pr. || [13. Ῥοδόπης: second name of Hermogenes or metronymic of Μουκιανός, Pleket] || 15. Ἀπλινάρις for Ἀπολλινάρι(ο)ς; Καρτερίου: patronymic of Ἀπλιναρίου, ed.pr., who argues that Καρτέρις in *SEG* XXXIX 649 L. 4 is the same man; Β̣Α̣: β′ (= δεύτερος) ἄ(ρχων), ed.pr.; or a title such as β̣α̣(κχιαστής)?, *An.Ép.* || 16. Δαιτειμουνης: previously unattested; probably a Thracian name, ed.pr.

680. Augusta Traiana. Building inscription concerning a kastron, 784 A.D. Marble console decorated with a representation of Pan; probably the leg of a table or bed; found reused near the west bastion. Edd.pr. N.Shankarov, D.Yankov, *Archaeologia Bulgarica* 12 (2008) 77-86 (ph.; dr.). See also *An.Ép.* (2008) [2011] no. 1215 (M.Sève, S.Follet).

† Ἀνεκένησαν
τὸ κάστρον τοῦ-
το οἱ τῶν ὅλων
δεσπότε Κων-
σταντῖνος καὶ
Ἠρίνη ὑπέρσο-
φοι καὶ πασέκυ-
δοι ἄνακτυ Ῥο-
μέων· Χ(ριστὸ)ν γὰρ
συλῶσιν πισ-
τῇ πρόμαχον εἶ-
νε τῇ πόλι †

1. Ἀνεκένησαν for ἀνεκαίνισαν, edd.pr. || 6. Ἠρίνη for Εἰρήνη, edd.pr. || 7-9. πασέκυ|δοι ἄνακτυ Ῥο|μέων for πασίκυδοι ἄνακτες Ῥωμαίων, edd.pr., who connect this text with the campaign of Constantine VI and Eirene in Thrace in 784 A.D. || 12. πόλι: Augusta Traiana, edd.pr.; or perhaps Constantinople?, S.Follet in *An.Ép.*

681. Augusta Traiana. Dedications to Drigesos, and to Drigesos and Dooupyros, late 1st cent. A.D. *IGBulg* V 5577/5578. Z.Gocheva, in *Phosphorion* 382-385 (in Bulgarian; French summary), discusses the dedications to κύριος Δριγεσος (*IGBulg* V 5578) and κύριος Δριγεσος καὶ Δοουπυρος (*IGBulg* V 5577). The texts provide evidence for the worship of these divinities [G. regards Δριγεσος and Δοουπυρος as two separate gods, Chaniotis] by a local elite family, which was only superficially Romanized.

682. Augusta Traiana. Metrical dedication by (M.Aurelius) Asiaticus, ca. 220-240 A.D. Limestone base built into a fortification wall of the 6th cent. A.D.; now in the Museum in Stara Zagora. Edd.pr. H.Buyukliev, N.Sharankov in *Problemi i izsledovania na trakiyskata kultura* II (Kazanlâk 2007) 176-182 (ph.). [Non vidimus]. See N.Sharankov, *An.Ép.* (2008) [2011] no. 1213.

Καὶ τάδε πεντάκις
ἓξ καὶ πέντ' ἐπὶ τοῖς
ἅμα στύλων 'Α[σι]-
4 ατικὸς θῆκεν δῶρ[α]
πατὴρ πατρίδ[ος]

'Asiaticus, père de la patrie, a dédié aussi en don cinq fois six colonnes et cinq autres avec elles', *An.Ép.* || epigram consisting of an elegiac distich; the 35 columns correspond to the 35 columns of a stoa dedicated by M.Aurelius Asiaticus (*SEG* LII 694 LL. 10-13); the two inscriptions may well have been erected in that stoa at the same time, edd.pr.; for Asiaticus cf. also our lemmata nos. 678 and 701.

683. Augusta Traiana. Christian epitaph of Ziasalbe (or Zia?), December 2nd, 535 A.D. *SEG* XLIX 873. In a study dedicated to the possible existence of a Thracian noun ζια (cf. our lemma no. 669), D.Boyadzhiev, *Opera Minora Selecta* (see our lemma no. 667) 308/309, reprints this text (dr.) and suggests reading L. 2 as Ζια σάλβη (not Ζιασαλβη). He interprets σάλβη as the Latin imperative *salve* [not convincing, Avram].

684. Byzantion? Epitaph of Lykinos, 1st cent. B.C. Rectangular white marble stele; in a large recessed niche a relief representing a banquet scene: a man clad in chiton and himation lying on a kline and holding a wreath in his outstretched right hand, and a cup in his left hand; at left a woman seated on a chair (chiton; himation; veiled head); small figures of a female and male servant at left and right, respectively; in front of the kline a tripod with food; in the upper right corner a window showing a serpent [hardly visible on the ph.]; offered for sale by Gorny & Mosch, Giessener Münzhandlung, *Catalogue 174. Auktion Kunst der Antike, 16. Dezember 2008*, 12 no. 4 (color ph.; majuscule text). [We read the text from the photo, Tybout; this inscription is *I.Byzantion* 304, with the remark 'heutiger Aufbewahrungsort unbekannt', Avram]: Λυκῖνος | Ἀρειστείδου, χαῖρε

Assigned to Byzantion on formal and stylistic grounds; cf. Pfuhl-Möbius 1668 (probably from the same workshop), catalogue [M.Dana, *Gephyra* (forthcomming), demonstrates that the stele undoubtedly comes from Byzantion || 2. *I.Byzantion* prints Ἀριστείδου, Avram].

685-692. Byzantion. Epitaphs, Hellenistic and Imperial period. Eight stelae found during excavations in the Küçük Ayasofia Street, Eminönü in Istanbul, not far from the Hippo-

drome. Edd.pr. F.Demirkök, T.Drew-Bear, *Anatolia Antiqua* 16 (2008) 224-228 nos. 1-8 (ph.; translation).

685: 224 no. 1. **Epitaph of Athanaion, 3rd cent. B.C.** Marble pedimental stele broken on all sides except at right; in the pediment the remains of a round boss; below the inscription in a slightly recessed field a kantharos: [᾿Αθ]αναίων | [᾿Απ]ολλωνίου

The kantharos represents the urn which contained the ashes of the deceased, edd.pr.. || ᾿Αθαναίων: the spelling is expected in the Megarian colonies in the Black Sea region, edd.pr.

686: 224 no. 2. **Epitaph of Astragalos, 3rd/2nd cent. B.C.** Marble pedimental stele with akroteria: ᾿Αστράγαλος | Διοδώρου vvv | vvv ῾Ρόδιος vvv

1. ᾿Αστράγαλος: previously unattested on Rhodes, edd.pr.

687: 224/225 no. 3. **Epitaph of (A) and grave epigram for (B) Bospon, 2nd cent. B.C.** Marble pedimental stele with akroteria; epitaph below the pediment; the epigram (only the left part preserved) on the lower left part of the stele in much smaller letters.

A: Βόσπωνος τοῦ | vv Εὐμόλπου v

B: Βόσπωνος ξεινισθ[έντος - - - -]
Εὔμολπος γήραι δε [- - - - - - -]
τὸ πρὶν ἐν ἀστοῖσιν τί[μιος - -]
4 εὐσεβέων ἱεροὺς α[- - - - - - - -]

A 1. Βόσπων: diminutive of Βοσπόριχος; a name typical for Byzantion, edd.pr. || B 1. Bospon 'died while a guest abroad', edd.pr. || 4. reference to the holy dwellings of the pious, entered by Bospon, edd.pr.

688: 226 no. 4. **Epitaph of Heragoras, end of the 3rd/2nd cent. B.C.** Pedimental stele with damaged akroteria; on the shaft below the inscription in a recessed field representation of a seated man in a himation, stretching out his right hand toward a standing male figure in a himation; behind the latter a dog jumping toward him: ῾Ηραγόρας | Βόσπωνος

689: 226/227 no. 5. **Epitaph of Kerdon and Lampro, 3rd cent. B.C.** Pedimental stele with akroteria; the figures in the relief, in a recessed panel below the inscription, are effaced.

⟦Κερ⟧ Κέρδων, χρηστέ,
Λαμπρὼ [χ]⟦ρ⟧ρη[σ]τά, χαῖρε

The mason erased Κερ (L. 1) and the rho (L. 2), edd.pr.

690: 227 no. 6. **Epitaph of Xenotimos, 3rd cent. B.C.** Upper part of a pedimental stele with akroteria: Ξενότιμος | Ἡροτίμου

691: 227 no. 7. **Epitaph of Praxippos, 3rd cent. B.C.** Pedimental stele with akroteria; traces of paint on the lower front surface: Πράξιππος | Ἱερωνύμου

692: 227/228 no. 8. **Epitaph of [--]doros, Imperial period.** Pedimental stele; in a recessed panel a funerary banquet: at right a man clad in a himation, reclining on a couch and holding a drinking cup in his left hand; at left a male servant; in front of the couch a tripod with legs that terminate in the form of a lion's paws; on the tripod a bowl and food; inscription above the panel: [- - -]δωρε, χαῖρε

693-697. Byzantion. Weights, 4th-3rd cent. B.C. P.Weiß, in *Vom Euphrat bis zum Bosporus* II 710-712, in a discussion of weights from Greek cities, presents a catalogue of five lead weights of Byzantion; on 711, brief mention of an analogous sixth lead weight, kept in the Numismatic Museum in Athens. The Archaic 'Corinthian' beta (which resembles a Γ) is used for the beta of the ethnic in our lemmata nos. 693-696.

693: 710 no. 1 (ph.). **Mna, 4th cent. B.C.** Square lead weight (422.55g) in the Staatliche Münzsammlung München. *Vente Hoffmann* (Paris 1889) no. 73; *Auktionskatalog Hirsch* (Munich 1908) no. 3439: dolphin | Βυ(ζαντίων)

694: 710 no. 2 (ph.). **Tritemorion, 3rd cent. B.C.** Square lead weight (186.83g) in a private collection. *Auktionskatalog Kölner Münzkabinett Tyll Kroha* 65 (Cologne 1996) no. 1910: Βυ(ζαντίων) | dolphin | τρί(τον) or τρι(τημόριον) or τρι(ταμόριον)

695: 711 no. 3 (ph.). **Distateron, 3rd cent. B.C.** Square lead weight (32.35g) in a private collection.. *Auktionskatalog Kölner Münzkabinett Tyll Kroha* 65 (Cologne 1996) no. 1911: Βυ(ζαντίων) | dolphin | δι(στάτηρον)

696: 711 no. A. **Weight, 3rd cent. B.C.** Square lead weight (228g). Daremberg-Saglio, *Dictionnaire* IV.1 (Paris 1907) 549, s.v. pondus (E.Michon, who wrongly attributed this weight to Bisanthe): Βυζαν(τίων) | dolphin

ΠΥΖΑΝ, M.

697: 711 no. B. **Weight, late 3rd cent. B.C.** Square lead weight (260g). Daremberg-Saglio, *Dictionnaire* IV.1 (Paris 1907) 549, s.v. pondus (E.Michon, who wrongly attributed this weight to Bisanthe): Βυζ(αντίων) M | dolphin

1. In fine, "Der Buchstabe M ist wohl verlesen, denn er ergibt keined ersichtlichen Sinn," W. on p. 711.

698. Constantinople. Mosaic inscriptions (labels), 4th/5th cent. A.D. In his survey of mosaics from Constantinople, D.Parrish, in M.Şahin (ed.), *III. Uluslararasi* -- (cf. our lemma no. 1718) 17-26, mentions three medallions from a late Roman villa excavated in the Saraçhane district of Istanbul (currently kept in the courtyard of Hagia Eirene Church) that depict peasant laborers: 1) a man carrying eggs and poultry, with the inscription Εὐφράlσις (color ph.; for the name see *SEG* XXVIII 1444; LIII 711); 2) a man carrying harvested vegetables, labelled as Εὐσέβι(ο)ς; 3) a man carrying a lamb on his shoulders and a basket full of cheeses, with the inscription ποιμήν (color ph.). An expanded version of this article, with color ph. of all the medallions, is in *IV. Uluslararasi* -- (cf. our lemma no. 1718) 93-99.

699. Dalakova. Inscribed signet ring, early 4th cent. B.C. Gold signet ring with the profile of a bearded man flanked by two retrograde inscriptions; found in a tumulus at Dalakova (prefecture of Sliven). Edd.pr. G.Kitov, P.Dimitrov, *Archaeologia Bulgarica* 12/2 (2008) 25-32: Σηυσα (at right) Τηρητος (at left)

Σηυσα is the genitive of Σηυσας; cf. Sese (*CIL* XIII 7049), Σηστε (*CIG* 2009), and Σηστός, edd.pr., who also adduce *SEG* LII 712, proposing to read L. 1 (γονι μα σηζη) as the Thracian translation of L. 2 (Σεύθου γυνή); A.Avram, *BE* (2009) no. 331, rejects the latter view, endorsing the reading Γονιμαση ζῇ (cf. K.Hallof in *SEG* LII 712; cf. Κοζιμασης in our lemma no. 703). For Τηρητος (genitive of Τηρης), edd.pr. adduce *IGBulg* II 844 (Τηρεντος); A.Avram, *ibid.*, points out that Τηρεντος is genitive of the Latin Terens and that Τηρητος is a quite normal genitive form.

700. Diomedeia Xanthis. Stamped tile, undated. Fragment of a clay tile found at Diomedeia Xanthis (south of Xanthi). Mentioned by K.Kallintzi, S.Papadopoulos, *AEMΘ* 21 (2007) [2010] 451 (ph.). M.Sève, *BE* (2011) no. 47, pointing out that the tile is of a Thasian type, reads the text as Θασίων. He notes that if this tile was found in situ it might be an indication that the territory of Thasos extended to this area.

701. Discoduraterae (modern Gostilica). Honorary inscription for Alexander Severus, 222-235 (perhaps 231-233) A.D. Limestone base moulded above; found in the ruins of the emporion Discoduraterae (territory of Augusta Traiana). Ed.pr. I.Lozanov in *Phosphorion* 534-540 (ph.). Republished by N.Sharankov, *An.Ép.* (2008) [2011] no. 1212.

Ἀγαθῇ Τύχῃ·
⟦[Αὐτ(οκράτορα) Καίσ(αρα) Μ(ᾶρκον) Αὐρ(ήλιον)]⟧

⟦Σεουῆρον Ἀλέξανδρον Σεβ(αστὸν) ἡ βουλὴ⟧
καὶ ὁ] δῆμος Τραϊανέων τὸν ἑαυ-
[τῆς] κτίστην ἐν ἐμπορίῳ αὐ-
[τῆς] Δισκοδουροτέρες, ἡγε-
[μο]ν(εύοντος) Μ(άρκου) Οὐλ(πίου) Σενεκίου Σατορνί-
(ν)ου, ἐπιμε(λουμένου) Αὐρ(ηλίου) Ἀσιατικοῦ
βου(λευτοῦ)

4-5. αὐ|[τῆς], ed.pr.; ἑαυ|[τῆς], J.-Y.Strasser in *An.Ép.*, referencing *IGBulg* II 728 || 7-8. Σατορνί|μου, ed.pr.; ΣΑΤΟΡΝΙ|ΛΛΟΥ, lapis [hence print Σατορνί⟨ν⟩ου, Pleket]; ed.pr. studies the career of M.Ulpius Senecio Saturninus (cf. *I.Perinthos* 20/21) and suggests dating his activity in Thrace within the period 231-233 A.D. || 8-9. the councillor M.Aurelius Asiaticus is known from four inscriptions from Augusta Traiana: *SEG* LII 694 and 696 and our lemmata nos. 682 and 678.

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702. Kallipolis (area of: Bolayır). Inscribed shield, ca. 200 B.C. Marble shield with a club in the center; above and below the club an inscription; found near Bolayır. Mentioned by M.H. Sayar, *AST* 25.2 (2008) 270 (ph.) [we read from the photograph, Corsten]: [Βασιλέω]ς | Φιλίππου

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703. Kazanlăk. Dipinti in a grave (label and painter's signature), 3rd cent. B.C. K.Bošnakov, *Buditel* 2/2 (2008) 5-9 (in Bulgarian), reports that he has been able to read two hitherto unnoticed painted inscriptions on the frescoes decorating the royal grave at Kazanlăk. The first dipinto (A) names the occupant of the grave, Rhoigos, son of Seuthes III, an enemy of Lysimachos. The second dipinto (B) is a signature of the painter Kozimases. The painter Kozimases is also known from a graffito in Alexandrovo (*SEG* LIV 628; LVI 816; see our lemma no. 674, where χρηστός refers to his painting skills and should not be understood as a funerary attribute. Cf. A.Avram, *BE* (2009) no. 333.

A: Σεύθου
Ῥοιγος

B: Κοζιμασης ἐζωγράφησεν

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704. Mesambria. Hellenistic grave stelai. A.Petrova, in *Jubilaeus* VI (see our lemma no. 741) 124-130, gives an overview of the production of grave stelai (typology, workshops, material). She recognizes two groups of pedimental stelai. In the first group (e.g. *IGBulg* I^2 334, 337, 338 ter, 339) the pediment is supported by a kymation; in the second group the pediment is set on a simple moulding (e.g. *IGBulg* I^2 330 ter, 335, 343 septies).

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705. Mesambria. Funerary epigram for Ioulia, 1st/2nd cent. A.D. *IGBulg* I^2 345; V 5119. D.Boyadzhiev, *Thracia Pontica* 3 (1986) 182-185 (reprinted in *Opera Minora Selecta* [see our lemma no. 667] 255-257 (ph.)), discusses the phrase Μεσαμβρία δέ μυ πατρίς, ἀπὸ [Μ]έλσα

καὶ βρία as evidence for contacts between the Greek and Thracian language. The author of the epigram made reference to two Thracian words (μέλσα, βρία) as they were pronounced by the local population.

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706. Odessos. Epitaph of Diogenes and his two wives, 2nd cent. A.D. *IGBulg* I[2] 174. D.Boyadzhiev, 'Individualité des monuments épigraphiques et contexte ethnique: éléments de méthode', reprinted in *Opera Minora Selecta* -- (see our lemma no. 667) 213 no. 1 (originally in *Philologia* 27/28 [1993] 6 no. 1), briefly discusses this text. The hypocoristic form Διογᾶς was changed by the mason to Διογένης; although the epitaph mentions two wives of Diogenes, the relief (funerary banquet) shows one. See alos id., *Orpheus* 8 (1998) 19/20 (translation; reprinted in *Opera Minora Selecta* 331/332): the heirs of Diogenes, who set up the monument, carelessly bought a funerary relief that contradicted the text [contradictions between text and image are common in epitaphs; see G.Davies in Z.Newby, R.Leader-Newby (edd.), *Art and Inscription in the Ancient World* (Cambridge 2007) 38-59 (on inscribed Roman ash chests), Chaniotis].

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707. Perinthos. Honorary inscription, undated [Hellenistic or Imperial period]. *I.Perinthos* 297. In a discussion of the term κοσμόπολις, P.Nigdelis, *art.cit.* (see our lemma no. 954) 468, recognizes a mention of this office in this inscription. In LL. 3/4 he reads: [ἀγω]νοθέτης | [- - καὶ κο]σμόπολις.

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708. Philippopolis (area of). Dedication to Apollo Beeuchios(?), ca. 150-200 A.D. Marble plaque with relief representation of Apollo Kitharoidos; inscription above and below the relief. Now in the Archaeological Museum in Plovdiv. Ed.pr. N.Sharankov in *Ancient Civilisations* -- (see our lemma no. 679) 435/436 no. 12 (ph.) [non vidimus]; see N.Sharankov, *An.Ép.* (2008) [2011] no. 1219: Ἀπόλλ[ω]νι Βεlευχ[ι]ῳ? πατρῴῳ | Ῥουφεῖνος εὐ[χήν]

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709. Philippopolis (area of: Stryama). Dedication to the Thracian Rider, ca. 200 A.D. Lower part of a marble plaque with relief representation of the Thracian Rider; inscription below the relief; traces of red paint; now in the Archaeological Museum in Plovdiv. Edd.pr. N. Sharankov, S.Cherneva-Tilkiyan, *Thracia* 16 (2005) 230 no. 8 (ph.). Republished by N.Sharankov, *An.Ép.* (2008) [2011] no. 1220: Φλ(αούιος) Κερέλιος Σκελ[ης] Μεστα vacat τῶν ἰδίων εὐχήν

Κερέλιος = C(a)erel(l)ius; in fine τῶν ἰδίων = ἐκ τῶν ἰδίων, edd.pr.

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710. Philippopolis (area of). Dedication to the Thracian Rider, ca. 200 A.D. Marble plaque with relief representation of the Thracian Rider; traces of red paint; now in the Archaeological Museum in Plovdiv; exact provenance unknown. Ed.pr. N.Sharankov in *Ancient*

Civilisations -- (see our lemma no. 679) 432/433 no. 8 (ph.) [non vidimus]; see N.Sharankov, *An.Ép.* (2008) [2011] no. 1218, who provides the date: Φλ(άουιος) Ζουκους vacat Σουκου|ζελσου

Ζουκους, Σουκουζελσος: Thracian names, previously unattested, ed.pr. [D.Dana (per ep.) suggests Σουκουζελσης, Avram].

711. Philippopolis (area of). Epitaph of Doledirm[- -], ca. 150-250 A.D. Lower part of a marble stele; now in the Archaeological Museum in Plovdiv; exact provenance unknown. Ed.pr. N.Sharankov in *Ancient Civilisations* -- (see our lemma no. 679) 429/430 no. 5 [non vidimus]. See N.Sharankov, *An.Ép.* (2008) [2011] no. 1217.

[- - - Τίτ]-
ος Φλ[άουι]-
ος Ατα[- - -]-
4 ος ΚΑΡ.[- - -]

Δοληδιρμ[- τῷ]
υἱῷ ἑαυτοῦ μ[νείας]
χάριν ἀνέθηκα

4. Καρ.[- -]: an ethnikon or a patronymic, ed.pr. ‖ 5. Δοληδιρμ[- -]: previously unattested Thracian name, ed.pr.

712. Philippopolis. Grave epigram for Ioulianos, 2nd/3rd cent. A.D. *IGBulg* III.1.1023; V 5452. In an article dedicated to a comparison between Petronius and the inscriptions of Thracia and Moesia (cf. our lemmata nos. 726/727), D.Boyadzhiev, *Opera Minora Selecta* (see our lemma no. 667) 291-296 (ph.; French translation), reprints this text and speculates on the possible background and literacy of the poet.

713. Serdica. Christian epitaph of Pallades, 4th/5th cent. A.D. Marble plaque found in the necropolis near the basilica of St.Sophia; below the inscription three crosses; now in the Museum of History in Sofia. Ed.pr. K.Shalganov in E.Gencheva (ed.), *Southeastern Europe in Antiquity, VI^th century B.C.-early VII^th century A.D. Studia in honorem Aleksandrae Dimitrova-Milcheva* (Sofia 2008) 447/448 (ph.) [non vidimus]. See N.Sharankov, *An.Ép.* (2008) [2011] no. 1222: † Ἔνθα κατά[κιτε] | Παλλάδης ọ [υἱὸς?] | Φρόντωνο[ς]

714. Seuthopolis. Amphora stamps. A.Balkanska, C.Tzochev, in *Phosphorion* 188-204 (ph.), present a catalogue of 70 stamped amphora handles from Seuthopolis, revising an earlier catalogue (see *SEG* XXXV 832). We list the personal names. **Thasos** (nos. 1-28): Magistrates: Αἰνέας (2), Αἰσχρίων, Ἄλκιμος, Ἀριστείδης, Ἀριστοφάνης (3), Ἀριστοφένης [typo for Ἀριστομένης; see Y.Garlan, Bull. amph. (2012) no. 257, Avram], Δέαλκος, Θάσων (3), Κλεοφῶν (3), Κρατῖνος (2), Κρινομένης, Μεγακλείδης (2), Παμφάης (2), Πολυνίκης/Πολυνείκης (2), Πυθίων, Σκύμνος, Τιμοκλῆς. **Akanthos** (nos. 29-32): Χάρις [rather Χαριμ-; see Y.Garlan, *ibid.*, Avram] and

three monograms. **Samothrace** (no. 33): Ὀρε[στι]ǀτ[οῦ Ἀντι.]. **Rhodes** (no. 34): Priest: Νικαγόρας. **Sinope** (nos. 35-38): Astynomoi: Ἀντίμαχος, Καλλισθένης(2). Potters: Ἡρακλείδης, Κτησικλῆς, Νικίας. **Chersonesos** (no. 39): Astynomos: Ἀλέξανδρος. **Unidentified origin** (nos. 40-70): Ἀγα., Ἀλκιππίδης, Ἀνθεμᾶς, Ἀντίφιλος, Ἀρτυπ., Βλα[- -], Ἡρότιμος (2), Μελσέων, Νίκων, and 10 very fragmentary stamps or monograms [no. 46 may be Κlνιδ[ίων] (Κ[- -]lνιδ[- -], B.-T.), Chaniotis; Ἀντίφιλος, Ἡρότιμος, Ματρόβιος, and Μελσέων may be from Mesambria Pontica, Avram].

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715. Zone. History. S.Psoma, *art.cit.* (see our lemma no. 951) 134-137, argues that the walled settlement excavated in Zone dates to the period after the city's destruction by the Gauls in the early 3rd cent. B.C. This fortress served to protect the Samothrakian Peraia (cf. *I.Thrac. Aeg.* E63 B LL. 20-22) and can be identified with the fortress (ὀχύρωμα, χωρίον) mentioned in the honorary decree of Samothrake for Hippomedon (*IG* XII.8.156 = *I.Thrac.Aeg.* TE63) and the honorary decree for Epinikos (*SEG* XXIX 794 = *I.Thrac.Aeg.* TE64).

MOESIA

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716. Moesia. Epigraphic studies and onomastics. D.Dana, *Classica e Christiana* 3 (2008) 83-108, reviews M.Minkova, *The Personal Names of the Latin Inscriptions in Bulgaria* (Frankfurt 2000), supplying corrections of M.'s sections on nomina (85-90) and cognomina (91-100) and providing a selective list of omissions (100-102). For further studies on inscriptions from Moesiaee see our lemma no. 667.

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717. Moesia. Language. G.Galdi, in *Bilinguisme* 141-154, analyzes the language of Greek and Latin epitaphs found in the area between Kallatis and Noviodonum. The endurance of Greek traditions in this area promoted the stability of the Greek language. The Latin inscriptions, which show a high frequency of substandard variations in morphology and syntax, attest a poor linguistic competence among the speakers.

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718. Moesia. Religion. D.Chiekova, *Cultes et vie religieuse des cités grecques du Pont Gauche (VII^e-I^er siècles avant J.-C.)* (Bern 2008), presents an overview of the cults in the Greek cities of the west coast of the Black Sea, in particular in the colonies of Miletos and Megara (Anchialos, Apollonia, Bizone, Dionysopolis, Kallatis, Mesambria, Odessos, Histria, Tomis, Tyras). She discusses the cults of Apollo (15-69: Ἀπόλλων Ἀγυιεύς, Δελφίνιος, Ἰητρός, Πύθιος, Φωλευτήριος), Dionysos (71-114), Demeter and Kore (115-125), Kybele (127-149), the Dioskouroi (151), Zeus and Hera (159-164), Artemis, Hekate, and Φωσφόρος (165-176), Leto (177), Θεὸς Μέγας, Θεὸς Μέγας Ὀδησιτῶν, and Θεὸς Μέγας Δαρζαλας (179-200), the Samo-

thracian Gods (201-209), Poseidon (211-215), Aphrodite (217-222), Athena (223-225), Herakles (227-231), Hermes (233-236), Asklepios, Hygieia, and Telesphoros (237/238), the Thracian Rider God (239-248), the Egyptian cults (249-259), the Nymphs (261-265), Muses (265/266), Moirai (267), river gods (267/268), Helios (269-271), Heros (273-280), and personifications (Δῆμος, Ὁμόνοια, Ἀγαθὸς Δαίμων; 281-285). Among the numerous inscriptions adduced and discussed, we single out those texts that are discussed in some detail (usually with Greek text and French translation): *IGBulg* I² 6 (110/111); 7 (252); 13 (109/110, 206/207, 256); 20 (108); 44/45 (235/236); 47 bis (49/50); 225 (83/84); 308 ter (105/106); 308 septies (155/156); 318 (278/279); 320 (282); 322 ter (249); 345 (170-172); 378 (57); 388 bis (55/56); 401 (84-86); *IGBulg* V 5095 (123/124); *I.Histriae* 1 (265/266); 5 (251); 36 = *SEG* LI 936 (202/203); 54 (16-19); 59 (233/234); 60 (212/213); 143 (212); 167 (77/78); *I.Tomis* 1b (203/204); 2 (131); 98 (255); 120 (79/80); 153 (254/255); 154 (253); *I.Kallatis* 4 (205); 7 (205/206); 35 (89-91); 36 (92); 41 (283); 44 (93-95); 45 (95/96); 47 (100-104); 48 (61/62); 49 (62/63); 50 = *SEG* XLV 913 (63); 72 (228). In four appendices, C. presents a list of the deities worshipped in these cities (295/296), a table with the numbers of attestations of theophoric names (297-299), the calendars of the Milesian colonies (301/302), and the calendars of the colonies of Megara (303/304).

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719. Dobrič (area of: Hisar-kale). Incertum (epitaph?), undated. *IGBulg* III.1.873. D.Boyadzhiev, *Opera Minora Selecta* (see our lemma no. 667) 217/218 no. 5, interprets the inscription ἀνθρώ|ποις, written on a plaque with a relief representation of a man and a woman, as an expression of benevolence toward the couple or toward mankind in general [probably part of a greeting addressed to the passers-by: ἀνθρώ|ποις (sc. χαίρειν), Chaniotis]; B. adduces as a possible parallel a benediction from Singidunum (*IMS* I 84: εὐτυχῖτε | ἄνθρωπυ).

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720. Durostorum. Benediction on a gold ring, 4th cent. A.D. Gold ring with a gem with Christian symbols. Ed.pr. G.Atanasov, *Acta Terrae Septemcastrensis (Sibiu)* 6 (2007) 19-22 [non vidimus]; cf. N.Gudea, *Studia Universitatis 'Babeş-Bolyai'. Theologia Catholica (Series Historia Ecclesiastica)* 53/1 (2008) 71-73 [non vidimus]. See A.Avram, *BE* (2009) no. 332. We present Gudea's text, as reported by Avram: ζήσαις

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721. Histria. Religion: the Apollinic triad. A.Avram, I.Bîrzescu, K.Zimmermann, in R.Bol, U.Höckmann, P.Schollmeyer (edd.), *Kult(ur)kontakte. Apollon in Milet/Didyma, Histria, Myus, Naukratis und auf Zypern. Akten der Table Ronde in Mainz vom 11.-12. März 2004* (Rahden 2008) 107-134, collect the evidence for the cult of Apollo, Artemis, and Leto in Histria (inscriptions, sculpture, coins) [for the cult of Leto in the Black Sea, see A.Avram in A.Martínez Fernández (ed.), *Estudios de Epigrafía Griega* (La Laguna 2009) 305-313, to be summarized in *SEG* LIX, Chaniotis]. They republish several inscriptions with German translations and commentary (Avram et al. nos. **1-6**; **10**; ph.; for concordances see below) and refer to other Greek epigraphic testimonia whose texts they do not fully reproduce (*I.Histriae* 1: Avram et al. nos. 7;

18: **11**; 21: **12**; 54: **9**; 63: **8**). The cult of the Apollinic triad must have been introduced to Histria from Miletos. At Histria, the cult of Apollo dates back to the late Archaic period (see our lemma no. 723); the god was usually worshipped here with the epithet Ἰητρός, but also attested are the epithets Βορέας and Φωλευτήριος (in the Hellenistic period). The sanctuary of Apollo Ietros seems to have been located in the 'temple zone' of the city. On 113/114, discussion of the evidence from Olbia that associates Apollo and Boreas (*IGDOP* 83, 93, 95; *SEG* LIII 788(10)). For an ineditum see our lemma no. 722. We provide a comparatio numerorum of inscriptions in the authors' catalogue.

SEG XLVI	Avram et al.	*I.Histriae*	Avram et al.	*I.Histriae*	Avram et al.
889	26	16	10	243	19
SEG L		34	15	256	20
701	2	64	15	266	21
SEG LVII		103	1	314	5
651	15	104	6	380	23
658	14	105	16	422	14
		144	4		
IGBulg I²		169	3	*IGDOP*	
388 bis	15	170	22	58	2
		172	18		

722. Histria. Dedication to Leto, ca. 350-300 B.C. Fragment of a marble plaque, cut for re-use and broken at left; found re-used in a Roman building complex in 2004. Edd.pr. A.Avram, I.Bîrzescu, K.Zimmermann, *art.cit.* (see our lemma no. 721) 115-117 no. 24 (ph.; German translation).

[- - - - - - - - -]δίου ὑπὲρ
[- - - - - - - - -] Ἡφαιστοῦς
[- - - - - - - - - -] Ἀπολλο-
[δώρου δὲ γυνῆ]ς, ἱερησα-
[μένης Ἀρτέμ]ιδος Πυ-
[θίης εὐχήν] Λητοῖ

Edd.pr. infer that a man or a woman, whose name stood in L. 1, made a dedication on behalf of a priestess of Artemis Pythie (LL. 5/6), whose name was written in L. 2. The priestess was the daughter of Ἡφαιστῆς (L. 2) and wife of Apollodoros (LL. 3/4; cf. *I.Histriae* 109, 114, 119/120 for references to daughter and wife in dedications). The dedication was made after her term in office. [Since dedications commemorating the end of service as a priest are usually made by the priests themselves, one may consider an alternative: The name of the priestess stood in L. 1; she made a dedication (LL. 4/5: ἱερησα|[μένη]) on behalf of members of her family. Since the dedication is addressed to Leto (L. 6), not Artemis, the dedication of a mother on behalf of her (four) children is possible: ὑπὲρ | [τῶν τέκνων] Ἡφαιστοῦς, | [name of a boy], Ἀπολλο|[δώρου, name of a girl]ς, Chaniotis.] || 1. [Μει]δίου?, edd.pr.

723. Histria. Dedication to Apollo (graffito on an Attic vase), ca. 525-500 B.C. *SEG* LV 806(3). Republished by A.Avram, I.Bîrzescu, K.Zimmermann, *art.cit.* (see our lemma no. 721) 117 no. 25 (ph.), who remark that this is the earliest attestation of Apollo's cult at Histria.

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724. Histria. Sundial, late 4th/early 3rd cent. B.C. Fragment of a marble hemispherical sundial. C.Ionescu-Cârligel, *Pontica* 2 (1969) 199-208. R.M.Feraru, *DHA* 34 (2008.2) 65-80, provides a general summary of the function of ancient sundials (65-74) and discusses the sundial from Histria. 12 Greek letters, from A (missing) to M, were arranged along a vertical line ('la ligne horaire médiane'), which is divided into uneven sections by the use of small horizontal lines. The letters A, Γ, Δ, Λ are inscribed to the right of the vertical, the others to the left. 'Les petites lignes indicatrices marquées par des majuscules grecques sur la ligne horaire médiane indiquaient à midi – quand l'ombre de la pointe du style tombait sur elles – l'entrée du soleil dans les constellations zodiacales et le début des saisons' (75). An inscription on the perimeter of the sundial can be restored as [πόσ]ος χρό[νος πάσης ἡμέρας παρήκει].

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725. Nikopolis ad Istrum (area of: Veliko Târnovo). Dedication to Heros Souregethes, early 3rd cent. A.D. *SEG* LIII 724. Republished by M.Oppermann in *Studia - - Mirchev* (our lemma no. 1962) 271/272 (ph.) [non vidimus], who points to iconographic similarities with *IGBulg* III.1.963. No change in the text.

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726. Noviodunum. Epitaph for Alexandros of Nikaia, 2nd cent. A.D. *SEG* XXVIII 611 (no text); E.Doruțiu-Boilă, *Inscriptiones Scythiae Minoris* V (Bucharest 1980) [cf. *SEG* XXX 789] no. 280. In an article dedicated to a comparison between Petronius and the inscriptions of Thracia and Moesia (originally published in *Linguistique balkanique* 37 (1995) 19-36 and 211-222; [non vidimus]), D.Boyadzhiev, *Opera Minora Selecta* (see our lemma no. 667) 265-267, reprints this text (French translation) and discusses its language. He observes that although the assimilation of -ξ and -σ is a feature of Latin, the form of the names in LL. 2/3 in this text does not necessarily reveal Latin influence. It may be attributable to a low level of literacy (cf. the mistakes in LL. 4 and 7).

Θ(εοῖς) Κ(αταχθονίοις)
Ἀλεσάνδρα
Ἀλεσάνδρῳ Ἡρακλέωνος τ-
4 ῷ πατρὶ Νεικαῖ
γερουσιαστῇ
τὴν σορὸν ἔθ-
ηκε· χῆρε

4. Νεικαῖ for Νικα(ι)εῖ, G.Mihailov (*SEG* XXVIII 611).

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727. Scupi. Latin epitaph written in Greek letters, 2nd/3rd cent. A.D. *I.Mésie Sup.* VI 178. In an article dedicated to a comparison between Petronius and the inscriptions of Thracia

and Moesia (cf. our lemmata nos. 712 and 726), D.Boyadzhiev, *Opera Minora Selecta* (see our lemma no. 667) 279/280, reprints this text as evidence for bilingualism.

D(is) M(anibus)
Οὐλπία [Δο]-
μιτ̣ί̣α̣ ουε̣ι
υιχιτ̣ annic
XXX Αὐρήλιο-
υς Διονύσιους
κωειουγι βε-
νεμερεντι

[2-8. Ulpia Domitia vixit annis XXX; Aurelius Dionysius coniugi benemerenti; ουει in L. 3 seems to be a dittography for υι (vi-) in L. 4, Chaniotis.]

728. Tomis. Dedication to Sarapis, Antoninus Pius and Marcus Aurelius, 160 A.D. *I.Tomis* 153; *IGR* I 605; *RICIS* 618/1005. A.Avram, in L.Mihailescu-Birliba, O.Bounegru (edd.), *Studia historiae et religionis Daco-Romanae in honorem Silvii Sanie* (Bucharest 2006) 439-448 (ph.) [non vidimus], reports that this inscription is now at the University of Caen (Centre de recherches archéologiques et historiques médiévales). It was transported to France from Dobroudja during the Crimean War; before its arrival at Caen it had last been seen in Paris (M.Brillant, *RPh* 36 [1912] 284-296). See A.Avram, *BE* (2008) no. 372.

729. Tomis. Funerary epigram for Marcellus, ca. 200-250 A.D. *I.Tomis* 269 (*SEG* XXVII 406). B.Boyaval, *Cripel* 27 (2008) 107, rejects R.Merkelbach's proposal that ἤδέ τε πάτρη (L. 3) may be a question uttered by the passer-by, and proposes that the entire epigram may be a monologue by the deceased: '*mon* nom était Marcellus, et *ma* patrie etc.'

730. Tomis. Christian epitaph of Iulius Atzeis, Vonosa, and Titus, 4th cent. A.D. Stele with akroteria and *chrismon* shaped in the form of an anchor; ΑΩ between the branches of the *chrismon*; crosses on the akroteria and the *chrismon*; found near the extramural basilica. Edd.pr. M.Barbulescu, A.Câteia, in *Studia -- Sanie* (see our lemma no. 728) 439-448 (ph.) [non vidimus], with comments on language, onomastics, and the presence of vexillarii in the area of Tomis. They date the inscription to the 5th/6th cent. A.D.; see the detailed discussion by A.Avram, *BE* (2008) no. 373, who prefers a date in the 4th cent. A.D. Cf. D.Feissel, *BE* (2009) no. 612.

Τίτολο(ν)·
Ἰούλ(ιος) Ἀτζεῖς βιξιλάρις
ὅπου κῖτε ἡ γυνή μου μακα-
ρία Βονόσα καὶ Τίτῳ ΠΡΟΣ
ΣΙΝΙΝΑΗΓΗΩΡΙΘΗ τὼ μνημῖον
ὑπὲρ τῆς μνημοσύνης αὐτῆς·
ὅτι ἐζ⟨ήσ⟩αμεν ὁμοῦ ἔτη κα´, ὅτι
[- - - - - - - - - - - - - - - - - -]

Edd.pr. print the following text: Τίτολο(ν)· | Ἰούλ(ιος) Ἀτζεῖς βιξιλάρις | ὅπου κῖτε ἡ γυνή μου μακα|ρία Βονόσα καὶ Τίτῳ πρόσ||(ει)σιν ἵνα ἠγή{ω}ρ{ι}θη τὼ μνημῖον | ὑπὲρ τῆς μνημοσύνης αὐτῆς· | ὅτι ἐζαμένο(υ)

μου ἔτη κα', ὅτι | - - (and they translate 'Iulius Atzeis vexillarius, dans le lieu où repose ma femme, la bienheureuse Bonosa, et Titus s'associent pour élever le tombeau en son souvenir; puisque j'ai vécu 21 ans, puisque --') || 2. Ἀτζεῖς = Attius or Atteius; βιξιλάρις = vexillarius, edd.pr.; initio [T.]?, Avram (see below) || 4/5. ΠΡΟΣΙΣΙΝ = πρόσ(ει)σιν; ΗΓΗΩΡΙΘΗ = ἠγή{ω}ρ{ι}θη (ἠγέρθη), edd.pr.; Avram identifies after ΣΙΝ (L. 5) an abbreviation sign and not an iota; he tentatively reads προσ(ήν)ιν(κα) (or προσ(έν)ιν(κα)) ⟨ἀν⟩ηγ⟨έρθη καὶ ἐδ⟩ωρίθη τῶ μνημῖον (i.e. προσήνεγκα ἀνηγέρθη καὶ ἐδωρήθη τὸ μνημεῖον), adducing parallels for this formulation; Titus, probably (Titus) Iulius Atzeis, was to be buried after his death in the grave which he had erected for his dead wife, Avram || 7. ὅτι ἐζ⟨ήσ⟩αμεν ὁμοῦ ἔτη κα', Feissel.

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731. Unknown provenance. Honorary inscription for Septimius Severus, Caracalla and Geta, ca. 198-209 A.D. Triangular fragment of a limestone plaque of unknown provenance, now in the National Museum of Antiquities in Bucharest. Ed.pr. F.Matei-Popescu, *SCIVA* 59/60 (2008/2009) 241-243 no. 1 (ph.). See *An.Ép.* (2008) [2011] no. 1201.

[Ὑπὲρ] τῆς τῶν κυρίων Αὐτοκρ[ατόρων Λ(ουκίου) Σεπτιμίου]
[Σεο]υήρου Περτίνακος Αὐγούστ[ου Παρθικοῦ Ἀρα]-
[βικοῦ Ἀδιαβ]ηνικοῦ καὶ Μ(άρκου) Αὐρη[λίου Ἀντωνείνου Αὐ]-
[γούστου καὶ] ⟦Π(οπλίου) Σεπτιμίου Γέ⟧τ⟦α Καίσαρος⟧ [νείκης τε]
[καὶ τύχης καὶ αἰ]ωνίου [διαμονῆς - - - - - - - - - - - - - - - - - - -]
[- -]

5. Perhaps σωτηρίας instead of τύχης, S.Follet in *An.Ép.* [τύχης is more common in the honorary inscriptions of this area, Avram].

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732. Unknown provenance. Epitaph, 2nd/3rd cent. A.D. Lower left corner of a limestone plaque of unknown provenance, now in the National Museum of Antiquities in Bucharest. Ed.pr. F.Matei-Popescu, *SCIVA* 59/60 (2008/2009) 243/244 no. 2, who interprets the text as a dedication. Republished by J.-Y.Strasser, *An.Ép.* (2008) [2011] no. 1202, who interprets the text as an epitaph. We print Strasser's text.

Πλουτ̣[- - - τῇ θυγατρὶ]
αὐτῶν [- - -]
οὐετρ(ανὸς) λε[γ(εῶνος) - - - καὶ - - - ἡ σύμ]-
βιος αὐτοῦ Εἰ[- -]

1. Πλούτ̣[ωνι καὶ Περσεφόνῃ?], ed.pr.; or [τῷ υἱῷ], S. [intio a personal name, Chaniotis]|| 4. in fine, ἐπ[οίησαν?], ed.pr.; e.g. Εἰ[ρήνη], S.

DACIA

733. Vacat.

734. Dacia. Onomastics. Collecting the attestations of the name Decebalus (Δεκίβαλλος, Δικέβαλος, gen. Δικεβαλι), C.C.Petolescu, *Studi şi cercetari* 58 (2007) 11-19 (in Romanian; French summary), argues that this is a common Dacian name and not a royal name or title. Cf. *SEG* LVI 861.

735. Barboşi. Fragment of a decree (?), Hellenistic. Small fragment with six lines of text; found in the Getian fortress at Barboşi. Ed.pr. identifies the fr. as part of ■ decree (cf. *I.Histriae* 15), probably a pierre errante from a Greek city (Histria?) captured by the Getai, and prints the following readings: L. 2: θέρει κα̣ί̣; L. 3: [ἐν τῆι ἀγο]ρᾶι ἀποσ[τ-]; L. 4: [ἔπει]σε τὸν β[ασιλέα]; L. 6: [τὴν] π̣όλιν Λυ[σιμάχειαν]. Avram, *op.cit.*, accepts the identification as ■ decree and suspects that it refers to the confiscation of the harvest by a ruler of the Getai and the sending of an envoy who successfully negotiated the return of the confiscated items: L. 2: θέρει καρ̣[πόν]; L. 3: [ἐν τῆι ἀγο]ρᾶι ἀποσ[ταλεὶς προσβευτής]; L. 4: [ἔπει]σε τὸν β[ασιλέα]; L. 6: [εἰς? τὴν] π̣όλιν λύ[ειν?].

736. Berzobis (modern Berzovia). Graffito on vase, ca. 102-119 A.D. Terracotta vase; inscription incised before firing; found during excavations of the canabae of the camp of Legio IIII Flavia Felix in 2006. Edd.pr. L.Ruscu, A.Flutur, *Analele Banatului* 16 (2008) 107-111 (ph.; dr.). Cf. J.-Y.Strasser, *An.Ép.* (2008) [2011] no. 1169: • [- - -]ριος Αὐξίλιος

The cognomen Auxilius is rare, edd.pr.

NORTH SHORE OF THE BLACK SEA

737. North Shore of the Black Sea. Politics: relations between the Greek cities and the Skythians. V.Cojocaru, *Tyche* 23 (2008) 1-20, critically reviews the theory – most prominently expressed by Ju.G.Vinogradov in connection with the early history of Olbia – that the Skythians exercised a 'protectorate' over the Greek cities of the North and Northwest Shore of the Black Sea and concludes that neither the archaeological, literary, epigraphic, or numismatic sources nor the onomastic material support the theory. C. briefly adduces the following inscriptions: *SEG* XXXVII 687 (6/7); *I.Histriae* 15 (3, 8).

738. Artezian. Graffiti on vases, 1st cent. B.C. - 3rd cent. A.D. Graffiti on vases found during the expedition of N.I.Vinokurov between 1988 and 2001. Ed.pr. N.I.Vinokurov, *Problemy istorii, filologii, kul'tury* 13 (2003) 151-192 (in Russian) [non vidimus]. S.Yu.Saprykin, A.A.Maslennikov, *Graffiti i dipinti* - - (see our lemma no. 743) 18-64 nos. 4-264 (in Russian; dr.) republish the texts with detailed commentary. The majority are of not more than three letters. We present the more substantial texts as published by S.-M. Cf. A.V.Belousov, *VDI* 275 (2010.4) 168. **1)** ΔΡΑΧΙΙΤ ΔΗ (25 no. 35; on both sides of the foot of a brown-glazed bowl; 1st cent. B.C./A.D.); **2)** [- - -] > Η * Ι Α [- - -] | [- - -] Θ * Ι Γ Α [- - -] (41/42 no. 120; sherd of an amphora; 1st-3rd cent. A.D.); **3)** ΑΓΑΘ (44 no. 134; neck of an amphora; 1st cent. B.C./A.D.); **4)** Ι Χ Χ Ι (46 no. 147; handle of an amphora; 1st-3rd cent. A.D.); **5)** [- - -]ΜΗ[- - -]|[- - -]ΗΧΑ̣[- - -] (46/47 no. 150; body of an amphora; 1st-3rd cent. A.D.); **6)** [Μ]ομμίου (48 no. 155; shoulder of an amphora; 2nd cent. A.D.); **7)** ΡΕΟΤΙ (48 no. 158; body of an amphora; mid-2nd cent. A.D.); **8)** ΣΩΦΡ (48/49 no. 159; body of an amphora; 1st-3rd cent. A.D.); **9)** ΣΠΓ ΥΣ (49 no. 160; neck of a Bosporan amphora; 1st-3rd cent. A.D.); **10)** Ε ΤΡΥΓ Α (49 no. 161; body of a Sinopean amphora; 1st-3rd cent. A.D.); **11)** ΧΛΧ | ΑΛΚΑ | ΔΔ (56 no. 215; body of an amphora; 1st cent. B.C.).

1. δραχ(μὴ) ΙΙ τ(ρυβλίου) δη(νάριον), S.-M., who suggest that a merchant made a note of the equivalence between drachma and denarius in the Bosporan Kingdom || 2. [- - -] > Ἡ(ρακλεωτικοῦ) * Ι ἀ(μφορέως) [- - -] | [- - -] Θ(ασίου) * Ι Γ ἀ(μφορέως) [- - -] (?), S.-M., who interpret this as list of wine prices and suggest that the denarius sign is more likely to refer to local Bosporan than to Roman coins || 3. either an abbreviated name or a reference to the quality of the wine or oil contained in the vase, S.-M. || 4. capacity or price of the amphora in chalkoi, S.-M. || 5. price (for a hemichous?) or capacity of the amphora, S.-M. || 6. or e.g. [Ν]ομμίου (cf. *SEG* XXVIII 727) or [Οὐ]ομμίου (cf. R.Heberdey, A.Wilhelm, *DAW* 44.6 [Vienna 1896] 131 no. 218), Belousov || 7. ῥεο(σ)τι(κός), i.e. ῥευστικός (perhaps referring to the amphora leaking), S.-M. || 8. Σώφρ(ων) (?), S.-M., who note that the first letter is sloppily written and may be a < sign for half-drachma || 9. σπγ: a date according to the Bosporan era (14 B.C.) or the Actian era (253 A.D.); ὑσ(σωπίτης) (cf. V.P.Yaylenko, *VDI* 153 [1980.3] 97) or ὕσ(τερος) (second-quality wine?), S.-M. || 10. ἔ(λαιον) τρυγ(ῶν) ἀ(μφορεύς) or ἔ(λαιον) τρύ(βλιον) ┐ Α ('a tryblion and ¼ of olive oil for an assarion'), S.-M. || 11. χ(οῦς) λ(άγυνος) Χ(ίου οἴνου) | ἀλκα(ίου) | δ(ραχμὴ) δ(ραχμή) (?), S.-M.

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739. Baklanja Skala (modern place-name). Graffiti on vases, late 4th-early 3rd cent. B.C. Graffiti on vases found between 1994 and 1998 during the Institute of Archaeology (Moscow) expedition on a Bosporan private estate of the early Hellenistic period. Edd.pr. S.Yu.Saprykin, A.A.Maslennikov, *Graffiti i dipinti* - - (our lemma no. 743) 65-74 nos. 272-292 (in Russian; dr.). We report the more substantial texts: **1)** [- - -]ΕΙΡΤΟΥ (66 no. 275; outer surface of the foot of a red clay fish-plate); **2)** [Ἡ]ρακλ̣[εῖ] (67/68 no. 281; rim of a red clay kantharos); **3)** ΔΔΔΠΙΙΠ (69 no. 290; rim of a pithos).

1. [δ]είρτου (i.e. δερτου) or the genitive of the name Λαέρτης (otherwise unattested in Bosporos) with lengthening of the second vowel, edd.pr.; other possible names include Ἵμερτος, Σμέρτος and Τερτος, A.V.Be-

lousov, *VDI* 275 (2010.4) 168 || 3. 'pithos of 37 amphorae capacity' (ca. 684 liters if Sinopean amphorae were used, as suggested by S.Ju.Monachov, *Anatolia Antiqua* 2 [1993] 126), edd.pr.

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740. Belinskoe Gorodishe (modern place-name). Graffiti on vases, late 1st cent. B.C.-5th cent. A.D. 73 graffiti found since 1996 in the Tula State Pedagogical Institute excavations. Edd.pr. I.A.Emets, V.G.Zubarev, *Drevnosti Bospora* 3 (2000) 27-37 (in Russian; dr.; selected texts). S.Yu.Saprykin, A.A.Maslennikov, *Graffiti i dipinti* - - (our lemma no. 743) 70-83 nos. 295-367, republish the texts with additional notes and add the ed.pr. of their nos. 296, 298, 300-303, 305-312, 315, 318-320, 324, 327, 341, 344/345, 348, 351, 358-360, 362, 365/366 (in Russian; dr.). We present the most substantial texts: **1)** ἀ|π(ὸ) | Διον(υσίου?) or ἀ|π(ὸ) | Δίου (E.-Z. 29 no. 22 = S.-M. 75 no. 322; neck of an amphora; ca. 350-450 A.D.); **2)** Ἀλεξ(- -) | ΥΠΙΟΥ (E.-Z. 28 no. 15 = S.-M. 75 no. 323; neck of an amphora; ca. 325-450 A.D.); **3)** ἀπ(ὸ) Μακ(- -) Γατρι(- -) (S.-M. 75/76 no. 324; neck of an amphora; ca. 325-450 A.D.); **4)** ΑΡΙΟΥ (S.-M. 76/77 no. 327); **5)** ΚΑ | ΦΙΛΟ (E.-Z. 29/30 no. 29 = S.-M. 78 no. 337; fragment of an amphora neck; ca. 325-450 A.D.); **6)** Π[.] | ΠΥ | ΨΥΧ (S.-M. 79/80 no. 345; fragment of an amphora neck; ca. 350-450 A.D.); **7)** ΑΤΕΡΑ (S.-M. 83 no. 366; outer surface of an amphora; ca. 325-450 A.D.).

2. Ἀλεξ(- -) | ὑπὲρ Ἰου(- -), S.-M. || 4. genitive of the name Ἀρεῖος or of the Bithynian month Ἄρειος, S.-M. || 6. e.g. π[έ](ντε) Πύ(θων) Ψυχ(αρίωνι), S.-M. || 7. [γευμ]ατηρά (cf. B.Böttger, D.B.Shelov, *Dipinti na amphorakh iz Tanaisa* [Moscow 1998] nos. 2095, 2097; S.M.Il'jashenko, *VDI* 219 [1996.3] 57-64; perhaps a mark of wine quality), S.-M.

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741. Berezan. Inscription on bone plaque, ca. 550-525 B.C. *IGDOP* 93; *SEG* XXXVI 694; XL 611; L 699(3). A.Boshnakova, in K.Boshnakov (ed.), *Jubilaeus VI. Sbornik v pamet na Karel i Hermenegild Škorpil* (Sofia 2007) 51-102, summarizes the research on the text and presents a detailed commentary (Greek text; dr.). Assuming that the texts on obverse and reverse were interconnected, she argues that the text was a prosodion sung during a procession and that the sequence of letters on the obverse are signs of musical notation. On this interpretation, the text consists of an allusion to a mythical narrative about Apollo (L. 3: Apollo's victory over Βορέας), a praise (LL. 4-8), a prayer and blessing (LL. 9-11), a dedication (LL. 13-15), and a refrain (LL. 16/17); the last line (L. 18), separated from the rest of the text, is an 'indication of sacral topography' (Didyma). The prosodion was performed by the priest and the worshippers, with the priest saying a number and the people responding in singing (e.g. ἑπτά - λύκος ἀσθενής). If this interpretation is correct, a system of vocal and instrumental notation had already been introduced in the Archaic period (59-70). B.Bravo, *art.cit.* (see our lemma no. 765) 82/83, briefly discusses this text, rejecting its association with the Orphics. In his view, it is an oracle of Apollo Didymeus; the tablet belonged to a member of an association of worshippers of Apollo. He presents a partial transla-tion: 'grande, portatore di felicità-prosperità, portatore di vittoria proveniente di Nord. ... Pace a Olbie polis. Ti considero felice.' A.Fol, in *Phos-*

phorion 78-81, offers some [mostly incomprehensible, Chaniotis] comments on this text, which he interprets as an 'Orphico-magical spell'.

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742. Berezan. Incertum on a lead tablet, ca. 550-510 B.C. *SEG* XLVIII 988 (Ju.G.Vinogradov); LVII 689. B.Bravo, *art.cit.* (see our lemma no. 765) 58-66, presents a new restoration, based on the assumption that this text is not a private letter (contra Vinogradov) but an Orphic text used during the funeral of a female initiate; this would then be the earliest surviving Orphic tablet. [What survives on the tablets is not enough to firmly support this restoration and interpretation; we note the most important differences from Vinogradov's edition in the app.cr., Chaniotis.]

Παρ' α[ὐτὴν τὴν τελευτὴν τοῖσι κάτω δ]αίμ[οσ]ι[ν] εἶ- →
παι· θέλοιμι [- - - - - - - - - - ὡς τά]χιστα ἒ- ←
ναι· : δ[ότε - - - - - - - - - - - - - -] δότε· : τῶν γὰρ →
ἐνθένδε ἄΤα β[αρύνειν με - - - ἔμ]ελλεν ὑ- ←
πανῆται [μοι· - - - Γῆς καὶ Ὀρανῦ] παῖδα τήν τοι ἄγει →
παρὰ Μέλανο[ς - - - - - - - - - - παρα]δῦναι ←

1/2. εἶπαι is used in the sense of an imperative, urging the deceased individual to utter a formula, B. ‖ 3. perhaps δ[ότε πιεῖν Μνημοσύνης ὕδωρ] δότε, B.; in fine [ἀπο]δότε, V. ‖ 4. ἐνθένδε: a reference to the underworld; the letter between the two alphas is ■ sampi: i.e. ἄσσα; e.g. ἄΤα β[αρύνειν με πολλὸν χρόνον ἔμ]ελλεν, B.; β[όλομαι ἀποσ]τέλλεν, V. ‖ 6. initio Μέλας: ■ designation of death (cf. *Il.* 2.834), B.; in fine [ἀπο]δῦναι, V.

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742 bis. Berezan. Bone plaque with the name of (Apollo) Ietros, ca. 550-525 B.C. *SEG* XXXVI 693; *IGDOP* 90. B.Bravo, *art.cit* (see our lemma no. 765) 84/85, reads the text as follows: **A**: Βορυσθένεός ἐμι; **B**: Ἰητρῦ Β[ορυ]σθένεος. With this tablet a member of a cult association declared that he belonged to Apollo Ietros Borysthenes. For this cult B. adduces *IGDOP* 54 and 57.

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743. Bosporan kingdom. Graffiti and dipinti from the chora. *SEG* LVII 694 bis. S.Yu.Saprykin, A.A.Maslennikov, *Graffiti i dipinti khory antichnogo Bospora* (Simferopol-Kerch 2007), present a corpus of 1,266 graffiti and dipinti from 82 different sites in the chora (nos. 1-948 from the European part of the Bosporan kingdom, nos. 949-1266 from its Asiatic part), found through 2002. With the exception of the graffiti from Zenonian Chersonesos (*SEG* XL 628; S.-M. p. 643) almost all texts are either edd.pr. or were initially published in articles not summarized in *SEG*. The texts are arranged according to sites (in alphabetical order within each region) and, within each site, according to the type of the vessel. A substantial number of signs and pictograms is included (within the same numeration). We reprint here only the more substantial texts (our lemmata nos. 738/739, 744, 747-753, 776/777, 779/780, 789) and provide a comparatio numerorum with *SEG*. Most of the texts come from Artezian (nos. 4-264; our lemma no. 738) and General'skoe Zapadnoe (nos. 378-568; our lemma no. 747). On the whole,

inland sites yield more graffiti than rural settlements on the coast of the Azov Sea, where a larger part of the population might have consisted of non-Greeks. In the introduction (9-16) and the conclusion (225-234) the authors provide a brief history of studies on Bosporan graffiti and some general observations concerning the distribution of graffiti on different types of vessels, onomastics, abbreviations, and prices mentioned on vessels (English summary on 235-238). Most of the texts are illustra-ted by a drawing; there are photographs of nos. 673 (= *SEG* XL 628.35), 726 (our lemma no. 750), 733 (our lemma no. 751), 854 (*SEG* XLV 994, cf. our lemma no. 753), 901 a (our lemma no. 779(2)), 902 (our lemma no. 780), 918 and 919 (the latter two are pictographic). A map shows the findspots (250); there are indices of names, Greek words, abbrevia-tions, dates, and numerals (including signs such aS christograms and crosses); there is no concordance with earlier editions. A substantial majority of the graffiti is found on open vessels such as bowls and cups. Usually the graffiti were incised on the outer side of the foot (in 90% of the black-glazed cups and plates and 50% of other types of pottery). Most of the texts do not extend beyond three letters and their interpretation is unclear. The authors propose that the bulk of the graffiti is of com-mercial character; evidence in these texts for the worship of Greek gods in the chora is very limited. The most common abbreviation on the amphorae is the letter A, sometimes in ligature with another letter, which is interpreted as ἀ(μπέλινος); this abbreviation is sometimes fol-lowed by the number of the shipment ('the first shipment of wine' etc.) [or the number of amphora in that shipment?, Kantor]. Prices indicated on the amphorae often refer not to its entire content but to a particular measure, mostly commonly one χοῦς (also in multiples: 133, 144, 523, 826). Abbreviations on the amphorae occasionally indicate the origin of the wine: K, KO (Koan, the most common), P (Rhodian), H (Heraklean), Θ, ΘA (Thasian), M (Mendean). Graffiti on quality ceramics refer to the type of vessel (e.g. 16, 46, 419, 469, 470, 472, 674, 854) or to the market price of a vessel or group of vessels. On 232, a discussion of coin denominations relevant to these texts. Cf. A.Avram, *BE* (2008) no. 415; A.V.Belousov, *VDI* 275 (2010.4) 166-171.

SEG XL	S.-M.	*SEG* XL	S.-M.	*SEG* XLV	S.-M.
628.7	136 no. 698	628.35	130 no. 673	994	159 no. 854
628.33	128/129 no. 662	628.36	132 no. 691		

744. Brannoe Pole (modern place-name). Graffito on a black-glazed bowl, 4th cent. B.C. Graffito round the foot of a black-glazed bowl, found in the 1960s in a Scythian burial mound. Edd.pr. A.A.Beletskij, E.V.Jakovenko, *VDI* 109 (1969.3) 155 (in Russian; dr.). S.Yu. Saprykin, A.A.Maslennikov, *Graffiti i dipinti* - - (our lemma no. 743) 84/85 no. 369, republish the text with additional notes (in Russian; dr.): Κλειτομάχου (Ἱ)ερον

Either belonging to a sanctuary of an otherwise unknown local hero or a dedication by Kleitomachos; alternatively, (Ἱ)ερον (sic) Κλειτομάχου 'Hieron, s. of Kleitomachos' was the owner, S.-M. [in that case we would expect (Ἱ)έρων, Avram].

745. Chersonesos in Tauris. Graffito on a vase, ca. 400-350 B.C. Fragment of an Attic red-figure kylix with one male and two female figures; found in 1988 during the M.Ju. Zolotarev excavations; now in the Chersonesos Museum. Edd.pr. I.A.Makarov, S.V.Ushakov, *VDI* 267 (2008.4) 173-183 (ph.; in Russian; English summary).

Ἀγεμόνας καλᾶς

Edd.pr. suggest two interpretations of the text: a) it is a proprietary graffito of a woman called Hagemone, although the inclusion of the attribute καλᾶς would be unusual in that use (influenced by erotic graffiti?) [see *SEG* LV 48, Chaniotis]; b) dedication to a goddess, presumably Parthenos. In similar dedicatory inscriptions in Chersonesos the name of the deity is predominantly in the genitive (see E.I.Solomonik, *VDI* 137 (1976.3) 127). If the text is a dedication, there may exist a connection between the cult of Parthenos and that of Artemis Hegemone; for the cult of Artemis Hegemone, they cite Hesychios η 53 (ed. Latte); Paus. 3.14.6; 8.37.1; 37.4; Polyainos 8.52; *IG* V.1.1443, V.2.522, IX.1.92; *I.Knidos* 150; *I.Thespiai* 235; *SEG* XXXVIII 321, XLI 332, 352A L. 2; XLII 586; *SGDI* 1428h). They exclude a reference to Aphrodite Hegemone, since her cult is not attested outside Attica. The epithet καλή is known for Artemis (e.g. *IG* V.1.960) and other goddesses.

A.Avram, *BE* (2009) no. 370, after mentioning another graffito in which the epithet καλή accompanies the name of a goddess (*SEG* XXXIII 704, Thasos), concludes that the use of this epithet in a dedication is unlikely and prefers the interpretation of the Chersonesos graffito as an indication of ownership, 'même si elle est plus banale'. [The text would also be suitable on a vase that was given to Hagemona as a present; or the vase was used for libations in honor of Hagemona, presumably a courtesan, during a symposion; who in this case would presumably have been a courtesan, during a symposion; for various interpretations of names of persons and deities inscribed in the genitive on libation cups see our lemma no. 550; and for the name of a person inscribed in the genitive on libation cups see Phylarchos *FGrH* 81 F 29: καὶ τὸν ἐπιχεόμενον κύαθον ἐν ταῖς συνουσίαις Σελεύκου σωτῆρος καλοῦσι, Chaniotis.]

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746. Dniester, mouth of the. Amphora stamps, 4th-2nd cent. B.C. 47 amphora stamps now in a private collection in Odessa. Ed.pr. Alekseev, *Issledovanija* 121-135 (ph.). No. 35 (Sinope) presents a new combination: Kratistarchos (astynomos), Kallisthenes, and a satyr. **Herakleia Pontike**: **1)** Ἀργεῖο(ς) | [- - -]ΜΠΑ[- - -] (121 no. 1); **2)** Ἀρχέλα (122 no. 2); **3)** Εὐρύ|δαμο(ς) (122 no. 3); **4)** Εὐρύ[δ]|αμο(ς) (122 no. 4); **5)** Εὐφρ(άνωρ) | Ἀπολλ(ώνιος) heart-shaped leaf (122/123 no. 5); **6)** Ἄκορν(ος) | [Μο]λοσσός (123 no. 6); **7)** [Δ]αμοφῶν|[το]ς (123 no. 7); **8)** Ἀριστοκλῆ|ς Πυρονίδα(ς) (123 no. 8). **Thasos**: **9)** Λεω[γ(- -)] | Θασι(..) | Μυΐσ(κος), (125 no. 13); **10)** Χαρω(- - -) | Θασι(..) | Φανό(κριτος) (125 no. 14); **11)** Χαρω(- - -) | Θασι(..) | Δα(μάστης) (125 no. 15); **12)** ΤΙ | ΘΑ | ΔΑ (125 no. 16); **13)** Λάβρο(ς) | Κίρων (125 no. 17); **14)** Λεωνι(- - -) | Θασίω(ν) | Φείδιπ(πος) kithara (125 no. 18); **15)** Πειọ(- - -) | Θασι|ίων (125/126 no. 19); **16)** Ἀριστο|μέ(νης) : Εὐρυ|ά(ναξ) Θα|σίων Herakles as archer (126 no. 20); **17)** Θασίων | Κλεοφῶν | Παυσανίη(ς) lizard (126 no. 21); **18)** Θασίων | Κλεοφ[ῶν] | Εὐαγόρης club (126 no. 22); **19)** Νύμφων | Θά(σιον) | Μέλινος lizard (127 no. 23); **20)** Θασ. | ΤΗ bird (127 no. 24); **21)** Ἀριστοκ(ράτης) | Μεγακ(λείδης) jug (127 no. 25); **22)** Θασίω(ν) |

pomegranate? ΓΑ | Μέλινο(ς) (127/128 no. 26); **23)** [Θ]ασίων | [Πυ]θίων palmette (128 no. 27); **24)** Θασίω[ν] (128 no. 28); **25)** Θασί[ων] | Να[ύσ]ω[ν] shield (128 no. 29); **26)** Θρlασωνlί(δης) Θαlσι(..) Μυΐ(σκος) mirror (128/129 no. 30); **27)** Θασίω[ν] | Μεγακλείlδη[ς] bowl (129 no. 31). **Sinope**: **28)** Πυθοκλέ[ους] | ἀστυνόμου | [Χ]αβρίου bearded head (129 no. 32); **29)** [Πυθ]ο-κλέους | [ἀσ]τυνόμου | [Ποσει]δώνιος bearded head (129 no. 33); **30)** [Βό]ρυος | [ἀ]στυνόμου | [Φιλ]οκράτους beardless head (130 no. 34); **31)** ἀστυνόμου | Εὐχαρίσ[τ]ου | Δημήτριος flower (130 no. 35); **32)** Πολυχάρμου | ἀστυνό(μου) | Νουμηνί(ου) Πο[σειδωνίου] kantharos, grape and corn-ear (130 no. 36); **33)** ἀστυνόμου | Μνησικλέους | Ἀττάλου grape (130 no. 37); **34)** ἀστυ-νόμου | Μνησικλέους | Ἀρσάμου grape (131 no. 38); **35)** [ἀστυνόμου] | [Κ]ρατιστάρχου | [Κ]αλλισθένης satyr (131 no. 39). **Rhodes**: **36)** Κοτεῦς (131 no. 40); **37)** Ἀριστίωνος (131 no. 41); **38)** ἐπὶ Δαμαιlνέτου | Ὑακινθίου (131 no. 42); **39)** Πανάμου | Σίνδευς (132 no. 43); **40)** ἐπὶ Ἀνlσιάλου head of Helios (132 no. 44); **41)** ἐπὶ Φιλοlκράτευς head of Helios (132 no. 45). **Chersonesos in Tauris**: **42)** Σωτάδ[α] | ἀστυν[όμου] (132 no. 46; ca. 325-305 B.C.); **43)** Διοσκ[ουρίδα] | ἀστυ[νόμου] (132 no. 47; 3rd/2nd cent. B.C.).

[For the correct reading of several of these stamps see Y.Garlan, *Bull.amph.* (2012) no. 287, Avram] || 1-8. dated ca. 400-375 B.C., ed.pr.; cf. B.A.Vasilenko, *Numizmatika i epigrafika* XI (1974), 1-28; S.Ju.Monakhov, *Grecheskie amfory v Prichernomorje (kompleksy keramicheskoj tary)* (Saratov 1999), ed.pr. || 2. Ἀρχέλα(ος), ed.pr. [Ἀρχέλα, genitive of Ἀρχέλας, Avram] || 5. Εὐφρ(άνωρ), ed.pr.; Εὐφρ[αῖος], Garlan || 7. [Δ]αμοφῶνο(ς), ed.pr.; [Δ]αμοφῶνl[το]ς, Garlan || 8. Πυρονίδα, a rare stamp; cf. Vasilenko, *art.cit.* 23 for other examples (including an identical stamp from Nikonion), ed.pr. [see also *SEG* LII 731, Kantor] || 9-15. ca. 400-370 B.C., ed.pr. || 9. Λεω(- -) | Θασι(..) | Λυσ(ικλῆς), ed.pr.; Λεω[γ(- -)] | Θασι(..) | Μυΐσ(κος), Garlan; cf. Y.Garlan, *Les timbres amphoriques de Thasos* I (Paris 1999) 128 no. 168 || [10. cf. Y.Garlan, *Les timbres -- Thasos* I 143 no. 245 || 11. Χαρω(- - -) | Θασι(..) | Δα(μάστης), ed.pr.; Χαρω(- -) | Θασι(..) | Θρασ(ωνίδης), Garlan; cf. Y.Garlan, *Les timbres -- Thasos* I 142 no. 239 || 12. Τι. | Θα(σι..) | Δα(μάστης): cf. Y.Garlan, *ibid.* I 138 no. 217; || 13. Y.Garlan, *ibid.* I 124 no. 147 || 14. cf. *ibid.*. 132 no. 188 (no emblem), Avram, Kantor] || 15. L. 2 is retrograde; cf. A.Avram, *Histria* VIII.1 nos. 144-146, ed.pr.; wrong reading and parallel; 'origine incertaine', Garlan || 16-27. ca. 370-320 B.C., ed.pr. || 16. ΕΥΡΙΙΑ, ed.pr.; [a misprint, see ph.; Y.Garlan, *op.cit.* 157 no. 318, Kantor] || 17. for 32 more examples found at the mouth of the Dniester, see B.A.Vasilenko, *Materialy po arkheologii Severnogo Prichernomorja* VII (Kiev 1971) 144, ed.pr. [cf. Y.Garlan, *Les timbres -- Thasos* I 188 no. 461 || 18. cf. *ibid.* 187 no. 455, Avram] || 19. cf. A.Avram, *Histria* VIII.1 no. 48, ed.pr. [and Y.Garlan, *Les timbres -- Thasos* I 248 no. 649 || 21. cf. *ibid.* 293 no. 966, Avram] || 22. Θασίω(ν) | Μέλινο(ς) pomegranate?, ed.pr. [Θασίω(ν) | pomegranate? ΓΑ (an 'eponymic symbol') | Μέλινο(ς), cf. Y.Garlan, *Les timbres -- Thasos* I 252 no. 769 || 23. Pythion III: cf. A.Avram, *Histria* VIII.1 no. 421, Avram || 25. for another stamp with the same name found at the mouth of the Dniester, see B.A.Vasilenko, *Materialy* -- 144, ed.pr. [cf. also *SEG* XLVI 779; LIII 524 no. A27; A.Avram, *Histria* VIII.1 no. 269, Kantor] || 26. [Θ]ασ[ίων] | [.]ΝΙ | Θ pomegranate, ed.pr.; Θρlασωνlί(δης) Θαlσι(..) Μυΐ(σκος) mirror; cf. Y.Garlan, *Les timbres -- Thasos* I 194 no. 489, Garlan || 28-35. ca. 270-180 B.C., ed.pr. [see the revised chronology in Y.Garlan, *Les timbres céra-miques sinopéens sur amphores et sur tuiles trouvés à Sinope* (Paris 2004), Avram] || 28. Πτθοκλε[ῦς], ed.pr. [Πυθοκλέ[ους] (ca. 290-280 B.C.); cf. Y.Garlan, *Les timbres -- sinopéens* 152 no. 192, Avram] || 29. [Πυθ]ο-κλεῦς, ed.pr.; [[Πυθ]οκλέους; cf. Y.Garlan, *Les timbres -- sinopéens* 151/152 nos. 188-193 || 30. Borys I (ca. 290-280 B.C.); cf. Y.Garlan, *Les timbres -- sinopéens* 150 no. 186 || 31. Eucharistos II (ca. 270-265 B.C.); for other stamps of the same astynomos, cf. Y.Garlan, *Les timbres -- sinopéens* 175/176 nos. 290-292, Avram, Kantor] || 32. Πα(σιχάρου), ed.pr.;

'comme fabricant *Nouménios Po(seidôniou)*' (ca. 300-295 B.C.), Garlan [for Πολύχαρμος cf. Y.Garlan, *Les timbres -- sinopéens* 135 no. 122 || 33. Mnesikles I, ca. 290-280 B.C.; cf. Y.Garlan, *Les timbres -- sinopéens* 152 no. 194 || 34. for other unpublished examples, cf. *ibid.* 67 note 255 || 35. for this combination cf. *ibid.* 63 under F35 || 36. cf. e.g. *SEG* L 712 || 38. ca. 160-152 B.C.; see G.Finkielsztejn, *Chrono-logie détaillée et révisée des éponymes amphoriques rhodiens, de 270 à 108 av. J.-C. environ* (Oxford 2001) 173 || 39. cf. *IG* XII.1.1385 || 40. the reading cannot be correct || 41. ca. 230-220 B.C. || 42. ca. 325-315 B.C. || 43. ca. 300-285 B.C., Avram, Kantor].

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747. General'skoe Zapadnoe (modern place-name). Graffiti and dipinti, 4th/3rd cent. B.C. Graffiti and dipinti on vases found in the excavation of a large Bosporan rural estate (probably royal) since 1977. Edd.pr. S.Yu.Saprykin, A.A.Maslennikov, *Graffiti i dipinti* - - (our lemma no. 743) 87-110 nos. 378-568, with detailed commentary (in Russian; dr.). Cf. A.Avram, *BE* (2008) no. 415; A.V.Belousov, *VDI* 275 (2010.4) 169. We present a selection of the more substantial graffiti. **1)** Ἀγορα(- -) (88 no. 384; clay salt caster); **2)** Ἀπολ(- -) | Υ (89 no. 389; cup); **3)** Ἀττάλου (90 no. 394; fr. of a cup); **4)** Λ ΝΑΡΚΙΗΣΣΑ (90 no. 395; fr. of a cup); **5)** Διον(- -) (90 no. 396; fr. of a cup); **6)** [- - -]δηνὸς Ἡρα[κλεῖ] | εὐχήν (90/91 no. 397; fr. of a kantharos); **7)** ΔΔΔ ΝΙ Δ (91 no. 398; cup); **8)** Σιμία̣ (96 no. 443; fr. of ■ cup); **9)** ΣΤΙΒ (96 no. 444; lower part of a bowl); **10)** Σπαρ(- -) (96 no. 445; plate); **11)** [- - -]Δ Δ Δ Π Ι Ι (103 no. 510; rim of a pithos).

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1. A name, or, less likely ἀγορα(νόμος), edd.pr. || 4. NAP in ligature; λάρναξ ναρκιήσσα (= ναρκισσίνη), edd.pr. || 6. Δῆνος Ἡρα[κλεῖ] | εὐχήν, edd.pr.; the name does not exist, perhaps end of an ethnic, e.g. [Ἀβυ]δηνός, Avram || 8. Σιμιά(δης) or Σιμία(ς) (neither name previously attested in Bosporos), edd.pr.; for Σιμία cf. *IOSPE* I^2 410 (Chersonesos in Tauris); *I.Byzantion* 73; C.Matei, *Pontica* 19 (1986) [cf. *SEG* XXXVII 613] 265 no. 3, Belousov || 9. Στιβ(έων) or Στίβ(ων) (well-attested in Athens, cf. *LGPN* II s.vv., but not in Bosporos), edd.pr. || 10. a name; if expanded as Σπάρ(τοκος), the text would further confirm that this was a royal estate, edd.pr. || 11. capacity of the pithos (37.5 amphorae; cf. the app.cr. in our lemma no. 739 L. 3), edd.pr.

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748. Geroevka I (modern place-name). Graffito on a kylix, 6th-3rd cent. B.C. Fragment of a black-glazed kylix, found in the excavations of a Bosporan rural estate in 1957. Ed.pr. I.T.Kruglikova, *Kratkie soobshchenija Instituta istorii material'noj kul'tury* 78 (1960) 71 fig. 25.5 (dr. only); republished by S.Yu.Saprykin, A.A.Maslennikov, *Graffiti i dipinti* - - (our lemma no. 743) 111 no. 573 (in Russian; dr.), who interpret it as a note concerning a house or a plot of land, but allow that other interpretations are possible. We give their text.

[- - - κ]ατὰ Ω[- - -]
[- - -] ο<ὶ>κόπ[εδον ?]

[- - -]ΟΣ[- - -]

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749. Gospital' (modern place-name). Graffito on a vase, late 4th-early 3rd cent. B.C. Kantharos; found in 1990 during the expedition of V.N.Zin'ko and N.F.Fedoseev. Edd.pr.

S.Yu.Saprykin, A.A.Maslennikov, *Graffiti i dipinti* - - (our lemma no. 743) 117/118 no. 673 (in Russian; dr.): Ζώταρος Σωσιοίκου

Ζώταρος: an Iranian name (cf. Ζαιδαρος in *SEG* XLV 1018), edd.pr.; [Διὸς] Σωτᾶρος (a hyper-dorism) Σωσιοίκου; for Σωσιοίκου cf. *I.Knidos* I 524, A.Avram, *BE* (2008) no. 415.

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749 bis. Kuchugury (modern place-name). Epitaph of Asklepiades and his daughters, ca. 50-150 A.D. Lower part of a limestone stele preserving the lower part of a relief: two women seated in armchairs and two maids standing behind the chairs; chance find of 2003, now in the Novorossijsk State Museum. Edd.pr. N.V.Zavoykina, A.V.Shishlov, *Drevnosti Bospora* 12/I (2008) 232-236 (ph.; Russian translation).

Ἀσκ<λ>ηπιάδη υ[ἱὲ]
Αἰνεία καὶ θυγ[α]-
τέρες Κουλία
καὶ Ἡλικωνιάς,
χαίρ̣ε̣τ̣ε̣

1. Or ὑ[έ], edd.pr. || 2. Αἰνείας is untypical for this region, edd.pr. || 4. Ἡλικωνιάς, edd.pr. [a typo]; the name is otherwise attested only in the form Ἑλικωνιάς, edd.pr.; [cf. *LGPN* Va, s.v. Ἑλικωνίς, Kantor].

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750. Krutoj Bereg (modern place-name). Graffito on a salt caster, 3rd/2nd cent. B.C. Salt caster, found in the excavations of I.M.Bezruchenko in 1987. Edd.pr. S.Yu.Saprykin, A.A. Maslennikov, *Graffiti i dipinti* - - (our lemma no. 743) 141 no. 726 (in Russian; dr.): Ἰάσονος

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751. Kul-Tepe (modern place-name). Graffito on an amphora, 4th/3rd cent. B.C. Fragment of an amphora, found in the excavations of I.T.Kruglikova in 1955. Ed.pr. I.A.Emets, *Epigraficheskij vestnik* 5 (1999) 79 (in Russian) [non vidimus]. Republished by S.Yu.Saprykin, A.A.Maslennikov, *Graffiti i dipinti* - - (our lemma no. 743) 142 no. 733 (in Russian; dr.; ph.): φιάλ(η) B

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752. Kyz-Aul (modern place-name). Graffito on a pot, ca. 250-200 B.C. Small red clay pot, graffito in white paint. Edd.pr. I.A.Emets, O.D.Chevelev, *Epigraficheskij vestnik* 1 (1995) 23 no. 44 (in Russian) [non vidimus]. Republished by S.Yu.Saprykin, A.A.Maslennikov, *Graffiti i dipinti* - - (our lemma no. 743) 143 no. 737 (in Russian; dr.). Cf. A.Avram, *BE* (2008) no. 415: Εἶσις

The name of the goddess, edd.pr., Avram; perhaps a woman's name, cf. *CIRB* 787 γυνὴ Εἴσ[α] Ἰρκίου, S.-M.

753. Mysyr (modern place-name). Graffito on a kantharos, 4th/3rd cent. B.C. *SEG* XLV 994. Republished by I.A.Emets, *Epigraficheskij vestnik* 5 (1999) 79 (in Russian) [non vidimus]; S.Yu.Saprykin, A.A.Maslennikov, *Graffiti i dipinti* - - (our lemma no. 743) 159 no. 854 (in Russian; dr.), who reprint the text Πατροκλεῖος κύλιξ and provide the following observations: in Πατροκλεῖος, TP are in ligature; although the text refers to a kylix, the vessel is a kantharos.

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754. Nikonion. Fragments of a stone inscription, 5th/4th cent. B.C. *SEG* LIV 690; LVII 716. Alekseev, *Issledovanija* 86 no. IX (ph.; in Russian), reprints his earlier text. Cf. A.Avram, *BE* (2008) no. 394, for a more detailed exposition of the views expressed in *SEG* LIV 690.

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755. Nikonion. Inscribed base of ■ statuette, 3rd cent. B.C.(?) Marble base, lozenge-shaped in section, for an owl statuette (now separated from the base, but reportedly found with it); of uncertain provenance, now in a private collection in Odessa. Ed.pr. Alekseev, *Issledovanija* 11/12 no. 1 (ph.; in Russian).

a: Ἀλκιμ **b**: Κλεοφῶν **c**: Πωστιδων

a: top of the base; **b**: left side (writing directed toward the top); **c**: right side (writing directed toward the bottom) || [**a.** among the names that can be restored, Ἄλκιμ(ος) is best attested in this area; cf. *LGPN* IV s.v || **c.** an unlikely unattested name; perhaps Πωσε̣ιδών(ιος); this spelling attested on Sinopean amphora stamps; cf. V.Lungu, *Pontica* 27 (1994) 145 no. 40, Kantor].

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756. Nikonion. Dedication to an emperor, 2nd/3rd cent. A.D. *SEG* LIII 776. Now in a private collection in Odessa. Alekseev, *Issledovanija* 23/24 no. 10 (dr.), reprints his earlier text. Cf. A.Avram, *BE* (2008) no. 395, who suggests that the inscription may come from Tyras.

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757. Nikonion. Opisthographic lead tablet, 5th/4th cent. B.C. *SEG* LIII 777. Alekseev, *Issledovanija* 22 no. 9 (ph.), reprints his earlier text. Cf. A.Avram, *BE* (2008) no. 393.

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758. Nikonion. Inscribed lead object, undated. Triangular lead object in the form of a spear- or arrow-head, inscribed on two sides, now in a private collection in Odessa. Ed.pr. Alekseev, *Issledovanija* 21 no. 4 (ph.; in Russian), who reports the opinion of Ju.G.Vinogradov that this is a weight; in that case, the traces of letters should belong to the word ἀγορανομούντων and a name. A.Avram, *BE* (2008) no. 396, interprets it as a sling-bullet.

a: ΑΤΩΝ
[- - -]ΟΝ

b: [- - -]ΝΟΣ
ΜΕΩ

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759. Nikonion. Inscribed lead object, undated. Lead object in the form of a small axe, inscribed on both sides, now in a private collection in Odessa. Ed.pr. Alekseev, *Issledovanija* 21 no. 5 (ph.; in Russian), who reports the opinion of Ju.G.Vinogradov that this is a weight of a type known in Asia Minor, but suggests that it might have been a pendant. Cf. A.Avram, *BE* (2008) no. 396: BEI (obverse); ES (reverse)

Reverse: Latin letter S in retrograde, ed.pr.

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760. Nikonion. Graffiti on vases, 5th-3rd cent. B.C. 12 sherds of vases with graffiti; now in a private collection in Odessa. Ed.pr. Alekseev, *Issledovanija* 10, 31-33, 51, 87/88 (ph.), presents 5 inedita and republishes 7 texts. **1)** [- - -]ΥΒΑΣΙΛ[- - - | - - -]ΚΑΙΤ[- - - | - - -]ΑΚΑ[- - - | - - -]ΔΩΚ[- - -] (10 no. 2; 5th/4th cent. B.C., ed.pr.; 3rd cent. B.C., A.Avram, *BE* (2008) no. 391); **2)** ⟦.....γης Ἀφροδίτῃ ἀνέθηκε⟧[ν] (31-33; Attic black-glazed kylix; graffito upside down under a graffito of a monoreme; found in the 1980s in the eastern part of the city); **3)** ΤΥ (51 no. 12a; foot of a bowl, 5th cent. B.C.); **4)** ΔΔ | Ε (51 no. 12b; foot of a black-glazed bowl); **5)** ΕΥ (51 no. 12c; base of a black-glazed bowl); **6)** *SEG* LIV 691.1 (87 no. XIIa); **7)** *SEG* LIV 691.2 (87 no. XIIb); **8)** *SEG* LIV 691.3 (87 no. XIIc); **9)** *SEG* LIV 691.4; LVII 717 (87/88 no. XIId); **10)** *SEG* LIV 691.5 (88 no. XIIe); **11)** *SEG* LIV 691.6 (88 no. XIIf); **12)** *SEG* LIV 691.7 (88 no. XIIg).

1. [- - -ο]υ βασιλ[έως], 'la mention d'un roi du Bosphore', Avram || 4. ΔΔ: the numeral 20, ed.pr. || 10. for other examples of this owner's monogram from Nikonion cf. I.D.Golovko, *Materialy po arkheologii Severnogo Prichernomorja* V (Kiev 1966) 81 nos. 42-44, ed.pr. [potter's workshop rather than owner, Kantor].

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761. Nikonion. Amphora stamps, 4th/3rd cent. B.C. 12 inscribed amphora stamps in a private collection in Odessa. Ed.pr. Alekseev, *Issledovanija* 14, 28/29, 107/108, 114-116 (ph.). **Thasos: 1)** Βίωνος | ladle | Θασίων (14 no. 3); **2)** Κλεοφῶν | Θασίων | Παυσανίη|ς lizard (107/108 no. 9); **3)** Νιραημος | crayfish | Θασίων (108 no. 10); **4)** Ἀρι[στο]|μέ(νης) | Θεό|[φιλος] | Θα|σίων Herakles as archer (114/115 no. 21); **5)** [Βιτί|ων] Θα|σι(..) Ἀρ|ιστ(--) bird (115 no. 22); **6)** [Θ]α[σίω]ν | .[- - -] bee and jug (115 no. 23). **Herakleia Pontike: 7)** Ἀρθωνδ | Ὀρθεσί(λας) (28/29 no. 3); **8)** Αἴθων | ἐπὶ Στύφωνος (107 no. 8); **9)** Ἄκορνος | ἐπὶ Ἀρίστωνος (114 no. 18). **Sinope: 10)** ἐπ' Ἀρίστωνος | ἀστυνόμου | Νευμηνίου (116 no. 25); **11)** Βόρυος | ἀστυνομοῦ(ν)τ(ος) | Καλλισθένου (116 no. 26); **12)** [ἀσ]τυνομοῦντος | [Βό]ρυος | Ἱκεσίου (116 no. 27).

[1. Bion I, ca. 265-255 || 2. cf. Y.Garlan, *Les timbres amphoriques de Thasos* I (Paris 1999) 188 no. 461 || 3. Νιραημος is unattested; the reading must be wrong || 4. cf. Y.Garlan, *Les timbres -- Thasos* I 158 no. 321, Avram, Kantor] || 5. Θα|σί(ων) Ἀρ|ιστο|φ|ῶν torch, ed.pr.; [Βιτί|ων] Θα|σι(..) Ἀρ|ιστ(--) bird, Y.Garlan, *Bull.amph.* (2012) no. 286; cf. Y.Garlan, *Les timbres -- Thasos* I 172 no. 390 || 7. Ἀρθωνδ: for other stamps of the same magistrate from Nikonion and Tyras, unpublished, cf. B.A.Vasilenko, *Numizmatika i epigrafika* XI (1974) 15; Ὀρθεσί(λας): a potter; cf. I.B.Brashinskij, *Numizmatika i epigrafika* 5 (1965) 21, ed.pr. [ca. 400-370 B.C.] || 10.

Νευμενου, ed.pr. [a misprint; see ph.; ca. 350-340 B.C.) || 12. cf. Y.Garlan, *Les timbres céramiques sinopéens sur amphores et sur tuiles trouvés à Sinope* (Paris 2004) 149 no. 182, Avram, Kantor].

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762. Nymphaion. Dedicatory graffito to Asklepios, ca. 250-200 B.C. Fragment of a black-glazed kantharos, found in 1984; now in the State Hermitage (St. Petersburg). Ed.pr. A.S. Namoylik, *Hyperboreus* 14.2 (2008) 152-160 (ph.; in Russian; English summary). Cf. A.Avram, *BE* (2011) no. 461: [- - -]μαχος β′ | [Ἀσκλ]ηπιῶι

1. [- - -]μαχος: end of a name, ed.pr. || β′: the dedicant gave two kotylae of olive oil (approximate volume of the kantharos) to the god, ed.pr.; more likely an indication of homonymy, Avram.

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763. Olbia. Chronology, 4th-1st cent. B.C. N.I.Nikolaev, *Politicheskaja i kul'tovaja elita Ol'vii IV-I vv. do n.e.* (Nikolaev 2008) (in Russian; ph.), proposes a relative and absolute chronology of Olbian inscriptions of the 4th-1st cent. B.C., based on *IOSPE* I^2 201, which he views, following Ju.G.Vinogradov (e.g. *Pontische Studien* [Mainz 1997] 92; cf. S.D.Kryzhitskij et al., *Ol'vija: Antichnoe gosudarstvo v Severnom Prichernomorje* [Kiev 1999] 421) as a catalogue of Olbian eponyms. N. locates the terminus ante quem for this list in *SEG* LV 855, dated to the 220th year of the Pontic era (78/77 B.C.) when, according to N., the dating by eponyms was abandoned. Having calculated the length of the lacunae between the columns in *IOSPE* I^2 201, N. then associates names in this list with otherwise attested members of the Olbian elite (detailed prosopography, including the identification of aristocratic clans behind the names). An appendix on 236-247 lists the proposed dates; e.g., that column I began in ca. 401 B.C. and that the eponymy of Protogenes dates ca. 260 B.C. (± 15 years), a generation earlier than the date suggested by Vinogradov (cf. *BE* [1990] no. 519). He further proposes to identify aristocratic clans, and provides a prosopography. A.Avram, *BE* (2010) no. 460, expresses serious reservations, particularly concerning some of the restorations on which N.'s views are based. [In addition, the occurrence of homonymy, especially among family members, seems to be underestimated by N.; reconstructions of names in *IOSPE* I^2 201 are particularly insecure; some of the numismatic datings used by N. to establish the eponym dates may themselves be less secure than N. acknowledges, Kantor]. N. further develops his ideas in a number of articles (in Ukrainian), to be covered in later volumes of *SEG*: *Arkheologija* (2010.4) 19-30; *Chernomors'kij litopis* 4 (Nikolaev 2011) 132-138; *Gileja* 58 (Kiev 2012) 203-209; *Arkheologija* (2012.1) 26-41; *Naukovi pratsi* 168 (Kiev 2012) 115-119; *Istorichnij arkhiv* 8 (Nikolaev 2012) 150-158. The book is well illustrated by photographs of texts in *IOSPE* and *I.Olbia*.

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764. Olbia. Harbor. V.Kozlovskaya, *ACSS* 14 (2008) 25-65, discusses evidence, largely epigraphic (including graffiti that accompany ship images), for the harbor of Olbia. She interprets the δεῖγμα attested in the decree for Protogenes (*IOSPE* I^2 32 B L. 49) as ▪ 'sample-market' and assembles evidence in lexicographers and historians for analogous institutions at Athens and Hellenistic Rhodes; she suggests that δείγματα were typical of the largest com-

mercial harbors. She provides an overview of the epigraphic evidence for harbor and market administration and the organization of the Olbian navy. The city had ships in its possession (*IOSPE* I² 32 B L. 51) and the office of ναύκληροι may have existed in the Hellenistic period (*IGDOP* 26). Cf. A.Avram, *BE* (2009) no. 364.

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765. Olbia. Religion: Orphics. B.Bravo, *Palamedes* 2 (2007) 55-92, in a study of two lead tablets from Berezan and Olbia that he associates with the Orphic movement (see our lemmata nos. 742 and 767), investigates the topic of the significance of Dionysos for the Orphics (74-87). Providing an overview of cults of Olbia (Ἀπόλλων Ἰητρός, Ἀπόλλων Ἰητρὸς Βορυσθένης, Ἀπόλλων Βορῆς Ἰητρός, Ἀχιλλεύς), he argues that this 'teologia rafinata' was not created by the colonists but arrived at Olbia probably from the Aegean. B. rejects the identification of Διόνυσος Βακχεῖος in Herodotos (4.78-80) with the Orphic Dionysos, considering the cult of Dionysos Bakcheios to be more probably a civic cult, and he rejects the identification of the inscribed bone plaque from Berezan, *IGDOP* 93 (see our lemma no. 741), as an Orphic text. See also our lemmata nos. 741/742, 767/768, and 772.

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766. Olbia. Statue base of Pantakles (?), 3rd cent. B.C. Fragment of a granite statue base, broken on the left; chance find in 1990, now in a private collection. Ed.pr. N.I.Nikolaev, *Politicheskaja i kul'tovaja elita* - - (our lemma no. 763) 11-21 (ph.), who restores it as another copy of *IOSPE* I² 188, which was probably inscribed by the same hand, and suggests dating it to ca. 280 B.C. He further notes that four of five inscriptions found in the same area of the city walls are on granite, otherwise rare at Olbia. Cf. A.Avram, *BE* (2008) no. 460: 'à juste titre'.

[ὁ δῆμος Παντακλ(?)]ῆν
[Κλεομβρότου (?) τὸν εὐερ]γέτην
[Ἡρακλεῖ (?)] vacat

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767. Olbia. Incertum on a lead tablet, late 6th/early 5th cent. B.C. *SEG* XLVIII 1011 (Ju.G.Vinogradov). Republished by B.Bravo, *art.cit.* (see our lemma no. 765) 66-74 (ph.; dr.), who recognizes hexameters in the text on side B and proposes that this tablet was inscribed with Orphic religious and moral recommendations and is not a private letter (Vinogradov). We present B.'s text.

A [- - - - - ca. 24 - - - - -] μέγας καὶ [- - - ca. 16 - -]
[- - - - - ca. 24 - - - - -]ες ἴσα τίν⟨εν⟩ : .[- - ca. 16 - -]
[- - - - - ca. 24 - - - - - π]ρότερον δ̣[- - ca. 16 - -]
4 [- - - - - ca. 24 - - - - -]ς {ΚΑΙ} : κἂν δολ[- ca. 8 -]
[- - - - ca. 23 - - - - - κ]αιρὸν : ταῦτα .[- - ca. 8 - -]
[- - - - ca. 20 - - κατ' ἀ]ξίην : ανα[- - ca. 16 - -]
[- - - - - ca. 24 - - - - -] ἐὰν αὐτ[- - - - - - - - - -]

1. καὶ [σμικρός?], B. ‖ 2. [ἐπάναγκ]ες or [μέλλομεν πάντ]ες or [ὀφέλομεν πάντ]ες ἴσα τίν⟨εν⟩; the text refers to the destiny of the soul, B. ‖ 6. e.g. ἀνα[γκ-], B. ‖ 7. or ἐᾶν, B.

For the text on side B, we present on the left the preserved letters as read by Bravo, and on the right his reconstruction as he represents it in verse.

B	[- - -]ΜΑΙΥΙΕΙ :[- - -]	[–⏑⏑–⏑⏑–⏑⏑–⏑⏑–⏑]μαι υἱεῖ
		[–⏑⏑–⏑⏑–⏑⏑–⏑⏑–⏑⏑–⏑]
	[- - -]ΡΟΥΤΩΣΑΙ[- - -]	[ἔστι γὰ]ρ οὕτως αἶ̣[σα ⏑–⏑⏑–⏑⏑–⏑]
	[- - -]ΔΙΔΩΔΕΚΕΣΟΠ.Ο̣[- - -]	[–⏑⏑–⏑ δίκην τε] δίδω δέκεσο πρ̣ὸ̣ [τελευτῆς]
4	[- - -]ΔΗΡΟΣΚΑΙΣΣΑΙΩ̣[- - -]	[–⏑⏑–⏑⏑–⏑⏑–⏑⏑–⏑ σί]δηρος
	[- - -]ΟΔΩΣΕΝΜΗ[- - -]	καὶ ’ςς αἰῶ̣[να ⏑–⏑⏑–⏑⏑– ἀπ]οδώσεν
	[- - -]ΕΟΝΤΩΝΜ̣[- - -]	μη[⏑⏑–⏑⏑–⏑⏑–⏑⏑–⏑] ἐόντων
	[- - -]ΚΑΙΣ[.]ΣΥΡΜ̣[- - -]	μ̣[–⏑⏑–⏑⏑–⏑⏑–⏑⏑–⏑⏑] καὶ σ[ῦ]ς
8	[- - -]Ι vacat	⟨σ⟩ύρμ̣[ασι –⏑⏑–⏑⏑–⏑⏑–⏑⏑–]ι

1. [βόλο]μαι υἱεῖ or [ἄρχο]μαι υἱεῖ; the author of these lines gives moral advice (ὑποθῆκαι) to his son, B. ‖ 3. a reference to the trial of the soul (cf. Plato, *Cratylus* 400 C), B. ‖ 4. [ἠὲ σί]δηρος, [εὖτε σί]δηρος, or [ὥστε σί]δηρος; in fine καὶ ’ςς αἰῶ̣[να] = καὶ ἐς αἰῶνα, B. ‖ 7/8. ‘il senso doveva essere questo: “e affinché tu non rinasca sotto la forma di un maiale che si nutre di spazzatura (cioè dei resti di cibo buttati sul pavimento)”’, B.

768. Olbia. Bone tablets with Orphic texts, 5th cent. B.C. *SEG* XXVIII 659-661; *IGDOP* 94a-c. In a study of the significance of Dionysos for the Orphics, B.Bravo, *art.cit.* (see our lemma no. 765) 74-79, briefly discusses the Orphic texts on these bone tablets. In the case of *SEG* XXVIII 659 (*IGDOP* 94a) he prefers the reading Ὀρφικοί (A.S.Rusjaeva, *SEG* XXVIII 659) to Ὀρφικῶι or Ὀρφικῶν (suggested by M.L.West). He interprets a large alpha on *SEG* XXVIII 660/661 (*IGDOP* 94b/c) as an abbreviation of ἀλήθεια, and two sigmas on *SEG* XXVIII 660 (*IGDOP* 94b) as an abbreviation of σῶμα σῆμα. He also speculates on the possible significance of several non-alphabetical signs on the three tablets.

769. Olbia. Graffito (dedication to Apollo), 6th cent. B.C. *SEG* LIII 788(8). Republished by B.Bravo, *art.cit.* (see our lemma no. 765) 80 note 53, who reads Ἀναπέρρης Ἀναχύρσō Σκ(ο)λότη(ς) Ἀπ(ό)λλωνι Βορέ̣η μέλι Ἰητρῶ̣[ι] (Ἀναπέρρης Ἀναχύρσō Σκ(ο)λότη(ς) Ἀπ(ό)λλωνι Βορῆι μέλι πατρ[ῶιον? ἀνέθηκεν], *SEG*). B. confirms the reading Ἀναπέρρης, whereas S.R.Tokhtas’ev, in V.Cojocaru (ed.), *Ethnic Contacts and Cultural Exchanges North and West of the Black Sea from the Greek Colonization to the Ottoman Conquest* (Iaşi 2005) 73 [non vidimus], suggested reading Ἀναγέρρης or Ἀναγέρδης.

770. Olbia. Graffiti, 5th cent. B.C. 15 graffiti on black-glazed pottery, now in a private collection in Odessa. Ed.pr. Alekseev, *Issledovanija* 91/92 no. XVIII (ph.). Cf. A.Avram, *BE* (2008) no. 407, who stresses that the reported provenance of the fragments from the western temenos (cf. *SEG* LIII 788 for graffiti from that area) suggests that they were found during illicit excavation there. **1)** [Διοσ]κόρων; **2)** Διοσκόρων; **3)** [Διο]σκόρ[ων]; **4)** ΕΜΕ; **5)** ΑΝΤΙ; **6)** Ἀπόλλ[ονι]; **7)** ΔΕΛ; **8)** ΙΙΔΕΛΦΙΝ; **9)** ΑΥΙΥΤΟΓ; **10)** Μητρός; **11)** ΙΟΜΙΡΠΚ; **12)** ΙΔΕΜΙΙ ΣΑ; **13)** ΔΙΟ; **14)** τὀπόλλονι; **15)** Ἑρμῆ

5. Beginning of an owner's name, ed.pr. ‖ 7/8. dedications to Ἀπόλλων Δελφίνος, ed.pr. ‖ 7. [Ἀπόλλονι] Δελ[φινίωι], Avram ‖ 8. [Ἀπόλλο]ν̣ι Δελφιν[ίωι], Avram ‖ 13. dedication to Dionysos, ed.pr. ‖ τὀπόλλονς, ed.pr.; τὀπόλλονι, Avram.

771. Olbia. Graffito naming Achilles, 5th cent. B.C. *SEG* LIII 789. Alekseev, *Issledovanija* 44 no. 8 (ph.), republishes the text of his edition. Cf. A.Avram, *BE* (2008) no. 406.

772. Olbia. Graffito (religious text of the association of the Βορεικοὶ θιασῖται), ca. 300 B.C. *SEG* XLII 709(1); *IGDOP* 95; A.Bernabé, *Poetae Epici Graeci. Testimonia et fragmenta. Pars II. Fasc.* 2 (Munich-Leipzig 2005) no. 537 V. B.Bravo, *art.cit.* (see our lemma no. 765) 81 note 53, defends the view that the text, written in a circle, should be read in this sequence: Ἀπόλλων ἥλιο[ς], ἥλιος κόσμος, κ[όσ]μος φῶς, φῶς βίος, βίος Ἀπόλλων (cf. *SEG*; Βίος - Βίος, Ἀπόλλων - Ἀπόλλων, Ἥλιο[ς] - Ἥλιος, Κόσμος - Κ[όσ]μος, Φῶς - Φῶς, *IGDOP*, Bernabé).

773. Olbia. Amphora stamps, 4th-2nd cent. B.C. 9 amphora stamps in a private collection in Odessa. Ed.p. Alekseev, *Issledovanija* 105-107 (ph.). **Herakleia Pontike**: **1)** Λύκων | Εὐγετί(ων) (105 no. 1); **2)** Ἡρα[κ]λείδας | Λυσίθε(ος) kantharos (105 no. 2); **3)** Ἀρίστ|ιππο(ς) axe (117 no. 28). **Sinope**: **4)** [- - -]ΟΜΑ | [- - -]ΣΗΣ eagle on dolphin (106 no. 3); **5)** ἀστυνόμου Ἑστιαίου τ[οῦ] | Ἀρτεμιδώρου | Διονυσίου (106 no. 4); **6)** ἀστυνόμου | Χορηγίωνος | τοῦ Λεωμέδοντος | Ἑστιαῖος Nike on a chariot (117/118 no. 30). **Thasos**: **7)** Τηλε[φάνης Ἰσ|χύτ]|ης helmet (117 no. 29). **Kos**: **8)** [- - -]ανδρος caduceus (handle; 106 no. 6); **Knidos**: **9)** ἐπὶ Τελεκρέο[ν]|τος Θάσωνος | Κνιδίων (107 no. 7).

2. Cf. I.B.Brashinskij, *Grecheskij keramicheskij import na nizhnem Donu* (Leningrad 1980) 164 no. 295, for a stamp naming the same pair but with a different emblem (grapes), ed.pr. ‖ [4. cf. Y.Garlan, *Les timbres céramiques sinopéens sur amphores et sur tuiles trouvés à Sinope* (Paris 2004) 101-110 nos. 1-35, for stamps with a similar emblem ‖ 5. cf. Y.Garlan, *Les timbres -- sinopéens* 204 no. 413 ‖ 6. a new combination; for other stamps of the same astynomos, cf. Y.Garlan, *Les timbres -- sinopéens* 188/189 nos. 343-349, Kantor] ‖ 7. [- - -]ΗΣ | ΤΗΛΕ, ed.pr.; [Τηλε[φάνης Ἰσ|χύτ]|ης, Y.Garlan, *Bull.amph.* (2012) no. 286; cf. Y.Garlan, *Les timbres ampho-*

riques de Thasos (Paris 1999) 284 no. 924, Avram] ‖ 9. ΤΕΛΕΚΡΕΟΙΤΟΣ, ed.pr. [cf. *SEG* XXXII 335; XLIX 764 (ca. 164-146 B.C.), Kantor].

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773 bis. Pantikapaion. Arkadian mercenaries. See our lemma no. 398.

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774. Pantikapaion. Curse tablet, ca. 300-250 B.C. Fragment of a lead tablet, chance find on the acropolis; now in the private collection of A.L.Chervotkin. Edd.pr. S.Yu.Saprykin, N.F.Fedoseev, *VDI* 266 (2008.3) 64-72 (ph.; dr.). Cf. A.Avram, *BE* (2009) no. 384.1. Republished by S.Saprykin, N.Fedoseev, in *Onomatologos* 422-427 (ph.; dr.), with discussion of the personal names.

[- - - - - - -]ΟΣ.[- - -]
[- - - Παφ]λ̣αγον̣ί̣α̣ς [- - -]
[- - - - - - -]ο̣ς, Δωρέος [- - -]
[- - - - - - -] Θ̣ῦς, Ἀχα<ι>ός, Δ̣[- - -]
[- - - - - - ἔ]θ̣ελεν πη̣[- - -]
[- - - - - - -]Γ
[- - - - - - -]Η
[- - - - - - -]Υ
[- - - - - - -]ΗΙ
[- - - - - - -]ΙΑ

1. The first letter is perhaps a Θ, edd.pr. ‖ 2. [ἐκ or ἀπὸ Παφ]λαγονίας; for occurrences of Paphlagonia in the genitive, note L.Robert, *À travers l'Asie Mineure* (Paris 1980) 216/217, edd.pr.; for the only Paphlagonian attested previously at Pantikapaion, cf. *CIRB* 180, Avram ‖ 3. an Ionian nominative Δωριέος (with ι falling out, cf. *CIRB* 731; 1053 for similar phonetic features) or less likely gen. of Δωριεύς, edd.pr.; the first alternative is preferable, Avram ‖ 4. Θ̣ῦς: a Paphlagonian name, cf. L.Zgusta, *Die Personennamen griechischer Städte der nördlichen Schwarzmeerküste* (Prague 1955) 326; S.R.Tokhtasyev, *VDI* 260 (2007.1) 179 no. 5 [cf. *SEG* LVII 691], edd.pr. ‖ 5. [ἔ]θελεν πή̣[ρωσιν] (?), edd.pr.; 'prudemment', Avram.

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775. Pantikapaion (area of: Akra). Letter of a royal official, 1st cent. B.C./1st cent. A.D. Upper left corner of a lead tablet folded fourfold, chance find in shallow water at the site of ancient Akra; now in a private collection. Edd.pr. S.Yu.Saprykin, N.F.Fedoseev, *VDI* 266 (2008.3) 72-79 (ph.; dr.; Russian translation), who suggest that Botrys (L. 1) was dealing with the consequences of a flood (Akra is at present fully submerged; see S.Saprykin, *Lexicon of the Greek and Roman Cities and Place Names in Antiquity* 3 [Amsterdam 1995] 406/407 s.v. Akra 1). An English version of the ed.pr. is presented by the authors in *Onomatologos* 427-432 (ph.; dr.; translation). A.Avram, *BE* (2009) no. 384.2, gives a different interpretation of LL. 3-5, and proposes that the letter provides evidence for a sanctuary of the imperial cult at Akra. [For a checklist of other letters on lead from the Northern Black Sea area see *SEG* LVII 689, Kantor.]

Βότρυς ὁ ἐπὶ πόλε̣[ως - - -]-
πωι χαίρειν· ἱερὰ πάνυγ[ρα - - -]
σοῦ μὲν ὡ<ς> σωτηρία ὑπ̣[οκεῖσθαι? - - -]

στοὰ ὑπὸ ὑδρο[ποιοῦ? - - -]
[ἅ]πασιν ἐπ᾽ ἀτέρου [- - -]
[- - -] ἀρὴ καὶ ἴσε ὀβρ[ίμῳ? - - -]
[- - - - -] αὐτὴ ἐν ὕ[δατι? - - -]
[- -]

1. Βότρυς: first occurrence of the name in the Black Sea area; the office of ὁ ἐπὶ (τῆς) πόλεως is for the first time attested in this form and can be compared to the offices of ὁ ἐπὶ τῆς Γοργιππείας (*CIRB* 1115, 1119, 1129, 1132, 1134, 1214) and ὁ ἐπὶ τῆς Θεοδοσίας (*CIRB* 36, 64, 1130); the present text shows that analogous offices existed in minor towns such as Akra; they were probably created by Mithridates VI, as the title of ἐπιμελητής is attested for analogous officials under the Spartokids (Polyainos 6.9.3), edd.pr. ‖ 1/2. [- - -]|πωι: end of ■ personal name, presumably of an official responsible for public buildings at Akra, edd.pr. ‖ 2-4. ἱερὰ πανυπ[ερτάτωι ἐσ]|σουμένῳ Σωτῆρι αὐτ[οκράτορι] | στοά, Avram ‖ 5. ἐ<κ>ατέρου, Avram ‖ 6/7. 'disaster as also the violent [- - -] itself in [the water? - - -]', edd.pr.; 'des deux dernières lignes je ne comprends rien', Avram.

776. Pantikapaion (area of: Voikovo). Graffito on a red-glazed bowl, 1st/2nd cent. A.D. Graffito on the foot of a red-glazed bowl, found in 1979 in a disturbed burial mound, now in the Kerch Museum. Ed.pr. I.A.Emets, *Epigraficheskij vestnik* 5 (1999) 75 no. 60 (in Russian; dr.) [non vidimus]; republished by S.Yu.Saprykin, A.A.Maslennikov, *Graffiti i dipinti* - - (our lemma no. 743) 87 no. 377 (in Russian; dr.): Μέναν(δρος)

777. Pantikapaion (area of: Zagoradnaja usad'ba). Graffito and dipinto on an amphora, 1st/2nd cent. A.D. Fragment of a Rhodian amphora, found in the necropolis in 1989 in the excavations of V.N.Zin'ko. Four groups of inscriptions, one under the other. Ed.pr. V.N. Zin'ko, *Bosporskie issledovanija* 3 (2003) 171 (in Russian; dr.). Republished by I.A.Emets, *Graffiti i dipinti iz antichnykh gorodov i poselenij Bospora Kimmerijskogo* (Moscow 2005) 45 (in Russian; dr.), who interprets it as a record of a loan [non vidimus]; republished by S.Yu. Saprykin, A.A.Maslennikov, *Graffiti i dipinti* - - (our lemma no. 743) 119/120 no. 618 (in Russian; dr.). We print their text.

(a) AH
(b) BNE

(c) Στασία
χαλκοῦ
Πεδρῆς
XHH

(d) M

a. Graffito, lettering much larger than in other groups; ἀ(μφορέως) ἥ(μισυ), S.-M. ‖ **b.** dipinto ‖ **b+d.** B νε(οκρὰς) μ(ελιτίνου οἶνος), 'recently twice mixed mead wine', S.-M.; [extremely doubtful, particularly given that the two texts are separated by another and one is a dipinto and another a graffito, Kantor] ‖ **c.** a graffito; 'Stasia (bought) for a chalkos, Pedres for a chalkos and two halves', S.-M. ‖ 3. the personal name Πεδρῆς is otherwise unattested, S.-M. ‖ 4. χ(αλκοῦ) ἡ(μιεκτῆς) ἡ(μιεκτῆς), S.-M. ‖ **d.** graffito; written upside down.

778. Phanagoreia. Relations to Rome. H.Heinen, in A.Coskun (ed.), *Freundschaft und Gefolgschaft in den auswärtigen Beziehungen der Römer (2. Jahrhundert v.Chr.-1. Jahrhundert n.Chr.)* (Frankfurt 2008) 189-208, adduces recent epigraphic finds in a discussion of the relations of friendship between the Bosporan Kingdom and Rome: 1) The epitaph of Hypsikrateia, the wife of Mithridates VI (*SEG* LVI 934; Greek text; German translation; dr.; 190/191) [on the possibility that this is a posthumous honorary inscription, not an epitaph, see *SEG* LVI 934, Chaniotis]. 2) Dedication to Aphrodite by King Aspourgos (*SEG* LVI 932; Greek text; German translation; dr.; 191-201). H. comments on the title φιλορώμαιος, which shows that the king had been recognized by the Roman senate; the king is designated φιλορώμαιος in two other inscriptions (*CIRB* 985 from 16/17 A.D.; *An.Ép.* [1994] no. 1538 from 16 A.D.), and two other inscriptions in his honor from Pantikapaion (*CIRB* 39/40) refer to him as both φιλορώμαιος and φιλόκαισαρ καὶ φιλορώμαιος (restored by H. in *CIRB* 39). H. suspects that the designation φιλορώμαιος after the king's name is part of Aspourgos' standard titulature (L. 1), whereas φιλόκαισαρ is an honorary title that the king adopted after his meeting with Tiberius in 16 A.D.; this would explain why φιλορώμαιος is repeated in the phrase φιλόκαισαρ καὶ φιλορώμαιος (L. 2). 3) Honorary inscription for King Sauromates II (*SEG* LVI 931; German translation; ph.; dr.; 201-204). H. argues that the titles φιλόκαισαρ καὶ φιλορώμαιος and φιλόπατρις showed Sauromates' double allegiance to Rome and the Bosporan kingdom. Although the king received a cult, the sacrificial bull, represented in relief, alludes to a sacrifice on behalf of and not to the king.

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778 bis. Phanagoreia (area of: Sennaja). Manumission record, ca. 75-125 A.D. Fragment of a marble plaque, broken on top, left, and bottom; chance find of 1992, now in the private collection of A.B.Kolesnikov. Ed.pr. N.V.Zavoykina, *Drevnosti Bospora* 12/I (2008) 226-231 (ph.; Russian translation), refers to other manumission records from Phanagoreia: *CIRB* 985; *SEG* XXVII 447; XLIII 510/511; LV 871 and 873 [the *CIRB* editors interpret *CIRB* 986 also as a manumission; it is not certain that *SEG* XLIII 511 and *SEG* LV 873 is a munmission records, Kantor].

[- - - - - - - - - - - - - - - - - ἐ]πὶ παραμον̣[ῆι]
[- - - - - - - - - μετὰ τ]ῆ̣[ν] ἡμῶν τελευ[τὴν]
[- - - ἐλεύθερον, ἀνέ]π̣αφον, ἀνεπίλημ̣[π]-
4 [τον καὶ ἀνεπικ]ώ̣λυ̣[τ]ον εἶν[αι αὐτόν]

1-4. Cf. *CIRB* 73 LL. 10/11 and 17; 74 LL. 8-10 ; 1123 LL. 11/12; 1126 L. 11; 1127 LL. 2/3, ed.pr. ‖ 2-4. [καὶ ἐλεύθερον μετὰ τ]ῆ̣[ν] ἡμῶν τελευ[τὴν] | εἶναι αὐτὸν καὶ ἀνέ]ϊ̣αφον, αὖ ἐπιλημ̣[φ]|θέντα καὶ ἀνεπικ]ώ̣λυ̣[σ]ον, ed.pr. [[- - ἐλεύθερον, ἀνεπίλημ[πτον καὶ ἀνεπικ]ώ̣λυ̣[τ]ον, Chaniotis].

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779. Semenovka (modern place-name). Graffiti on amphora fragments, 2nd/3rd cent. A.D. Two fragments of amphora necks, found in the excavations of I.T.Kruglikova in 1960, written in the same hand in retrograde: 1) [- - -] καὶ [- - -] | υἱοὶ Λαβῶν(ος) (ed.pr. I.T.Kruglikova, *Kratkie soobschenija Instituta arkheologii* 89 [1962] 99; republished by S.Yu.Saprykin,

A.A.Maslennikov, *Graffiti i dipinti* - - [our lemma no. 743] 168 no. 901 [in Russian; dr.]); 2) [- - -] καὶ Ι[- - -] | ὑοὶ Λαβῶν(ος) (ed.pr. Saprykin, Maslennikov, *op.cit.* 168 no. 901a [ph.]).

1. 1. [Σ]υλβαν[οῦ], ed.pr. (noted in *LGPN* IV s.v. Σιλβανός); Λαβῶν(ος), a corruption of the name Λαβέων, S.-M.; 'les solutions envisagées ... sont intenables', A.Avram, *BE* (2008) no. 415.

780. Semenovka (modern place-name). Graffito on an amphora, 3rd cent. A.D. Fragments of an amphora neck, found by the excavations of I.T.Kruglikova in 1961. Ed.pr. I.T.Kruglikova, *Materialy i issledovanija po arkheologii SSSR* 155 (1970) 10 fig. 7; 68 fig. 52 (dr. only); republished by S.Yu.Saprykin, A.A.Maslennikov, *Graffiti i dipinti* - - (our lemma no. 743) 168/169 no. 902 (in Russian; ph.), whose text we print: ʹφλδ | νοῖᾳ | καὶ πία

1. Year 534 of the Bosporan era = 237 A.D., S.-M. (confirmed by coin finds in the same context) ‖ 2-4. in a different hand; 'you are minded and drink!'; νοῖᾳ = νοῇ, S.-M.

781. Tanais. Name of the city in antiquity. A.I.Ivantchik, *art.cit.* (see our lemmata nos. 782/783) 65/66 (in Russian; English summary), suggests that the name Tanais was applied to the city only by writers from outside the region (Alex. Polyhist. *FGrH* 273 F 36; Strabo 11.2.3; Ptol., *Geogr.* 3.5.12; 5.9.16; 8.18.5). Since the civic body was divided into the two communities of the Ἕλληνες and the Ταναεῖται, each having its own archon (*CIRB* 1243), it is unlikely that the name of the city was identical with that of one of its constituent communities. When the reference is to the city as a whole, the formula τῇ πόλει καὶ τοῖς ἐμπόροις is used (*CIRB* 1245 LL. 12/13; 1247 LL. 11/12; 1249 LL. 10/11). Its official name was probably Emporion (*CIRB* 1237 L. 14), known as an alternative name also to Alexander Polyhistor.

782/783. Tanais. Inscriptions of thiasoi, ca. 200-150 B.C. Two limestone blocks made in the same workshop; found during excavations in 1969 and 1993-1994. Ed.pr. A.I.Ivantchik, *VDI* 265 (2008.2) 57-67 (Russian translation; English summary; ph.). Cf. A.Avram, *BE* (2009) no. 390. [For thiasoi at Tanais in the period 104-244 A.D., cf. now *SEG* LVII 744, Kantor.] For another inscribed block probably made in the same workshop and possibly concerning a thiasos see our lemma no. 784.

782: 58-61. **Honorary inscription of a thiasos.** Limestone block, broken on all sides, found in 1969.

[- -]
[- - - - - - - - - - - - θι]ασεῖτ[αι οἱ περὶ ἱερέα - - - - τοῦ - - - - -]
[- - - καὶ πατέρα συ]νόδο[υ - - - - - - - τοῦ - - - - - - - - - - -]

[- - - - - - - - - - καὶ] φιλά[γαθον - - - - - - - τοῦ - - - - - -]
4 [- - - - - - - - - καὶ νε]ωκόρ[ον - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - -].ν Κυ[- - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - -]. .[- -]

4. The only other mention of a νεωκόρος as an official of an association in Bosporos is *CIRB* 1054 L. 7 (Hermonassa, 123-133 A.D.), where he was listed first; the fact that in the inscription from Tanais he is not listed first suggests a lesser importance; the title is rare in Hellenistic associations; cf. *IG* II^2 1328; Robert, *OMS* II 832, ed.pr. ‖ 5. Κυ: beginning of a name, perhaps Κυλιανις (cf. *CIRB* 162; *SEG* LVI 887) or Κυραθων (*LGPN* IV s.v.), ed.pr.

783: 61-67. **Inscription of a thiasos (dedication to Tanais?).** Two joining fragments of a limestone block, broken at the top, right and bottom. Found in 1993 (fr. **a**) and 1994 (fr. **b**).

[- - - - - - - - - -]
vacat Δ[- - - ἑλλη]-
vacat νάρχ[- - -]
Ἀπολλώ[νιος - - -]
4 Δημήτρ̣ι̣[ος - - - καὶ οἱ λοιποὶ]
θιασῖται [- - -]
Τανάει ΧΡ̣[- - -]
Σφανος Πι[- - -]
8 Σαυρου Πο[- - -]
vacat Χ[- - -]
Ἀρτεμίδ[ωρος τοῦ - - -]
Ἑστιαῖος [τοῦ - - -]
12 Δ. . . .ΝΥ[- - -]
[- - - - - - - - - -]

a = LL. 1-5 (left); **b** = LL. 5-12 (right) ‖ 1/2. restoration suggested by S.R.Tokhtasyev; perhaps a dating formula; cf. *CIRB* 1246, 1248, 1250, ed.pr. ‖ 6. Τανάει: dative of Τανάεως (cf. *CIRB* 1237 LL. 17/18; Ps.-Arr. pp. 131/132 ed. Diller); a dedication to the river god (or less probably the city god) Tanais, for whose cult see *CIRB* 1259 and the text in our lemma no. 785, ed.pr. ‖ 7/8. Iranian names, previously unattested; membership in thiasoi was a way of integrating the non-Greek population of Tanais, which probably did not have citizenship; this function accounts for the importance of thiasoi in the epigraphical record of Tanais, ed.pr.; [cf. *SEG* LVII 744 for the suggestion that in the Imperial period all members of private associations had citizenship, Kantor].

784. Tanais. Decree (of a thiasos?), ca. 200-150 B.C. Three joining fragments of a limestone base (only two inscribed), broken on top, right and left; found in 1993. Fr. **a**: *SEG* XLV 1020 (ed.pr. Ju.G.Vinogradov). Fr. b: *SEG* XLV 1021 (ed.pr. Ju.G.Vinogradov).

A.I.Ivantchik, *art.cit.* (see our lemmata nos. 782/783) 67-72 (ph.; Russian translation), reports the join between fr. a and fr. b and presents a new edition of the entire text. Vinogradov had interpreted fr. ■ as part of a civic decree; on the evidence that the base was made in the same workshop as two inscriptions of thiasoi from Tanais of this same date (our lemmata nos. 782/783), but with a more casual lettering, Ivantchik proposes that the present decree might be an inscription of a thiasos.

[- -]
[ἐπὶ - - - - - - - - - - -]δωρου [ἑλληνάρχου? - - - - -]
[- - - - - - - - - - - - - ἔ]δ̣οξε το̣[ῖς θιασεῖταις ἐπαινέσαι]
[- - - - - - - - - - - καὶ στ]εφανο̣ῦ[σθαι χρυσῷ̣?]
[στεφάνῳ τὴν τε εἰκόν]α̣ ποή[σασθαι αὐτοῦ]
[καὶ ἀναθεῖναι - - - - -]ῳ̣ vacat
[- - - - - - - - - - - - - - -] δ̣ε τῶν [- - -]
[- - - - - - - - - - - - - - -]Σ̣ΤΑΣΣΥΣΤ[- - -]
[- - - - - - - - - - - - - - -] οὐδ' ἰδιο[- - -]

a = LL. 1-5; **b** = LL. 6-8 ‖ 1. [- - -]δώρου [τοῦ - - -], V. ‖ 2/3. [ἔ]δ̣οξε τῷ [δήμῳ· ἐπαινέ|σαι], V. ‖ 6. δ̣ὲ τῶν or δ̣' ἐτῶν, V. ‖ 7. [- - - ἀνα]στὰς συστρ[ατιώτῃ?], V.

785. Tanais. Inscription by thiasos members celebrating the day of Tanais, 104 A.D. *CIRB* 1259; cf. *SEG* XLIII 516. A.I.Ivantchik, *art.cit.* (see our lemmata nos. 782/783) 64/65, disputes the view of Ju.G.Vinogradov, *Eurasia Antiqua* 1 (1995) 222 note 13, that the day of the god Tanais (LL. 5/6: ἄγοντες θε̣[οῦ] | ἡμέραν Ταναΐδος) was the anniversary of the city's foundation. Such an anniversary would have been celebrated publicly rather than by a private association. I. argues that Tanais was more likely a river god than an eponymous deity of the city (see our lemma no. 781 for I.'s discussion of the name of the city). He sees no reason to identify Tanais with Θεὸς Ὕψιστος.

786. Tyras. Inscribed knucklebone, undated. Knucklebone now in private collection in Odessa. Ed.pr. Alekseev, *Issledovanija* 63 no. 10 [in the reprint of this book (2010), this inscription replaces an entry that was deleted because the object had been recognized as a forgery, Kantor] (ph.; in Russian): ΛΕΤΤΥ | Ε[.]ΠΩΚΑΙ | ΔΕΡ̣ΟΥ

[2. ε[ἴ]πω καί (?), Kantor. ‖ 3. δέρ̣ου? ('be thrashed!'), Chaniotis.]

787. Tyras. Inscribed lead weights, 3rd cent. B.C.-2nd cent. A.D. Ed.pr. Alekseev, *Issledovanija* 52 nos. 13-16 (ph.) publishes four lead weights kept in a private collection in Odessa; three are inscribed. The weights were made after the adoption of the Attic weight standards in the 3rd/2nd cent. B.C. Cf. A.Avram, *BE* (2008) no. 392. 1) ΔΗ ΜΗ Δ (52 no. 13;

Attic mna); **2)** obverse ΚΙΙΑ; reverse ΟΥ (52 no. 15; Imperial period; Roman uncia); **3)** obverse Η; reverse ΠΟ (52 no. 16; 2 Attic drachmas).

1. δη(μόσιον); in fine Η Δ perhaps in mirror image, ed.pr. || 2. οὐ(γ)|κί(α) | α'; cf. L.I.Chuistova, in *Arkheologija i istorija Bospora* II (Simferopol 1962) 27 no. 3; 80 no. 14 for similar examples, ed.pr.

788. Tyras. Amphora stamps, 4th-2nd cent. B.C. 21 amphora stamps in a private collection in Odessa. Ed.pr. Alekseev, *Issledovanija* 102-104, 110-114 (ph.). **Herakleia Pontike: 1)** Ἡρακ|λέδα (110 no. 1). **Sinope: 2)** [ἀσ]τυν[ο]μοῦντο|ς Ἑσ{ο}τιαίου τοῦ Δί|ου Μενίσκο(ς) grape (103 no. 3); **3)** ἀστυνομοῦντος | Μητροδώρου τοῦ | Ἀθηνίππου | Εὐκλῆς Helios (103/104 no. 4); **4)** [ἀ]στυνόμου | [Μ]νήσιος τοῦ | [Φορ]μίωνος | Ἀγαθοκλῆς Nike with palm branch (104 no. 5); **5)** Ἱστιαίο | ἀστυνό(μου) | Ποσειδώ(νιος) eagle on dolphin (113 no. 13); **6)** ἀστυνόμου | Ἑστιαίου | Κλεαινέτου kantharos (113 no. 14). **Thasos: 7)** ἐπὶ Δαμο|κρ(ίτου) Θασι[.ν] sword (102 no. 1); **8)** [Θ]ασίω(ν) | ΤΗ Gorgon (102 no. 2); **9)** Θάσιον | Φιλο[κράτης] | Ξενοφάν(ης) octopus (110/111 no. 3); **10)** [Τη]λέμα|χος [Θασίων] cornucopia (111 no. 4); **11)** [Γλαύ(κων)] | Θασ|ι(..) Δη|(μῆς) kantharos (111 no. 5); **12)** [Ἡροφῶν] | Θασ|ι(..) Ἀμφι(--) kantharos (111 no. 6); **13)** Θασίων | Κλεόστρατος dolphin (111 no. 7); **14)** Θασίων | Δημάλκ[η]ς vine (111/112 no. 8); **15)** Θασίων | Δέαλκος spearhead (112 no. 9); **16)** Θασίων | Κρατιστῶν|α[ξ] herm (112 no. 10); **17)** Θασίων | [- - -]ΞΙΠΠ amphora (112 no. 11); **18)** Θασίων | Δεινώπας owl (112 no. 12). **Rhodes: 19)** [Σμ]ινθίου | ἐπὶ Κρατίδα (113 no. 15); **20)** Σωκράτε(υς) (114 no. 16); **21)** Ἰμᾶ (114 no. 17).

[For the correct reading of several stamps see Y.Garlan, *Bull. amph.* (2102) no. 286, Avram] || 2. cf. Y.Garlan, *Les timbres céramiques sinopéens sur amphores et sur tuiles trouvés à Sinope* (Paris 2004) 241 no. 574; the symbol is not a hydria (ed.pr.) but a grape, Avram] || 3. a new pair, ed.pr. [already attested: Y.Garlan, *op.cit.* 236 no. 553; Metrodoros 2 (ca. 215-210 B.C.), Avram, Kantor] || 4. a new pair, ed.pr. [already attested: Y.Garlan, *op.cit.* 230 no. 529; Mnesis 2 (ca. 225-215 B.C.), Avram, Kantor] || 5. cf. E.M.Pridik, *Inventarnyj katalog klejm ... Ermitazhnogo sobranija* (Petrograd 1917) 92 no. 629; B.N.Grakov, *Drevnegrecheskie keramicheskie klejma s imenami astynomov* (Moscow 1929) 115 no. 9, ed.pr. [ca. 350 B.C. || 6. cf. Y.Garlan, *op.cit.* 159 no. 221; Hestiaios 1 (ca. 280 B.C.) and Kleainetos 2 || 7. the reading is surely wrong, Avram, Kantor] || 8. 'timbre ancien de Thasos peut-être identique à Garlan 1999/817-818', Garlan [(eponym Amyntor and potter Megakleides, with a dove as symbol), Avram] || 9. new pair and potter's name, ed.pr. [already attested: Y.Garlan, *Les timbres amphoriques de Thasos* I (Paris 1999) 237 no. 695, Kantor] || 10. ΙΛΕΜ | ΧΟ, ed.pr.; [Τη]λέμα|χος [Θασίων], Garlan, who refers to A.Bon, A.-M. Bon, *Les timbres amphoriques de Thasos* (Paris 1957) no. 1595 || 11. read by Garlan (cf. Y.Garlan, *Les timbres -- de Thasos* 160 no. 331); Θασ|ι[.ν] Δημο[- - -], ed.pr. || 12. read by Garlan (cf. Y.Garlan, *Les timbres amphoriques de Thasos* ... 154 no. 303); Θασι[.ν] Ἀμφ, ed.pr. || 13. a potter, ed.pr. [a magistrate; see A.Avram, *Histria* VIII.1 no. 465 || 14. cf. A.Avram, *Histria* VIII.1 no. 467, Avram, Kantor] || 15. cf. A.Avram, *Histria* VIII.1 nos. 318-323, ed.pr. [for a better parallel (with spear-head) see A.Bon, A.-M. Bon, *op.cit.* no. 547, Avram] || 16. cf. A.Avram, *Histria* VIII.1 nos. 329/330, ed.pr. [but with different symbols, Avram] || 17. type Bon 1417, Garlan || 18. cf. A.Avram, *Histria* VIII.1 nos. 331-334, ed.pr. [but with different symbols, Avram];

type Bon 575, Garlan || [19. cf. A.Maiuri, *ASAtene* 4/5 (1921/1922) 256 no. XVI; ca. 187 B.C., Avram, Kantor] || 20/21. names of magistrates, ed.pr. [potters, Avram].

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789. Zolotoe Vostochnoe (modern place-name). Graffito on an amphora, 3rd-1st cent. B.C. Fragment of a Sinopean amphora, found in the excavations of A.A.Maslennikov in 1989. Edd.pr. S.Yu.Saprykin, A.A.Maslennikov, *Graffiti i dipinti* - - (our lemma no. 743) 126 no. 652 (in Russian; dr.): Νυμφα(- -)

NYM in ligature, edd.pr.; ligature unclear from the dr., which gives ΝΥΦΑ, A.V.Belousov, *VDI* 275 (2010.4) 169.

DELOS

790. Delos. Administration of the sanctuary of Apollo. V.Chankowski, *Athènes et Délos à l'époque classique. Recherches sur l'administration du sanctuaire d'Apollon délien* (Paris-Athens 2008), presents a synthesis on the relations between Athens and Delos and the administration of the sanctuary of Apollo in the Classical period. Exploiting the abundant epigraphic sources, and often proposing new restorations of inscriptions, she discusses the following subjects: the significance of Delos for maritime empires and tyrants in the Archaic period (9-15); the significance of the sanctuary for the Ionians (16-20); the possible existence of an amphictyony in the Archaic period (20-28); the political exploitation of the sanctuary by the Athenians in the context of the Athenian Alliance in the 5th cent. B.C. (29-49; inter alia, the diffusion of the cult of Ἀπόλλων Δήλιος, the sanctuary's status in the Delian League, the alliance's treasury in Delos, the administration of the treasury); the manifestations of Athenian authority in Delos (53-77; the purification of the island, the restauration of the Δήλια, the expulsion of the Delians); the festivals of the Classical period, their rituals, and the administrative aspects of the festivals (79-125; the θεωρία in honor of Theseus; the Delia; the offerings for the Hyperborean girls); the administration of the sanctuary of Apollo and the sacred property (127-146); the Athenian board of ἀμφικτύονες and the administration of the sanctuary in the 5th cent. B.C. (149-168; νεωκόροι, [ἐ]π[ίσκ]οποι or [ἐ]π[ίτρ]οποι in *I.Délos* 94, ἱεροποιοί); the financial management (168-181; discussion of *I.Délos* 87 and 95; *SEG* XXXIX 170); the boards of the amphiktyones and the chronology of the administrative acts of the 4th cent. B.C. (183-233; discussion of *I.Délos* 97, 97 bis, 98, and 100); the Athenian administration in the 4th cent. B.C. (235-273; discussion of *I.Délos* 1403 Bb col. I LL. 39-52); the economic activities of the sanctuary (277-376; sacred property, transactions, revenues, taxes, leases, expenses, fiscal management, ἀπαρχή, donations; on 346-355, lists of donors, debtors and lessees and their origin).

In appendices, C. presents a concordance of the Athenian and Delian calendar (389), a chronology of the administrative documents (434-328 B.C.; 390-392), and a list of the Delian archons (433-314 B.C.; 393/394). The book also includes a prosopographical index (Athenians

and Delians mentioned in Delian inscriptions of the Classical period; 525-536). In an epigraphic appendix (397-518) C. presents a critical edition and French translation of the main documents discussed in the book (ph. of *I.Délos* 100, 104-23, 104-24, 444, and 461 Aa), often with new restorations, which we cannot list here. We present a comparatio numerorum with corpora and *SEG*.

IG I³	**Chankowski**	*I.Délos*	**Chankowski**	*I.Délos*	**Chankowski**
402	1	87	7	100	15
1457	2	89	1	101	16
1458	3	90	2	102	17
1459	4	91	3	103	18
1460	5	92	4	104	19
1461	6	93	5	104-1	20
		94	6	104-2	21
SEG XXXIX		95	9	104-3	22
170	8	96	10	104-7	23
		97	11	104-8	28
SEG LI		97 bis	12	104-9	25
1000	7	98	13	104-10	26
		99	14	104-11	24
				104-12	27

Cf. the remarks of P.Fröhlich, *BE* (2010) no. 472.

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791. Delos. Bilingualism. C.Hasenohr, in *Bilinguisme* 55-70, studies the choice of language in the Greek, Latin, and bilingual dedications of the *magistri* on Delos (*I.Délos* 1730-1739, 1742, 1751-1766, 1768-1770) that were addressed to bilingual readers. She observes very limited influence of the one language on the other (a few Latinisms in Greek texts and the use of the accusative to refer to a statue in Latin texts). The two languages remained separate. Latin was used in official dedications to denote the *magistri*'s origin, whereas Greek is used in dedications made after their term of office to display the *magistri*'s integration into the cosmopolitan society of the island.

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792. Delos. Financial administration. Based on an analysis of the accounts from the period of Delian independence, L.Migeotte, in K.Verboven, K.Vandorpe, V.Chankowski (edd.), *Pistoi dia tèn technèn. Bankers, Loans, and Archives in the Ancient World. Studies in Honour of Raymond Bogaert* (Leuven 2008) 59-76, shows that bookkeeping in the sanctuary of Apollo became very complex from the early 2nd cent. B.C. The epigraphic texts provide documentation of the use of daybooks, notice boards (πέτευρα, δέλτοι, λευκώματα, σανίδες), and stone inscriptions and of the transfer and classification of daily data in a systematic manner that resembles the keeping of a ledger (κεφαλὴ εἰσόδου/ἐξόδου, ἀδιάτακτα, ἀκατάτακτα etc.).

As an example of complex book-keeping, M. adduces the accounts of Tauromenion (*IG* XIV 423-430; V.Arangio Ruiz, *Inscriptiones Graecae Siciliae et infimae Italiae ad ius pertinentes* [Milan 1925] 80-117 nos. 5-13; *SEG* XXXVIII 973*; 64-66).

V.Chankowski, *ibid.* 77-91, discusses the gradual refinement of the accounting practices of the ἱεροποιοί in Delos, which can be traced in part to the influence of bankers, and focuses on the banking activities of the sanctuary, the vocabulary of accounting (κεφαλὴ εἰσόδου/ἐξόδου, ἀνάλωμα, λοιπόν), and the notions of debit and credit in the sacred and public treasury.

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793. Delos. Prosopography. C.Vial, *Inscriptions de Délos. Index. Tome II. Les Déliens* (Paris 2008), presents a list of the Delians on record in *I.Délos*, providing information on their family relations, offices and functions, and the context in which they are attested (usually in connection with economic activities).

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794. Delos. Religion: Cult of Hermes/Mercurius. C.Hasenohr, in *Mélanges -- Aupert* (see our lemma no. 1669) 27-38, studies the complex relationship between Hermes and Mercurius on Delos, collecting the epigraphic evidence for their cult, both in the context of the Italici and in private contexts. This evidence includes dedications of the *magistri* of Mercurius and the Ἑρμαϊσταί (*I.Délos* 1731-1734, 1737, 1741, 1749), dedications to Maia (*I.Délos* 1744 and 1750), iconographic evidence for the festival of the Compitalia (see *SEG* LIII 811 bis), and dedications by wine-merchants (*I.Délos* 1711-1714). H. discusses in detail the building inscription *I.Délos* 1741 concerning the construction of a sanctuary of Hermes/Mercurius and Maia, which consisted of a temple, an altar, an offering box, and possibly a peribolos with πα[ραστάδες] (27-31; dr.). The epigraphic and iconographic evidence suggests that the Italici publicly worshipped the Roman Mercurius in close connection with Maia. In their bilingual dedications Ἑρμῆς is the Greek translation of Mercurius. In private contexts, Maia is not mentioned, and Mercurius is conflated with Hermes. It is unclear whether the patron of the associations of merchants was the Roman Mercurius or the Greek Hermes.

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795. Delos. Religion: sacrifice in Sarapieion C. H.Siard, in V.Mehl, P.Brulé (edd.), *Le sacrifice antique: vestiges, procédures et stratégies* (Rennes 2008) 27-38, studies the archaeological remains associated with an altar in Serapieion C. On the basis of the epigraphic evidence concerning this cult place, she argues that the sacrifices offered on this altar were part of a 'medical ritual'. Several texts show the medical aspects of the cult through references to ἰατρεῖα (*I.Délos* 2120 and 1417 A II L. 119), ὀνειροκρῖται (*I.Délos* 2071, 2105/2106, 2120, 2151, 2619 b L. 10), and anatomical votives (e.g. *I.Délos* 1417 B I LL. 46 and 50). Dedications to Isis-Hygieia (*I.Délos* 2060) and Asklepios (e.g. *I.Délos* 2384) have been found there. The altar was located near the ὑδρεῖον (cf. *I.Délos* 2617-2620), dedicated to the medical deity Ὑδρεῖος, whose cult is attested only in this sanctuary (e.g. *I.Délos* 2155 and 2160).

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796. Delos. Topography: the Agora of the Italians. M.Trümper, *Die "Agora des Italiens" in Delos. Baugeschichte, Architektur, Ausstattung und Funktion einer späthellenistischen Porticus-Anlage* (Rahden 2008), presents a detailed study of the 'Agora of the Italians' (or 'Porticus Italicorum/Italica'), discussing the history of construction in this area (13-291), the primarily social function of the Agora(293-350), problems of chronology (351-359), and changes in the use of this building complex (361-410). T. suggests that the 'Agora of the Italians' was originally designed as a luxurious meeting place with a garden, porticos, exedrae, and a propylon (ca. 127-120 B.C.); the complex was embellished with statue niches, baths, latrines, and shops until its destruction by Mithradates VI in 88 B.C. The construction was financed by rich merchants and by groups of Italian magistri. Inscriptions are adduced in the discussion, inter alia, of statue bases and their location (160-181: *IG* XI.4.1123, 1127; *I.Délos* 1624, 1690/1691, 1693 bis, 1699a/b, 1710, 1718, 1722, 1727, 1757, 1849, 2000/2001, 2404, 2491-2494, 2549, 2640, 2647; our lemma no. 804); the prosopography of the individuals attested in these inscriptions (183-191); the building inscriptions of the baths (*I.Délos* 1755-1756, 1758, 2641; 247-250); the presence of Italici and Romans on Delos (293-298); the sponsors of buildings, honorary statues, and dedications, and the recipients of honors (298-329, 334-340); sculptors' signatures (329-332); the use of Greek and Latin (332-334), and a critical review of the restorations proposed for *I.Délos* 1536 (see *SEG* LV 897; 352/353). In an appendix (466-475) T. presents the inscriptions that were found in this area: *I.Délos* 1536, 1679, 1683-1693 bis, 1695-1697, 1699, 1710, 1717, 1718, 1722, 1727, 1735/1736, 1742, 1755-1758, 1848/1849, 1858 bis, 2000-2002, 2004, 2454, 2491-2494, 2549, 2576/2577, 2612, 2640/2641, 2647. Cf. the remarks of M.Sève, *BE* (2008) no. 24.

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797. Delos. Topography: the Altar of Dionysos. J.-C.Moretti, M.Fincker, *BCH* 132 (2008) 115-152, identify the monument that is flanked by two bases supporting phalluses (*Guide de Délos* 81) as an altar of Dionysos; they describe its remains in detail and propose a reconstruction. The altar seems to have been constructed at the beginning of the period of Independence; it can be identified as the altar mentioned in *IG* XI.2.159 L. 44 (281 B.C.) and *SEG* XXIII 498 L. 22 (202 B.C.), possibly also in accounts of the hieropoioi (*I.Délos* 440 A LL. 87/88; 442 B LL. 231-233; 443 Bb LL. 156/157; 170-174 B.C.). Cf. the remarks of M.Sève, *BE* (2008) no. 24.

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798. Delos. Topography: Trade facilities and workshops. Drawing upon the information contained in the Delian accounts and exploiting the archaeological remains, P.Karvonis, *BCH* 132 (2008) 153-219, gives an overview of installations, both permanent and temporary, that served in the production and sale of various items (food, garments, pottery; artefacts of stone, metal, and glass; musical instruments, perfumes). K. discusses the architecture, function, and location of such installations, often designated simply as οἰκήματα. See also id., *REA* 110 (2008) 57-81 (with discussion also of archaeological material from Athens, Corinth, Halieis, Isthmia, Miletos, Olynthos, Pergamon, and Priene).

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799. Delos. Honorary inscription for Sosilos, late 3rd cent. B.C. *IG* XI.4.1087. The statue of Sosilos that stood on this base, has been identified by D.Knoepfler with a statue in the gymnasion mentioned in the inventory *I.Délos* 1417 A I LL. 133/134: ἀνδριάντα τέλειον γυμνὸν ἐν τῶι ἐξεδρίωι ἔχοντα ῥάβδον. In view of the honor (a bronze statue) and the attribute (a staff), S.Skaltsa, in D. Kurtz et al. (edd.), *Essays in Classical Archaeology for Eleni Hatzivassiliou 1977-2007* (Oxford 2008) 239-247, argues that Sosilos was a gymnasiarchos (contra D.Knoepfler: paidotribes). The statue's nudity, unusual for a non-royal figure, can be explained by the choice of site where the statue was displayed: a place associated with nudity, in this case a gymnasion.

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800. Delos. Accounts of magistrates, 169 B.C. *IG* XI.2.133. R.Ferri, *ZPE* 166 (2008) 156-158, discusses the term ῥωμαϊστής (L. 81), which describes the discipline of a victor in a competition. This term was formerly understood to designate an actor in Latin comedies or a mime. Noting its occurrence in an unpublished Latin-Greek glossary in Vienna, the *Hermeneumata Celtis*, alongside the items ἰσχυροπαίκτης and other designations of acrobats (σφαιριστής, ψηφοπαίκτης, ῥοιζοπαίκτης, θαυματοποιός), Ferri suggests that the word derives from ῥώμη ('force') and that 'ῥωμαϊστής was understood by the compilers of this glossary to be an athlete, rather than an actor' (158) [not an athlete proper, but a performer who engaged in displays of strength, Chaniotis].

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801. Delos. Aretalogy of Sarapis, late 3rd/early 2nd cent. B.C. *IG* XI.4.1299; *Syll.*[3] 663 (LL. 1-29). After examination of the stone, I.S.Moyer, *ZPE* 166 (2008) 101-107, proposes several new readings. LL. 16/17: there is a second sigma in μισlσθωτοῖς, a dittography or the scribe's intention to change the syllabification of the word [common gemination of sigma before a dental, Chaniotis]. L. 23: there isa one letterspace between ἕξ and ἀνθρώπων. LL. 43-46: M. recognizes asyndeton here (with punctuation after ἀντιπάτροιο) and translates: 'You heard the father's successor praying at night to put a brazen image in the temple, and to finish it well: for having appeared to him as he slept in his bed, you ordered him to fulfil his obligation.' The emphasis placed on ἀντιπάτροιο supports one of the poem's main themes, the hereditary succession of the priests. L. 72: an extra nu was written in order to represent the lengthening of the initial consonant of νύκτας for metrical reasons; the engraver used graphic conventions known from contemporary papyri. L. 92: ζεῦξας should not be corrected to ⟨τ⟩εῦξας. The verb is used in the meaning 'harnessing, fitting/joining together' (cf. Pindar, *Nemean* 1.7). L. 94: ὑμετέρωι should not be corrected to ἡμετέρῳ. This is either a reference to Sarapis and Isis, who shared in the temple, or an honorific substitute for σῶι.

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802. Delos. Dedication to Isis Aphrodite Dikaia, 169 B.C. *I.Délos* 2158. J.Wallensten, *Kernos* 21 (2008) 81-95, republishes this text found in Sarapieion C (83). She argues that the epithet Δικαία of Ἶσις Ἀφροδίτη Δικαία derives from the personal name Δίκαιος, which is the name of the dedicant's father (Ἀσκληπιάδης Δικαίου) and also of the dedicant's brother

(ἐφ' ἱερέως Δικαίου τοῦ ἀδελφοῦ). The epithet Δικαία for Ἶσις Ἀφροδίτη can be restored in the dedication *I.Délos* 2040, made by Dikaios the priest. Isis Aphrodite Dikaia was a deity 'that existed only in the context of a certain family,' being the exclusive protectress of this family; her cult was possibly introduced by a member of this family. The epithet of Isis Aphrodite Dikaia is not related to the epithet Dikaia which is attested for e.g. Ἄρτεμις Δικαία in Macedonia (*SEG* XXVII 277), Ὁσίαι καὶ Δικαία (*TAM* V.2.247), and Μήτηρ Μακαρία Ὁσία Δικαία (*MAMA* X 158). In support of this interpretation, W. adduces evidence for the efforts of worshippers to assure the protection of gods and for epithets of gods that derive from personal names denoting a god's special favor and protection: Ἡρακλῆς Διομεδόντειος (*Iscr.Cos* ED 149 = *IG* XII.4.1.248); Ἀφροδίτη Δεξικρέοντος (Plut., *mor.* 303 c-d); Ζεὺς Φιλίππιος (*IG* XII.2.526). While acknowledging that Ἶσις Δικαιοσύνη was worshipped in Sarapieion C (*I.Délos* 2103; cf. *I.Délos* 2079 from an unknown context), W. concludes that the epithet Dikaia 'does not imply a specific aspect of the goddess as much as it draws attention to a special relationship between the dedicator and the goddess. Isis Aphrodite was 'Dikaian', 'of Dikaios'. Obviously, this interpretation does not – and should not – in any way exclude that the epithet simultaneously had connotations of justice' (95). [Given the prominence of justice in the Isis aretalogies and the cult of Isis Dikaiosyne in this same cult place, it seems more probable that Isis Aphrodite Dikaia was primarily perceived as the just goddess, although the members of the family of Dikaios may well have exploited the shared etymology of the name Dikaios and the epithet Dikaia. The practice of adding the name of a cult founder (in the genitive) to the name of a divinity is both very common and attested much earlier than the Hellenistic period; see F.Gschnitzer, in W.Meid, H. Trenkwalder (edd.), *Im Bannkreis des Alten Orients* (Innsbruck 1986) 45-54; T.Corsten, *EA* 35 (2003) 121/122; e.g. *SEG* L 663 and LVI 1434, Chaniotis.].

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803. Delos. Building inscription (dedication of the Hermaistai). *I.Délos* 1741. C.Hasenohr, *art.cit.* (see our lemma no. 794) 27-31 (dr.), discusses in detail this inscription concerning the construction of a sanctuary of Hermes/Mercurius and Maia. On this reconstruction of the evidence, the sanctuary consisted of a temple, an altar, an offering box, and possibly a peribolos with πα[ραστάδες].

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804. Delos. Dedication, Hellenistic. Moulding of a marble base with cuttings for the support of a bronze statue; found in the court of the north porticus of the 'Agora of the Italians', near niche 41. Ed.pr. M.Trümper, *op.cit.* (see our lemma no. 796) 181 (ph.): [- -] Ἀγαθ[o]ῖς [- -]

Perhaps [Θεοῖς] Ἀγαθ[o]ῖς, ed.pr., who wonders whether Agathe Tyche and Agathos Daimon might be the recipients of this dedication.

MYKONOS

805. Mykonos. Roman names. In a study of Roman names in Mykonos, L.G.Mendoni, S.B.Zoumbaki, *Roman Names* -- (see our lemma no. 1919) 164-166, republish M.T-Couilloud, *BCH* 94 (1970) 661-666 nos. 1/2 (not in *SEG*; see our lemmata nos. 806/807). They point out that an epitaph reported as an ed.pr. in *SEG* XLIX 1060, where it is attributed to Mykonos or Rheneia, is an already published text from Amorgos (*IG* XII.7.463 (Aigiale); republished in *SEG* XLIII 573).

806. Mykonos. Posthumous honorary inscription for M. Ulpius Sirmicus Maximus of Thessalonike, 2nd cent. A.D. Marble plaque. Ed.pr. M.-T. Couilloud, *BCH* 94 (1970) 661-663 no. 1 (ph.); P.M.Nigdelis, *Ἐπιγραφικὰ Θεσσαλονίκεια* 459 T37. Republished by L.G.Mendoni, S.B.Zoumbaki, *Roman Names* -- (see our lemma no. 1919) 166.

Ἡ βουλὴ καὶ δῆμ[ος]
Μ. Οὔλπιον Σιρμ[ι]-
κὸν Μάξιμον
4 Θεσσαλονικέα
καὶ Μυκόνιον, ἥρω[α],
ἀρετῆς ἐν παιδε[ίᾳ]
καὶ τῆν ἐν τῷ βίῳ
8 κοσμιότητος χάριν

807. Mykonos. Dedication to Sarapis and Isis, late 1st/early 2nd cent. A.D. Marble block, possibly the lintel of a temple. Ed.pr. M.-T. Couilloud, *BCH* 94 (1970) 663-666 no. 2 (ph.); cf. *RICIS* I 347 no. 202/0501. Republished by L.G.Mendoni, S.B.Zoumbaki, *Roman Names* -- (see our lemma no. 1919) 164/165, who defend the stone's attribution to Mykonos.

[Ἡ]λίωι Σεράπιδι καὶ
Ἴσιδι καὶ τῆι πόλει
Μ. Κάτιος Ἀντώνιος Τρόφιμος
4 στεφανηφορῶν τὸν ναὸν
[ἱερ]ạτεύοντος Πρυτάνεως τοῦ Ἑρμέρωτος

RHODES

808. Rhodes. Amphora production. M.García Sánchez, *BCH* 132 (2008) 283-310, collects Rhodian amphora stamps which mention women, the owners of pottery workshops, and stresses the importance of this material for the study of the economic activities and rights of women in the Hellenistic period; on 302-310, overview of the social and economic position of women in Hellenistc Rhodes. We present a list of these female producers of amphoras: Ἀγνεία, Διοδωρώ, Διόκλεια, Ἡρακλειτώ, Καλλιώ, Κληνώ, Νικαγίς, Τηρώ?, Τιμώ I, Τιμώ II,

Φιλίστα, Φιλῶ. Except for Τιμώ I (late 3rd cent. B.C.), these amphora stamps date to the 2nd cent. B.C. [Is ΔΙΟΔΩΡΩ (292) nominative of Διοδωρώ or the Dorian gentive of Διόδωρος (Διοδώρω)?, Chaniotis]. In an addendum (310), N.Badoud adds two further cases: Νανίς and Νεμοννιώ. He considers Ἀγνεία, Τηρώ, Φιλίστα, and Φιλώ as 'ghosts'.

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809. Rhodes. Inscriptions from the Asklepieion. *SEG* XLIX 1080-1082. In a report on excavation in the sanctuary of Asklepios, C.Fantaoutsaki, in *Χάρις χαῖρε. Μελέτες στὴ μνήμη τῆς Χάρης Κάντζια* (Athens 2004) 44/45, mentions the discovery of 10 inscribed bases. Dedications on four of these are to Ἀσκλαπιός, the others to the θεοί. The reason for the dedication is mentioned in one case: Ἀσκλαπιῷ ἰατήρια [an excerpt from the text mentioned in *SEG* XLIX 1081]. One of the dedicants was the priest Δαμασίλας Εὐφραγόρα. F. mentions the following sculptors' signatures on these bases: **1)** Πυθόκριτος Ἐλευθερναῖος [mentioned in *SEG* XLIX 1080]. **2)** Πυθόκριτος Τιμο[χάριος] (the same man as in no. 1). **3)** Ἱππόμαχος: already known as sculptor from Maiuri, *NS* 12. **4)** Μαχάων Λύσωνος Ἀθη[ναῖος]: an otherwise unknown sculptor) [the text is mentioned in *SEG* XLIX 1082]. **5)** Βρύαξις Ἀθηναῖος: the letterforms suggest a date in the 3rd cent. B.C.; consequently, he cannot be identified with the famous homonymous sculptor of the mid-4th cent. B.C.; this later Bryaxis may be the sculptor of an acrolithic statue of Apollo in Daphne, near Antiocheia, and of the statue of Sarapis commissioned by Ptolemy II.

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810. Rhodes. Politics: democratic institutions in the Hellenistic period. V.Grieb, *op.cit.* (see our lemma no. 1926) 263-353, discusses in detail the political institutions of Rhodes in the Hellenistic period (δᾶμος, πλῆθος, φυλαί, δᾶμοι, ἐκκλησία, βουλά, πρυτάνεις, ναύαρχος), the operation of the assembly, the private associations, the political practices (envoys, foreign judges, the existence of political groups, the question of a Rhodian 'aristocracy'), the ideology of δαμοκρατία, ἐλευθερία and αὐτονομία, the foreign policy of Rhodes, and the political changes under Roman rule.

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811. Lindos. The association of Διονυσιασταὶ Νερώνιοι, 10 A.D. *I.Lindos* 391/392. S.Maillot, in Y.Perrin (ed.), *Neronia* VII. *Rome, l'Italie et la Grèce. Hellénisme et philhellénisme au premier siècle après J.-C. Actes du VIIe Coll. Intern. de la SIEN, Athènes, 21-23 octobre 2004* (Brussels 2007) 170-179, argues that the name of this cult association may be connected with Tiberius, who stayed in Rhodes in exile (on the latter, see J.Bellemore, *Klio* 89 [2007] 451-453) [non vidimus]. See *An.Ép.* (2007) [2010] no. 1454.

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812. Lindos. Decree concerning a cult-tax for Enyalios, late 5th cent. B.C. (before 408 B.C.). *SEG* IV 171; *I.Lindos* 106; *LSCG Suppl.* 85; *I.Rhod.Per.* 251. M.Gonzales, *ZPE* 166 (2008) 121-134, presents a critical edition of this decree (English translation) and detailed commentary. For L. 14 he confirms the reading ἀπὸ λωώντ[ων] (S.Accame, *Clara Rhodos* 9 [1938] 215; contra *LSCG Suppl.*: ἀπὸ λαῶν; see below). In L. 34 he reads ἐπέσθω δὲ ὀπλῖται, re-

cognizing traces of letters that were restored by Accame and *I.Rhod.Per*. The main focus of his study is on the interpretation of the phrase ο[ἵ κα] στρατε[ύ|ω]νται ἐκ Λίνδο ἢ [δ]αμ[ο|σ]ίαι ἢ ἰδίαι (LL. 6-8), which he translates as 'whoever campaigns from Lindos, either at public or at private expense'. The text has traditionally been understood to distinguish between soldiers participating in official Lindian campaigns (δαμοσίαι: under the command of Lindian officers) and mercenaries (ἰδίαι); both categories paid a tax (1/60) on behalf of the sanctuary of Enyalios. G. argues, instead, that Lindos imposed a tax on all Lindian soldiers, and that the distinction made was between whether the campaign was funded by public (δαμοσίαι) or private funds (ἰδίαι), i.e. funds provided by private sponsors, possibly in the context of subscriptions. The perplexing ἀπὸ λωώντ[ων] (L. 14) refers to money given by 'volunteers', not soldiers who served without μισθός, but 'the individuals who provided the money for others to serve at private expense' (128). A.Chaniotis, *EBGR* (2008) [2011] no. 53, rejects this interpretation and endorses the traditional one: 'The aim of the decree was to make sure that all soldiers paid a due to Enyalios; for its proposer, it was irrelevant who sponsored their salary: the state or a benefactor. On the contrary, what was relevant was that soldiers employed by others than the Lindian community would not evade this taxation.' [On 127, G. asks with good reasons: 'how could Lindian officials learn with any certainty and record wages or terms of service for a Lindian mercenary serving abroad?' First, mercenaries were sometimes offered on the basis of interstate agreements. Second, the text castigates as ἀνόσιον (L. 44) the neglect of payment by those who campaigned ἰδίαι, not by those who campaigned δαμοσίαι; in other words, divine punishment was threatened only on those who could evade the tax, precisely because the state could not control the income of soldiers who did not participate in state campaigns. G.'s assumption (125-126, 129) that privately donated money for campaigns was not administered by the general responsible for a campaign is contradicted by LL. 10-13 (ἐσ[π]ράζεν δὲ τ|[ὸ]ν στραταγὸ[ν] τὸ ἀρ[γύ|ρ]ιον καὶ παρδιδό[μεν | τ]ῶι ἱαρῆι), that is, the strategos exacted all the money, not only that of soldiers who were paid by the state. LL. 13-16 τὸ δὲ λ[οιπὸ]|ν τὸ ἀπὸ λωώντ[ων] α[ὐτο|ὶ] ἰδιῶται πα[ρδ]ι[δ]ό[ντ|ω] τῶι ἱαρῆι does not necessarily support G.'s proposal that a tax of 1/60 was paid by soldiers (ἰδιῶται) who received their salary from volunteers (ἀπὸ λωώντ[ων]); the passage may refer, instead, to other voluntary contributions to the cult of Enyalios, made individually: 'and the rest of the money, which comes from volunteers, shall be handed in by the individual persons to the priest', Chaniotis.] G. also studies the topography of the shrine of Enyalios (somewhere on the slopes of the acropolis), the cult of this god, who was a separate deity from Ares (cf. *SEG* XVI 140; *I.Cret.* IV 171), and the sacrifice of a boar, a dog, and a kid (131-134).

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813. Lindos. The Lindian Anagraphe. F.X.Ryan, in *Studi ellenistici* 20 (Pisa 2008) 455-470, rejects the widely accepted view that the decree ordering the composition and inscribing of the epiphanies of and dedications to Athena Lindia concerns a work that had already been compiled in essential parts. The two authors had already consulted the documentary sources, which are mentioned in the decree, but there is no indication that they had also consulted the literary sources. The compilers had more than a month's time to complete the work: the deadline of one month (from Artamitios to Agrianios) refers to the assignment of a place for the future erection of the inscription. Reconstruction of the process by which the two authors collected information, selected the material, and compiled the work, completed probably within two and a half months.

A. Lillo, in A.Martínez Fernández (ed.), *Estudios de Epigrafía Griega* (La Laguna 2009) 145-154, discusses the text of the first epiphany of Athena Lindia, which refers to a miracle during the First Persian War. In view of the text's Ionian traits, very similar to the language of Herodotos, L. argues that the original was written in the Ionian dialect and that Dorian elements were added later.

814/815. Rhodes. Honorary inscriptions, 3rd-1st cent. B.C. Three non-joining fragments of a semicircular marble base; cuttings for bronze statues on the top. Fr. **a** (our lemma no. 814 I and II) and fr. **c** (our lemma no. 815) were found re-used in a wall of the early Byzantine period. Edd.pr. (frr. **a** and **c**) G.Zimmer, K.Bairami, *Ρόδος* II. *Ροδιακὰ ἐργαστήρια χαλκοπλαστικῆς* (Athens 2008) 154-163 nos. E2610 (fr. **a**) and E2611 (fr. **c**) (ph.). Fr. **b** (our lemma no. 814 III) was found in the βασιλικὴ Χατζηανδρέου: *SEG* XXVIII 688; cf. *SEG* XLV 1066. Z.-B. do not reprint fr. **b**; we include it here for the readers' convenience.

814: 154-159 no. E2610 (ph.). **Honorary inscriptions for Philophron, Astymedes, and Philophron, and sculptors' signatures, ca. 250-200 B.C.** Fr. **a** (I and II): Marble fragment, preserving cuttings for the support of the bronze statue of Philophron, for a hermaic stele (?), and for the support of the right foot of the bronze statue of Astymedes: briefly reported in *SEG* XLIX 1075 (read from the ph.). Fr. **b** (III).

a **I**:
Φιλόφρων Ἀρχινόμου
νικάσας Νέμεα
συνωρίδι τελείαι
θεοῖς·

Καλλιάδης Σθέννιδος
Ἀθηναῖος ἐποίησε

II:
Ἀστυμήδη[ς Φιλόφρονος?]
καθ' υ[ἱοθεσίαν δὲ τοῦ - - -]
νικάσας Ἴ[σθμια ἅρματι]
τελείωι·

Ἀσκλάπων κ[αὶ - - - - - -]
Φυρομάχου Ἀ[θηναῖοι ἐποίησαν]

b **III**:
[Φιλόφρ]ων Ἀστυμήδευς
[Ὀλύ]μ̣πια ν ἅρματι τελ[είωι]
θεοῖς
[Φύλ]η̣ς Πολυγ̣[νώτου Ἁλι]κ̣α[ρνασσεὺς]
[εὐ]εργέτα[ς ἐποίησε]

I/II. LL. 5/6 are written in smaller letters ‖ I. 1. Philophron is the son of Ἀρχίνομος Φιλόφρονος Κλάσιος (*IG* XII.1.761 L. 17; 325 B.C.); he may be the father of the hierothytes Ἀρχίνομος Φιλόφρονος (*I.Lindos* 86 and 89; 270 and 260 B.C. respectively); the hierotamias Ἀρχίνομος Φιλόφρονος (*I.Lindos* 378; 27 B.C.) must be a descendant, edd.pr. ‖ 5. Καλλυάδης, *SEG* [visible on the ph. apud Z.-B., Chaniotis; but M.Sève, *BE* (2009) no. 44, points out that what looks like an upsilon may be damage]; Καλλιάδης, edd.pr.; this Sthennis is known from another signature (*I.Lindos* 103). His father, also a sculptor, is known from a signature in Delphi (*F.Delphes* III.4.209

L. 3; late 4th/early 3rd cent. B.C.). Another sculptor by the name of Sthennis, Σθέννις Ἡροδώρου, is known from signatures in Oropos (on the date see *SEG* XLVI 179; XLVIII 575), edd.pr. || **II.** 1. Astymedes, son of Philophron, may be a priest of Helios, mentioned in Rhodian amphora stamps, edd.pr. || 3. Ἴ[σθμια τεθρίππωι?], C.Kantzia in *SEG* || 5. Ἀσκλάπων [- -], *SEG* || 5/6. edd.pr. discuss the prosopography and the chronological problems connected with the sculptor(s) by the name of Phyromachos. According to the excavator, C.Kantzia, there were two sculptors by this name: Phyromachos I, a sculptor of the early 3rd cent. B.C. (Pliny, *NH* 34.51-52), was the father of Asklapon and his brother; Phyromachos II, the teacher of the painter Herakleides (Pliny, *NH* 35.146), was the son of Asklapon or of his brother (157) || **III.** 1. [- -]ων Ἀστυμήδευς, *SEG* XXVIII 688; [Φιλόφρ]ων Ἀστυμήδευς, *SEG* XLV 1066.

815: 159-163 no. E2611 (ph.). **Honorary inscription for a priest of Apollo Samnaios, late 1st cent. B.C.** Fr. c. Marble fragment, preserving cuttings for two bronze statues. Nikasikrates (L. 2; *I.Lindos* 1 L. 395; 13/12 B.C.), Aristagoras (L. 3; *I.Lindos* 1 L. 391; 16 B.C.), and Zenon (L. 6; *I.Lindos* 1 L. 387; 20 B.C.) are known as priests of Athena Lindia; they must have occupied the eponymous priesthood of Helios later in their career. The honorand must have been a member of the same Lindian family as the other individuals honored with statues set up on the same exedra. He may be identified with the ἱεροταμίας Ἀρχίνομος Φιλόφρονος (*I.Lindos* 378; 27 B.C.; edd.pr.). On the evidence of LL. 1-7, the new eponymous priest of Helios assumed his duties during the summer semester (cf. *NS* 20). The council mentioned in LL. 1-3 served for seven months because the year of Nikasikrates had an intercalary month. After a reform (later than this inscription butearlier than the 1st cent. A.D.) the beginning of the year changed, and the winter semester became the first semester (cf. *IG* XII.1.4). Edd.pr. summarize the different modern re-constructions of the Rhodian calendar (162/163).

[- -]
[ὑπὸ τᾶς βουλᾶς τᾶς βεβουλευκυίας τὰν θερινὰν ἑξάμηνον τὰν]
[ἐπὶ ἱ]ερέως Νικασικράτευς μῆνας [πέ]ντε καὶ
[ἐπὶ ἱερέ]ως Ἀρισταγόρα μῆνας δύο καὶ χιροτονη-
[θέντα] ταμί⟨α⟩ν καὶ στεφανωθέντα ὑπὸ τᾶς βουλᾶς
[τᾶς βεβου]λευκυίας τὰν θερινὰμ ἑξάμηνον τὰν
[ἐπὶ ἱερέ]ως Ζήνωνος μῆνας τέσσαρας καὶ ἐπ' ἱε-
[ρέως Ἑσ]τιοδώρου μῆνας δύο καὶ στεφανωθέντα
[ὑπὸ Παν]αθηναϊστᾶν στρατευομένων κοινοῦ
[ὑπὸ ἄρχ]οντα Λυσίμαχον καὶ τριήραρχον Φαρνάκη
[χρυσέῳ] στεφάνῳ καὶ στεφανωθέντα ὑπὸ Παναθηνα-
[ϊστᾶν στ]ρατευομένων κοινοῦ ὑπὸ ἄρχοντα Ἀντίπατρον
[καὶ τριήρα]ρχον Τιμακράτη χρυσέῳ στεφάνῳ καὶ ἱερατεύσαν-
[τα Ἀ]πόλλωνος Σαμναίου καὶ τιμαθέντα ὑπὸ Ἀμίων
δίς

7. Hestiodoros was the father of the eponymous priest Hierokles (*Suppl.Epigr.Rh.* I 68), edd.pr. ‖ 9. cf. Φαρνάκης Κρατίδα in *I.Lindos* 382 (13 B.C.) and Κρατίδας Φαρνάκευς (*IG* XII.1.2; 53 A.D.), edd.pr.

816. Rhodes. Honorary inscription for the athlete Pythion, 2nd cent. B.C. Marble base for a bronze statue, broken on left and right. Mentioned in *SEG* XLV 1066. Edd.pr. G.Zimmer, K.Bairami, *Ρόδος* II - - 149-153 no. E2609 (ph.), with comments on the contests listed in this inscription. The boxer, wrestler, and pankratiast Pythion is an otherwise unknown Olympic victor.

Πυθίων Κ⟨λ⟩ευφάνευς νικέων Ἁλίεια ἄνδρας πυγ[μὰν - - - - - - - - - - - - - - - - -]
[ἄ]νδρας δὶς ταῖς αὐταῖς Ἁλιᾶσι πρᾶτος, Ὀλύμπια [ἄνδρας πυγμάν, Πύθια ἄνδρας]
[π]υγμάν, Ἴσθμια ἄνδρας πυγμὰν τρίς, Νέμεα ἄνδρ[ας πυγμὰν δίς?, πάλαν - - -]
[ἄνδ]ρας τᾶι αὐτᾶι Νέμεα δίπρατος, Νέμεα ἀγενεί[ους - - - - - - - - - - - - - - - - -]
[- - -] ἄνδρας πυγμάν, Ἡραῖα ἐν Ἄργει ἄνδρας πυγμ[άν, - - - - - - - - - - - - - - - -]
[- - - -] πυγμάν, Ὀλύμπια ἐν Δίωι ἄνδρας πυγμάν, ἄ[νδρας - - - - - - - - - - - - - -]
[- - - - -] τρὶς καὶ παγκράτιον τρίς, Ἀμφιάρεια ἐ⟨ν⟩ [Ὠρω]ποῖ [- - - - - - - - - - - - -]
[- - παγκ]ράτιον δίς, ἐπὶ Δάλια ἐμ Βοιωτοῖς πάλαν δίς, πυγ[μὰν - - - - - - - - - - -]
[- - - - - -] δίς, Ἀμαρίεια ἐν Αἰγίωι πάλαν πυγμὰν τρίς, παγ[κράτιον - - - - - - - - -]
[- - - - - - - -]ωνι πάλαν πυγμὰν τρίς, πακράτιον δίς, Νᾶα ἐν Ἀμ[- - - - - - - - - - - -]
[- - - - - - - - - -]ς, παγκράτιον, Νικαφόρια ἐμ Περγάμωι πυγμὰν καὶ π[- - - - - - - -]
[Ἀσκλαπίεια ἐ]γ Κῶι πάλαν πυγμὰν δίς, παγκράτιον δίς, Δωρίεια ἐ[ν Κνίδωι - -]
[- - - ca. 10 - - πυγ]μ̣ὰν δεκάκις, παγκράτιον πεντάκις

1. ΚΑΕΥΦΑΝΕΥΣ, lapis; Κλευφάνης in *IG* XII.1.41 (68 B.C.) may be Pythion's son, edd.pr. ‖ 2. the form Ἁλιάς (for the contest Ἁλίεια) is attested for the first time, edd.pr. ‖ 4. med., or δί⟨ς⟩ πρᾶτος, edd.pr. ‖ 7. [initio, [πυγμὰν καὶ πάλαν?] τρίς, Chaniotis]; in fine, EM, lapis ‖ [8/9. πυγ[μὰν καὶ | παγκράτιον?], Chaniotis] ‖ 10. the Naia in a city whose name starts with Am[- -] cannot be identified with a known festival, edd.pr. ‖ 11. in fine, πυγμὰν καὶ π[άλαν], edd.pr. [or πυγμὰν καὶ π[αγκράτιον], Chaniotis].

817. Rhodes (area of). Honorary inscriptions for Polykrates and his sons, ca. 100 B.C. Marble block from a base, preserving cuttings for the support of two statues. Found in 1982 by R.Bern on the road from Rhodes to Lindos, between Faliraki and Afandou (ca. 15 km south of Rhodes); today kept in a private estate. It cannot be determined where the statues originally stood. The block is the rightmost block of a base originally constructed of two blocks, each of which supported a statue (left: col. I, now lost; right: col. III); a third statue was subsequently erected between those two; its inscription (col. II) is written in smaller letters than the text in col. II and extended across the two blocks. Ed.pr. E.Grzybek, *ZPE* 165 (2008) 67-76 (ph.; German translation), with detailed commentary on the prosopography, the offices and functions of Polykrrtes (II), and on the following subjects: **Associations** (69-72): Seven or eight associa-

tions of Σαμοθραικιασταί existed, whose members were often sailors (cf. (G.Pugliese Carratelli, *ASAA* n.s. 1/2 [1939/40] 147-200): Σαμοθραικιασταί (*NS* 43, probably identical with the Samothraciasts mentioned in col. III), Σαμοθραικιασταὶ καὶ Λημνιασταὶ τοὶ συνστρατευσάμενοι, Σαμοθραικιασταὶ Ἀφροδισιασταί, Σαμοθραικιασταὶ μεσόνεοι, Σαμοθραικιασταὶ Ἀφροδισιασταὶ Βορβορῖται, Σαμοθραικιασταὶ μεσόνεοι Δαμασίλεοι, Σαμοθραικιασταὶ Νικοστράτειοι συνμύσται συνστρατευσάμενοι, Σαμοθραικιασταὶ Σωτηριασταὶ Ἀριστοβουλιασταί. The club of Samothraciasts (col. III) was founded in honor of Ptolemy IX, his wife Kleopatra IV, and their daughter Berenike III (ca. 118-80 B.C.); N.Badoud, *ZPE* 172 (2010) 130, places the foundation of the association in ca. 115-107 B.C. **Adoption** (72/73): The two sons of Polykrates were adopted by Sosistratos, probably during Polykrates' lifetime (see col. II LL. 1-6). **A family of Tyrian sculptors** (74-76; cf. col. II LL. 14/15): The family of Artemidoros, his sons Menodotos and Charmolas, and his grandson Menodotos are known from a number of signatures; ed.pr. cites the following occurrences: *SEG* XXXIII 643; *I.Lindos* 216, 245, 281, 285, 293 c, 702; *Clara Rhodos* 2 (1932) 190 no. 19; J.Marcadé, *Recueil des signatures de sculpteurs grecs* I (Paris 1953) pl. 13 and 16 [the evidence on this family of sculptors is far more abundant. It is now collected and discussed by N.Badoud, *ZPE* 172 (2010) 125-143, Chaniotis.]

col. I

not preserved

col. II

[Πολυκράτη Ἀ]πολλοδότου
[καθ' ὑοθεσίαν δ]ὲ Ἀριστοκράτευς
[Ἀπολλόδοτ]ος καὶ
[- - - - - - - - - - - - -] Πολυκράτευς
[καθ' ὑοθεσίαν δὲ] Σωσιστράτου
[τὸν πα]τέρα
[- - - - - - - - - - - - κ]αὶ στραταγήσαντα
[- - - - - - - - - - - -] καὶ τριηραρχήσαντα δὶς
[καὶ νικάσαντα τᾶ]ι ἀποδείξει τᾶν ναῶν
[καὶ τῶν] σκευῶν
[καὶ χοραγήσαν]τα πυρρίχαι καὶ
[- - - - - - - - - - - - - -] καὶ νικάσα[ντ]α
[vacat?] θεοῖς
[Μη]ν̣ό[δ]ο̣τος καὶ Χαρμ̣όλας
[Ἀρτεμιδώρου Τύ]ρ̣ι̣ο̣ι ἐποίησα̣[ν]

col. III

Ἀπολλόδοτον Πολυκράτευς
καθ' ὑοθεσίαν δὲ Σωσιστράτου
τὸ κοινὸν τὸ Σαμοθραικιαστᾶν Πτολεμαιείων
Κλευπατρείων Βερενικείων τῶν συνμυηθέντων

μετὰ ἄρχοντος Ἀνδρονίκου
ἐτίμασε ἐπαίνωι, v χρυσέωι στεφάνωι
εἰκόνι χαλκέαι
ἀρετᾶς ἕνεκα καὶ εὐνοίας καὶ φιλοδοξίας
ἃν ἔχων διατελεῖ εἰς τὸ Σαμοθραικιαστᾶν
Πτολεμαιείων Κλευπατρείων Βερενικείων
τῶν συνμυηθέντων μετὰ ἄρχοντος
Ἀνδρονίκου κοινόν

II. L. 1 is written in larger letters than LL. 2-13, LL. 14/15 in smaller letters than the main text || 9. [καὶ στεφανωθέντα], ed.pr. [that restoration is too long; for [νικάσαντα τᾶ]ι ἀποδείξει τᾶν ναῶν cf. Maiuri, *NS* 18 LL. 15/16: καὶ τριηραρχήσαντα τετρήρευς | καὶ νικάσαντα τᾶι ἀποδείξει τᾶς ναός, Chaniotis] || 13. [Ἁλίεια] θεοῖς, ed.pr. [[vacat?] θεοῖς; in all other references to pyrrhiche we find the formulation χοραγήσαντ- πυρρίχαι καὶ νικάσαντ- without mention of a festival (*SEG* XXXIX 759; *I.Lindos* 131d; *Clara Rhodos* 2 [1932] 188 no. 18), Chaniotis].

818. Rhodes. Honorary inscription for Dionysios, 1st cent. B.C. Upper part of a round marble statue base; cutting for the right leg of a bronze statue on top; inscription under the moulding. Edd.pr. G.Zimmer, K.Bairami, *Ρόδος* II - - 164/165 no. E2613 (ph.). The honorand may be Dionysios, son of Nikolaos, mentioned in *IG* XII.1.46 L. 163.

Διονύσιον Νικολάου
[- - - - - - - - - - - - -]

819. Rhodes. Honorary inscription, early 1st cent. B.C. Fragment of a marble shield; found re-used in a wall of the early Byzantine period. Edd.pr. G.Zimmer, K.Bairami, *Ρόδος* II - - 165/166 no. E555 (ph.). For similar honorary inscriptions cf. *IG* XII.1.48; *I.Lindos* 384d, 392, 421; for dedicatory shields cf. V.Kontorini, *Ἀνέκδοτες ἐπιγραφὲς Ρόδου* (Athens 1989) no. 8 (*SEG* XXXIX 739). The honorand was a naval officer (cf. LL. 9/10), who also served as an envoy to a Roman governor (LL. 3/4). He was honored by Hermias (L. 11), who probably served under his orders [Hesychos (L. 12), a slave, was a second dedicant, Chaniotis].

[- - - - - - - - - - - - - - - - - - - -]
[- - - - -]ΑΝΠ.[- - - - - - - - - - -]
[- - - -].ΡΑΣΥΕΡ[- - - - - - - - -]
[- - - -]Α̣ΡΑ πρεσβ̣[εύσαντα - -]
[- - - -] ἀνθύπατο̣[ν - - - - - -]
[στεφα]νωθέντα πλ̣ε̣[ονάκις ὑπὸ τᾶν]
[βουλ]ᾶν χρυσέοις ⟨σ⟩τ[εφάνοις]
[κ]⟨α⟩ὶ προσώπων [ἀργυρέων ἀναθέ]-

[σε]σι· στεφανωθέ[ντα δὲ]
καὶ ὑπὸ ἀμφοτέ[ρων τῶν]
[πλη]ρωμάτων χρυσέο[ις στεφάνοις]
[ ] Ἑρμίας Θύλου .[- - - - - - - -]
Ἥ̣συχος ὑπη̣[ρέτας ὑπὲρ]
αὐτῶν ΑΡ[- - - -]
[- -]

[3/4. [ποτὶ | τὸν] ἀνθύπατ̣ο̣[ν τῶν Ῥωμαίων], Chaniotis] ‖ 5/6. cf. e.g. *IG* XII.1.58, 77, 706, edd.pr. ‖ 9/10. cf. *I.Lindos* 421, edd.pr. ‖ 12. ἥ̣συχος ὑπη̣[ρετήσας] or Ἥ̣συχος, edd.pr. [Ἥ̣συχος ὑπη̣[ρέτας]; certainly a slave (no patronymic); for ὑπηρέται in Rhodes see *IG* XII.1.7, Chaniotis].

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820. Rhodes. List of dedicants, ca. 100 B.C. Maiuri, *NS* 7. Marble block damaged on top and bottom right. E.Grzybek, *art.cit.* (see our lemma no. 817) 76-83 (ph.), presents a new edition based on autopsy and accompanied by detailed commentary. Examination of the prosopography (79-83) supports the above date. Listed are persons who dedicated crowns of gold or olive in a sanctuary – possibly their own honorary crowns; 'die Personenliste ist folglich ... die Inventarliste eines Heiligtums'; since Apollodotos (col. II L. 12) is known as a benefactor of a cult assosication of Σαμοθραικιασταί (see our lemma no. 817), G. proposes that the sanctuary with which this list was associated was a sanctuary of the Samothracian gods. [An inventory records all the dedications that were handed over by one board of magistrates to the next; not every list of dedicants is an inventory, and there is no indication that this list is one; there is also no certainty that this sanctuary was that of a cult association (as implied by G.'s restoration of L. 22) or that it was a sanctuary of the Samothracian gods, Chaniotis.] The names of those who dedicated πρόσωπα (LL. 21-23) were written on a block that is now lost; for πρόσωπα ('masks' rather than 'busts') G. cites *IG* XII.1.58 L. 15; 77 L. 9; *I.Lindos* 384 d L. 15 and e L. 5; 392 b L. 5. This text attests the obligation of women to receive approval of their κύριος for dedications and donations (cf. Migeotte, *Souscriptions* nos. 38-40; 83).

col. I

[- - - - - - - - -]
[- - - - - - - -] Καλλισθένευς
[θ(άλλινον)] ἀνέθ̣ηκε
[- - -]ορὶς Δαμοκράτευς ἀπὸ χρυ(σοῦ) σ(τέφανον)
[Ἀντί]πατρος Ἰατροκλεῦς
θ(άλλινον) ἀνέθηκαν
Σωκράτης Ἰατροκλεῦς
Παντάκλεια Ἀντιπάτρου
κατὰ θυγατροποΐαν δὲ
Σωκράτευς
Παντάκλεια Ἀριστοφάνευς
ἀπὸ χρυ(σοῦ) σ(τέφανον)

col. II

[- - - - - - - - - - - - - - - - - -]
Καλλί[ξεινος Καλλιξείνου]
καθ' [ὑοθεσίαν δὲ]
Δεινο[κλεῦς]
θ(άλλινον) ἀνέθη[κε]
Καλλίξεινος Ἀρισ̣[τομάχου]
οὗ κύριος
Καλλίξεινος Καλλιξε̣[ίνου]
καθ' ὑοθεσίαν δὲ
Δεινοκλεῦς ἀπὸ χρυ. σ.
Πασιφῶν Ἐπιλύκου ἀπὸ χρυ. σ.
Κλεύδικος Βουλαγόρα ἀπὸ χρυ. σ.

Φαινίλας Μοσχίωνος ἀπὸ χρυ(σοῦ) σ(τέφανον) Ἀπολλόδοτος Πολυκράτευς
Τιμοκλῆς Δωριέως καθ' ὑοθεσίαν δὲ
ἀπὸ χρυ(σοῦ) σ(τέφανον) Σωσιστράτου ἀπὸ χρυ. σ.
Ἀριστείδας Κλεισιθέμιος καθ' ὑọ-
θεσίαν δὲ Ἀγορακλεῦς ἀπὸ [χρυ. σ.]
Ἀκεστίας Πολυχάρμọ[υ ἀπὸ χρυ. σ.]
Ἱππίας Πυθοκρạ́[τευς καθ' ὑο]-
θεσίαν δὲ Θευφ[άνẹυς ἀπὸ χρυ. σ.]
Καλλιφάνης [- - - - - ἀπὸ χρυ. σ.]
τοίδε εὐσεβῶς ἔχοντες π̣[ρὸς τοὺς]
θεοὺς καὶ φιλοδόξως τὰ π̣[ρὸς τὸ κοινὸν]
ἀνέθηκαν πρόσωπα [ἀργυρέα]

We present G's text; in the app.cr. we note only the substantive departures from *NS* || I 2. initio no restoration in *NS* || 3-11. these dedicants belonged to the same family, G. || 4. [Σώ]πατρος, *NS* || 7. Pantakleia, daughter of Antipatros (see also col. I L. 4) was adopted by her uncle Sokrates (col. I L. 6), G. || 12. Φαινίλα, *NS*; Phainilas must be the homonymous priest of Helios, whose priesthood is dated by C.Habicht (*SEG* LIII 815 C) to the period after 107 B.C., G. || 13. Timokles served as priest of Athena Lindia and Zeus Polieus (125 B.C.) and of Helios (*I.Lindos* pp. 47/48, stemma 20), G. || II 5. Kallixeinos, who in this list still is a minor, is known from a subscription list of ca. 68 B.C. (*IG* XII.1.46 L. 339), G. || 10. Pasiphon was priest of Athena Lindia and Zeus Polieus in 124 B.C. (*I.Lindos* pp. 47/48, stemma 19), G. || 15-20, added in smaller letters || 15. Aristeidas was priest of Athena Lindia and Zeus Polieus (100 B.C.) and of Helios (*I.Lindos* pp. 41/42 and 127/128, stemma 13), G. || 18. Πυθοκρί[του], *NS* || 21-23. in larger letters than the main text || 22. in fine τὰ [- - -], *NS*; τὰ [πρὸς τὸ κοινόν] or τὰ [πρὸς τὸν δᾶμον], G.Pugliese Carratelli, *ASAA* n.s. 1/2 [1939/40] 193 n. 3; τὰ π̣[ρὸς τὸ κοινόν], G. || 23. in fine restored by G.

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821. Rhodes. Dedications on behalf of a woman and M. Iulius Alexandros, 1st cent. A.D. Marble statue base; found re-used in a wall of the early Byzantine period. Edd.pr. G.Zimmer, K.Bairami, *Ρόδος* II - - 163/164 no. E2612 (ph.). They tentatively identify the honorand (col. II) as M.Iulius Alexandros, a wealthy Alexandrian Jew (*PIR* IV^2.1 no. 135), who died on the day of his wedding to the daughter of Agrippa I (44 A.D.; Josephus, *Jewish Antiquities* 19.277). The woman who was honored with him (col. I) may have been his mother ([Μαριάμ]μη or [Σαλώ]μη). The monument may have been erected in honor of his brother Tiberius Iulius Alexandros, praefectus Aegypti under Claudius (Tac., *Hist.* 1.11).

col. I	col. II
[ὁ δᾶμος ὁ Ῥοδίων]	[ὁ δ]ᾶμος ὁ Ῥοδίω[ν]
[ὑπὲρ]	ὑπὲρ
[- - - - - - - -]μ̣ης	Μάρκου Ἰουλίου
[Ἀλ]ẹξάνδρου	Ἀλεξάνδρου
[θεοῖς]	θεοῖς

822/823. Rhodes. Christian commemorative epigrams, 4th/5th cent. A.D. In a study of Christian attitudes toward pagan statuary, G.Deligiannakis, *Byzantion* 78 (2008) 142-157 (ph.; translation), presents the ed.pr. of an epigram (our lemma no. 823) and republishes a second one (our lemma no. 822), both commemorating the benefactions of a certain Anastasios. He is called οἰκιστήρ for his building activities, possibly having provided Rhodes with water facilities. Without excluding the possibility that Anastasios was born in a Christian family but was attracted to paganism (153/154), D. comments on the use of pagan, mythological imagery in Late Antiquity and the use of ancient statues in new settings by the Christians (for Ephesos cf. *SEG* LII 1136).

822: 144/145. **Christian epigram commemorating the erection of images of Herakles and his labors, 4th/5th cent. A.D.** Hexagonal marble base found near the temple of Aphrodite; now in the Byzantine collection of Rhodes. Ed.pr. G.Jacopi, *Clara Rhodos* 2 (1932) 208/209 no. 45; cf. L.Robert, *Hellenica* IV (Paris 1948) 117/118.

I: Κ(ύρι)ε βοήθι

II: Ἥρακλες, αἷμα Διός, θηροκτόνε, οὔ νύ τι μοῦνος
ἐν προτέροις ἐτέεσσιν ἀλεξίκακός τις ἐτέχθης,
ἀλλὰ καὶ ἡμετέρῃ γενεῇ τέκεν Ἡρακλῆα,
4 ἐσθλὸν Ἀναστάσιον Ῥοδίων κλυτὸν οἰκιστῆρα
ὅς σε καὶ ὧδ' ἀνέθηκεν ἀριζήλοις σὺν ἀέθλοις

I. Graffito on the upper cornice, J.; no longer visible; on the right side of the base, a crudely incised cross, added later than the erection of the statue, possibly by Christians offended by the images of the pagan hero, D., who provides parallels for the addition of crosses on monuments deemed to have pagan connotations (*SEG* LII 1036; cf. *ALA* 42 = *I.Aphr. 2007* 12.101 ii) || II. the epigram is written in hexameters; it commemorates the dedication of statues or relief panels depicting Herakles and his labors, D. || 1. for the Christians Herakles was a symbol of virtue; cf. personal names deriving from his name, D. || 3. for the comparison of a benefactor with a pagan god (Apollo) cf. *I.Kourion* 204, D. || 4. the dedicant was not the emperor Anastasius but a governor or local benefactor, R.; cf. *PLRE* I, 59, s.v. Anastasius 2 [this verse implies that Anastasios was called '(new) Herakles' in acclamations, such as the ones recorded in *ALA* 83, Chaniotis].

823: 144. **Christian epigram commemorating the dedication of an image of Maron, 4th/5th cent. A.D.** Marble base of unknown provenance; re-used as a threshold; now in the Byzantine collection of Rhodes. Mentioned in the catalogue *Ἡ Ρόδος* (Rhodes 2004) 21. Independently published by I.E.Meimaris, N.S.Makrigianni, *Ἔρνος κύδιμον* -- (cf. our lemma no. 1743) 71/72 no. 31 (Greek translation; dr.), who erroneously assign it to Philadelpheia/Amman.

† Ἐνθάδε τὸν μεθύοντα καὶ ὑπνώοντα Μάρωνα |
θῆκεν Ἀναστάσιος περιώνυμος, ἐκπροχέει δὲ |
[ἀ]σκὸν ἔχων παλάμῃ γλυκερὸν πολυνήχυτον
4 ὕδωρ

Three dactylic hexameters; Anastasios' benefaction was the erection of a fountain, D. || 1. initio, the cross seems to be contemporary with the inscription and did not have a stigmatic purpose, D.; in fine, Maron, grandson or son of the god Dionysos, was the mythological founder of Maroneia and patron of sweet wine, M.-M.; Maron was probably presented as an old Silenos, as in Nonnos' *Dionysiaka* || 3. πολυνήχυτος is attested for the first time, D., M.-M. [or should we read γλυκερὸν πολὺ νήχυτον ὕδωρ (double asyndeton)? Ap. Rhod., *Arg*. 3.530 has νήχυτον ὕδωρ at the end of the verse, and Hesych. ν 552 explains νήχυτον by πολύ (probably referring to Philet. fr. 21 Powell), Martin; we note the humorous nature of the epigram; Maron is not pouring wine but water, Chaniotis].

824. Rhodes. Inscribed bronze hydria, ca. 475/450 B.C. *LSAG*^{2} pp. 93, 95 no. 16; P.Amandry, *BCH* 95 (1971) 617 no. VII. B.Löschhorn, in *Altgriechische Dialekte* 326-335, discusses the use of Θέβαις to indicate a location: τõν Θέβαις ἀίθλον

LESBOS

825. Mytilene. Mytilene and Rome: publication of documents in Rome. M.Kajava in *Epigrafia 2006* I 115-120, comments on the practice of the Roman senate to allow Greek cities to set up, on the Καπιτώλιον, δέλτοι χαλκαί containing documents referring to their rights and privileges. He focuses on documents concerning Mytilene: *IG* XII.2.35 B LL. 17-23 (*SEG* LI 1427*); cf. C LL. 22-26; *IG* XII.2.58 A LL. 11/12 (to be set up in the house of Augustus); cf. *IG* II^2 3299 (Laodikeia on the Sea); *IGUR* 1 = *CIL* VI 40890 (Asklepiades). The δέλτος with the privileges of Mytilene (*IG* XII.2.35 B LL. 7-23) must have contained the freedom awarded by Pompey in 62 B.C. and the senatus consultum concerning the land of Mytilene (*RDGE* 25; 55 B.C.).

826. Mytilene. Decree concerning concord, ca. 332 B.C. *SEG* XXXVI 750; LIII 829*; Rhodes-Osborne, *GHI* 85. P.Hamon, *Chiron* 38 (2008) 72/73, reprints the text of LL. 1-12 (French translation), noting its similarity with the decree of Kyme *SEG* LIV 1229.

NESOS

827. Nesos. Honorary decree for Thersippos, ca. 317 B.C. *IG* XII.2.645; *I.Adramyttion* II 34; *OGIS* 4. In a study of the activities of Polyperchon in 318/7 B.C., P.Paschidis, *Tekmeria* 9 (2008) 233-246, adduces this text, which mentions a mission of Polyperchon in Asia (A LL. 23/24: Πολυπέρχοντος εἰς τὰν Ἀσί[αν | - -]ντος). Rejecting the restoration [σταλέ]ντος, which implies that Polyperchon was a recipient of orders (by Philip III and Alexander IV), P. favors the restoration [διαβά]ντος (suggested to him by A.P.Matthaiou). The text refers to an otherwise unattested campaign of Polyperchon in Asia Minor early in 317 B.C. (for allusions to this campaign see Diod. 18.57.3/4 and 18.72.1). Polyperchon had to interrupt his campaign and rush back to Macedonia to face an invasion by Kassandros (spring/summer 317 B.C.).

THERA

828. Thera. Epigraphy and history. S.Ager, in C.Cooper (ed.), *Epigraphy and the Greek Historian* (Toronto 2008) 150-176, gives an overview of the epigraphic evidence from Thera and its value as a source of information for local history. She discusses in some detail the 'oath of the settlers' from Kyrene (*SEG* IX 3; Meiggs-Lewis, *GHI*² 5; *SEG* LVII 1999; 157-160). She compares Herodotos' narrative on the foundation of Kyrene (4.153 and 156) with the information contained in this inscription, leaving open the question of the document's authenticity. She briefly discusses the Ptolemaic garrison on Thera (162/163). See also our lemma no. 87.

829. Thera. Epigraphy: Archaic rupestral inscriptions. A.Inglese, *Thera arcaica. Le iscrizioni rupestri dell'agora degli dei* (Tivoli 2008), republishes the rupestral inscriptions from the so-called 'agora of the gods' in Thera with new readings and ample commentary. In an introductory chapter (7-20), an overview of the topography and epigraphy of Archaic Thera (references to recent finds on 11: *SEG* LII 787; 20: *SEG* LI 1031-1046); the archaeological context of the Archaic inscriptions in the 'agora of the gods' (21-28), the agora (33-36), and the necropolis (38-41); the general features of the inscriptions (28-33, 36-38, 41-51); letterforms and chronology (53-82); the cults attested in the inscriptions (83-98: Ζεύς, possibly Zeus [Π]ε[λ]ώ[ρ]ιος and Πολ[ιεύς], Ϙόρη or Ϙορής, Ἀπόλλων, possibly Ἀγυιεύς?, Βορεαῖος, Δεκτήρ, Διόσϙοροι, Κhίρων, Λοκαία Δαμία, Hermes Ἐρι[όν]ε̄ς or Ἐρι[νύ]ες, Θε̄ρῶ or Θέρος, Ἀθαναία, hερμᾶς, Κάριτες, Λύκειος, hικέσιος, Poseidon Γαιάοχος, Ἀφορδίτα; and the personal names (99-122). The main body of the book (125-343) consists of a catalogue of 95 inscriptions (ph.; dr.), with detailed commentary on letterforms, chronology, personal names, and cults.

The texts include names of gods (nos. 1-28, 92?, 95), a dedication (44), homoerotic graffiti (29-32, 42; cf. 35?, 39?, 43?), praises of men (33, 34, 36?, 37, 38, 40, 68, 82, 83), and name inscriptions (35, 41, 46-67, 69-81, 84-91, 93/94). Discussion of, inter alia, the cult of Κόρη,

Κωρής (pp. 133-134), Ζεὺς Ἱκέσιος (137), Ἀπόλλων Καρνῆιος (146-149), Βορεαῖος/ Βορέας (151-153), Χίρων (161-163), Athena (175-177), Hermes (193-195), the Charites (209-214). In a final chapter (347-403), discussion of the historical significance of these texts, focusing on the information they provide for literacy (358-366); for the spatial organization of Thera and the importance of the cult of Apollo Karneios (366-394); and for the social context of the homoerotic and name inscriptions (394-403). Reviewing scholarship concerning the initiatory nature of these graffiti, I. draws attention to their performative aspects: 'l'agora degli dei sembrerebbe, così configurarsi, in un orizzonte de inizi VII sec., come uno spazio di ritualità communitaria che si realizza traverso un sistema di performances abituali segnalate dalla scrittura, e che trovano espressione, in forme e contesti differenti, e cioè nell'ambito di manifestazioni di devozione, nella sfera agonale, nell'autorappresentazione, nella comunicazione amorosa o negli aspetti iniziatici, tutti tenuti insieme però da un sistema di condivisione socio-culturale, che trovò espressione anche nel complesso delle forme di ritualità relative ad Apollo nella sua particolare natura di Carneo' (403). There are only a few inedita (see our lemmata nos. 830-833) but many new readings. We note the readings that differ substantially from those in *IG* XII.3 (*IG*-numbers in bold):

IG **XII.3.350a-e** = Inglese 125-135 no. 1: L. 1: Ζεύς το σ̣α̣- (Ζεύς τὸς με-, *IG*). A drawing above this line may be an aniconic representation of the Dioskouroi (*dokanon*; 127/128). L. 4: I. is undecided about the accent Ϙόρης or Ϙορής (also in **354/355** = Inglese 141-144 nos. 5/6 and **371** = Inglese 197/198 no. 22).

358 = Inglese 154-156 no. 9: Δεϙτε̂ρος (Δεϙτερος, interpreted as Δεύτερος, i.e. a reference to the Idaean Daktyloi, *IG*). Δεκτήρ may be Hades (I.). C.Dobias-Lalou, *BE* (2011) no. 470, recognizes a reference to Zeus Hikesios (cf. *IG* XII.3.402-404), who accepts the suppliants.

361 = Inglese 164-168 no. 12: Λοκαία Δαμία (Λοκ(h)αία, Δαμία, *IG*). F.Hiller (*IG*), following Wilamowitz, identified Λοκ(h)αία with Αὐξησία, who was worshipped in Aigina together with Damia, I. does not exclude the possibility that Λοκαία is an epithet of Damia (cf. Λοχία).

365 = Inglese 179/180 no. 16: Βῖρυς, a personal name (Βίρυς, *IG*).

367 = Inglese 182-185 no. 18: The text may be an epithet of Hermes: Ἐρι[όν]ης (Ἐριούνης; : Ἐρι[...]ες, *IG*).

369 a/b = Inglese 188-191 no. 20: Only [- -]ΕΡ[.]Τ[- -] and Θερ[- -] are now visible (Φερετίμας and Θερός, *IG*).

537 a/b = Inglese 221-225 no. 30: Initio, I. read a few letters that were not recorded in the *IG*: Ο[.]Σ̣ΤΟΝ[..].

538 a-c = Inglese 226-229 no. 31 a-d: After a/b, I. recognized the letters Δο̣κ̣[- -]. The fourth text (**538c** = Inglese no. 31d) is [- -]ὀ̣λεος ([-]Δ[-]λέος, *IG*).

542 = Inglese 239-242 no. 35: LL. 3-5 [-]Ο[- -] ǀ Δι̣[.]οσ[.]ς ǁ [.]Ν[- -] (of these lines, only L. 4 is in *IG* XII.3.542 + Suppl.: [-]λις). I. reads L. 9 as [-]αντιος [- -] ([ὁ δεῖνα Πh]ανο[κλ]έος ἔραται, *IG*, where this line is L. 6).

545 = Inglese 247-249 no. 38: L. 2 ϙορ̣αϙ?ος (ϙόραϙς, *IG*).

546 = Inglese 250/251 no. 39: L. 3 [- -]ας ἀραθος (Βίας ἀ[γ]αθός, *IG*).

557 = Inglese 267/268 no. 48: ϙοσυφάς̣ (ϙοσ(σ)υφᾶ, *IG*).

560 = Inglese 271/272 no. 51: Ἀνθε̂ς (Ἄνθε̄ς, *IG*).
566 = Inglese 280/281 no. 56: Ἀστύνομος (Ἀστύμονος, *IG*).
567 = Inglese 282/283 no. 57: Βιαι̂ος (Βίαιος, *IG*).
568 = Inglese 284/285 no. 58: Διαλϙόν̣ι̣ος or Διαλόσ̣ι̣ος | Δε[- -] (Διάλϙ̣ωνος, *IG*).
574 = Inglese 291/292 no. 63: Κίλο̣σ̣ος or Κίλο̣μ̣ος (Κίλυμος or Κίλυσος, *IG*).
581 (*IG* XII.3 Suppl. 1437) = Inglese 299-301 no. 68: [- -]ΜΗ[- -] or [- -]ΣΗ[- -] | [- -]ΝΕ[- -] | Αἴνησις | θαλερ̣ό̣ς || Μενιάδας | πρᾶτος or Πρᾶτος | [- -]ΑΣΑ[- -] (only Αἴνησις | θαλερ̣ό̣ς | Μενιάδας | πρᾶτος | [- -]ΑΣΑ[- -], *IG*).
582 = Inglese 302/303 no. 69: Μνασι[- -] (Μνασίπονος, *IG*).
583 = Inglese 304/305 no. 70: Νάνος (Νᾶνος, *IG*).
585 = Inglese 308/309 no. 72: Βεισίγορ̣ος (Βεισίγολος, *IG*).
IG **XII.3 Suppl. 1418** = Inglese 323/324 no. 83: ἄριστο[- -]Α̣Μ[.]Σ (ἄριστ[ο]ς, *IG*).
1435 = Inglese 327/328 no. 88: Κικι̂νος (Κίκιν(ν)ος, *IG*).
1438 = Inglese 329 no. 87: Ἐπιαβα[- -] (ΕΠΙΔΙΑϘΟΜ or ἐπὶ Ἄβαϙος, *IG*).
1443 = Inglese 330/331 no. 88: Πολυ[.]ει (Πολυ[- -], *IG*).
Cf. the remarks of C.Dobias-Lalou, *BE* (2011) no. 470.
We present a comparatio numerorum with *IG*.

IG **XII.3**	**Inglese**	*IG* **XII.3**	**Inglese**	*IG* **XII.3**	**Inglese**
350a-c	1	409	25	561	52
351	2	536	29	562	53
352	3	537 a/b	30	563	54
353	4	538	31	564	55
354	5	539	32	566	56
355	6	540	33	567	57
356	7	541	34	568	58
357	8	542	35	570	59
358	9	543	36	571	60
359	10	544	37	572	61
360	11	545	38	573	62
361	12	546	39	574	63
362	13	547	40	575	64
363	14	548	41	576	65
364	15	549	42	579	66
365	16	550	43	580	67
366	17	551	44	581	68
367	18	553	45	582	69
368	19	554	46	583	70
369 a/b	20	556	47	584	71
370	21	557	48	585	72
371	22	558	49	586	73
402	23	559	50	587	74
403	24	560	51	588	75

IG XII.3	Inglese	*IG* XII.3 Suppl.	Inglese	*IG* XII.3 Suppl.	Inglese
589	76	1411/1412	31	1437	68
590	77	1413	33	1438	87
591	78	1414	82	1440	71
592	79	1415	38	1442	72
593	80	1417	45	1443	88
		1418	83	1444	89
***IG* XII.3 Suppl.**		1419	46	1445	74
1307	7	1423	84	1446	90
1308	26	1424	50	1447	91
1310	19	1428	85	1449	76
1311	22	1429	19	1450	77
1312	29	1434	62	1451	80
1313	28	1435	86		
1410	81	1436	63		

830-833. Thera. Rock-cut inscriptions, 7th/6th cent. B.C. Rock-cut inscriptions found in various locations in the 'agora of the gods'. Ed.pr. A.Inglese, *op.cit.* (see our lemma no. 829) 335-343 nos. 92-95 (ph.; dr.).

830: 335-338 no. 92. **Incertum, late 6th cent. B.C.** Behind the gymnasium, near *IG* XII.3.540: ἄραρη Δας | β

1. ἄραρη = ἠρήρει (from ἀραρίσκω: cf. *Il.* 10.265), possibly followed by a form of Ζεύς (cf. Δάν, Δεύς, Ζάς), ed.pr.; this is rejected by C.Dobias-Lalou, *BE* (2011) no. 470.

831: 339/340 no. 93. **Name, 6th cent. B.C.** On a rock south of a round building near the gymnasium of the ephebes: ϙοτίας or ϙῶτιας

Cf. names such as Κῶτις, Κώτιον, Κότας, Κοτίων, Κοττίας, ed.pr.

832: 341/342 no. 94. **Name, 6th cent. B.C.** On a rock in a cavity of the wall, west of the 'area perimetrata': Αἰθίοπ̣[ς]

833: 343 no. 95. **Invocation (?) of Zeus, 7th cent. B.C.** On a rock in the 'area perimetrata' (west of the temple of Apollo Karneios): Ζεύς

834. Thera. Rock-cut inscription, 6th cent. B.C. *IG* XII.3.569. C.Sigalas, A.P.Matthaiou, *Horos* 17-21 (2004-2009) 477 no. 5 (ph.), report that C.Sigalas has rediscovered this graffito on a rock, north of Κυβοῦκλι (northeast Sellada). Drawings of two phalluses are engraved 11 m west of the inscription.

Ἐθέλον

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835. Thera. Graffito, ca. 550-500 B.C. Partly finished poros statuette of a lion; on the lower part of the base the graffito of a man who places his hands on the head of a lion and an inscription; found in the sanctuary of Aphrodite. Edd.pr. C.Sigalas, A.P.Matthaiou, *Horos* 17-21 (2004-2009) 476-477 no. 4 (ph.; dr.).

Παντεὺς τάδε ἔγραπε

836-838. Thera. Graffiti on vases, 6th-4th cent. B.C. Three inscribed vases found in the sanctuary of Aphrodite. Edd.pr. C.Sigalas, A.P.Matthaiou, *Horos* 17-21 (2004-2009) 473-476 nos. 1-3 (ph.).

836: 473/474 no. 1 (ph.). **Dedication to Aphrodite, ca. 550 B.C.** Base of an Attic kylix; a graffito engraved after firing. Mentioned in *SEG* LII 787. This form of Aphrodite's name is attested in Crete (*I.Cret.* I.IX.1 L. 27).

Ἀφορδίτας

837: 474/475 no. 2 (ph.). **Dedication to Enyalios, ca. 600-550 B.C.** Small lekythos; a graffito engraved on the base after firing.

Ἐνυαλί⟨ο⟩

ΕΝΥΑΛΙ on the vase; the cult of Enyalios was not previously attested in Thera; this dedication can be explained in light of the association of Enyalios with Ares, who is connected with Aphrodite, edd.pr.

838: 475/476 no. 3 (ph.; dr.). **Invocation of Artemis Soteira, late 5th/early 4th cent. B.C.** Lower part of a small lekythos; a graffito on the body, engraved after firing.

Ἄρταμις Σώτειρα ἐπὶ τᾶς
οἰκίας

The cult of Artemis Soteira is attested in Thera: *IG* XII.3 Suppl. 1328; *IG* XII.3.414 (restored); here, she is invoked as a protector of the house, edd.pr. [see also *IG* XII Suppl. 155a, Sverkos].

TELOS

839-841. Telos. Funerary reliefs. E.Kaninia, *AAA* 40/41 (2007/08) [2009] 187-209, presents a catalogue of ancient sculpture from Telos. We present here the inscribed funerary reliefs.

839: 191-193 no. 3 (ph.). **Epitaph of Euodia, 2nd cent. A.D.** Lower part of a marble stele with relief representation of a woman (left) and a servant (right); now in the Archaeological Collection of Telos. Edd.pr. Pfuhl-Möbius I 486. The relief dates to the 2nd cent. B.C.; remains of the original inscription are still visible (K.); a second inscription was engraved when the stele was re-used in the 2nd cent. A.D.

Διονυ[- ca. 6-7 -]ιος
μέτοικος
Εὐοδίαṿ [- ca. 7 -] γυναῖκα

1. Διοσ[.....]ιος, edd.pr.; Διονυ[- - - -]ιος; a name followed by an ethnic, K. ‖ 3. ευονια, edd.pr.; Εὐοδία, K. [Εὐοδίαṿ, e.g. [τὴν ἰδίαν] or [ἑαυτοῦ], Chaniotis].

840: 193-195 no. 4 (dr.). **Epitaph of Satyrion, 2nd/1st cent. B.C.** *IG* XII.3.67; Pfuhl-Möbius I 485. Formerly in the Museum of Nisyros (P.-M.) the stele is now lost (K.).

841: 195-198 no. 5 (ph.). **Epitaph of Agathoklea (A) and Menestrate (B), 1st cent. B.C. and 2nd/3rd cent. A.D.** Marble stele, broken on top and right; relief representation of two embracing women (mother and daughter); an inscription in large letters under the relief (A); a second inscription (B) was added in small letters to the right when the relief was re-used. Found re-used in the chapel of St. Basil east of the Megalo Chorio; now in the Archaeological Museum of Rhodes. Mentioned by G.Dontas, *AE* (1958) 212-214. Ed.pr. S.Charitonidis, *AD* 16 A (1960) 91-93; Pfuhl-Möbius I 724.

A: [Ἀ]γαθόκλεα
[Ἀ]πολλωνίου

B: Μενεστράτ[ην]
Μενεστράτο[υ]
Κνιδίαν
4 γυναῖκα δὲ
Διονυσί[ου]
[- - - - - - - - -]

B. 1. Μενεσ̣τ̣ρ̣ά̣τ̣[η], ed.pr., who argues that the name of the deceased cannot be in the accusative and suspects that γυναῖκα in L. 4 represents a late form of the nominative (as in modern Greek); Μενεστρά[- -], D.; Μενεστράτ[ην], P.-M.; Μενεστράτ[η], K. ‖ 2. Μενεσ̣τ̣ρ̣ά̣το[υ], K.; Μενεσ[- -],

ed.pr., || 3. Κνιδία, ed.pr., D., K.; Κνιδίαν, K. || 4. γυνὰ δέ, D.; γυναῖκα δέ, ed.pr. || 5. Διονυσ[--], D. || [6. . on the ph., traces containing the patronymic of Dionysios, Chaniotis].

MELOS

842. Melos. Roman names. L.G.Mendoni, S.B.Zoumbaki, *Roman Names* -- (see our lemma no. 1919) 121-163, present a catalogue of 50 individuals with Roman names and discuss the names and the prosopography. They comment inter alia on the imperial cult (with reference to *IG* XII Suppl. 165; 123/124); the association (?) of the περιβώμιοι (125; cf. *IG* XII.3.1126); the προπολεῖς (127/128; cf. *IG* XII.3 Suppl. 1669); the career of the orator Τι. Κλαύδιος Φροντονιανός (cf. *IG* XII.3.1119 + Suppl.; 133-139); the cult of Διόνυσος Τριετηρικός (*IG* XII.3.1089; cf. *IG* XII.3.1125; 153-156). In *IG* XII.3.1228 LL. 5/6, they read Δεμετία, Κορ(νήλιος) Λούκιος (Δομετία Κορ(νηλίου), Λούκιος, *IG*; 143/144). In *IG* XII.3.1079 = *CIL* III.1490 L. 1 in fine, they read Πούλ[χρα] (Τ. Ἰουλ[ίου], *IG*). See also our lemma no. 245. [For a new text that attests a family of Aelii see *SEG* LVI 981, Sverkos.]

843. Melos (now in Athens). Epitaph of Gaius Ofellius Bassus, 3rd/4thcent. A.D. See our lemma no. 245.

844. Melos. Epitaph of Cornelia E[--] and her family, 1st/2nd cent. A.D. Block with an inscription in a tabula ansata; ineditum. Mentioned by L.G.Mendoni, S.B.Zoumbaki, *Roman Names* -- (see our lemma no. 1919) 142-146 nos. 17, 21, 26/27. The epitaph was set up by Κορνηλία E[- -] for herself, her husband Γναῖος Κορνήλιος Δειδᾶς, her sons Γναῖος Κορνήλιος Θεόμνησστος and Γναῖος Κορνήλιος Σεβῆρος ὁ καὶ Δειδᾶς, and her freedmen.

KOS

845. Kos. Politics: democratic institutions in the Hellenistic period. V.Grieb, *op.cit.* (see our lemma no. 1926) 139-198, discusses in detail the political institutions of Kos in the Hellenistic period (δᾶμος, φυλαί, δᾶμοι, ἐκκλησία, βουλά, προστάται, στραταγοί), the political practices (existence of political groups, influential citizens, subscriptions, sale of priesthoods), the ideology of δαμοκρατία, ἐλευθερία, and αὐτονομία, the foreign policy of Kos, and the political changes under Roman rule.

846. Kos. Prosopography: the wife of P.Servilius Isauricus, 46-44 B.C. A.-C.Harders, *Klio* 89 (2007) 403-416, discusses two inscriptions, both mentioning Ἰουνία Δέκμου θυγάτηρ as the wife of the proconsul P.Servilius Isauricus, governor of Asia in 46-44 B.C. [for this governor cf. also M.Wörrle, *Chiron* 39 [2009] 409-432, esp. 417, Pleket]: G.Patriarca, *BMusImp* 3, XI (1932) 3/4 no. 1 (ph.) [now *IG* XII.4.2.859, Hallof]; *PH* 206 [now *IG* XII.4.2.860, Hallof]. This woman is also on record in *IG* XII Suppl. 60 (Δέκμ[ω Ἰουνίω] | Σιλάνω θυ[γατέρα]). On 415, a stemma of the Iunii Silani, in which H. identifies Iunia's father with D.Silanus (monetalis in 91 B.C.) and not with D.Iunius Silanus, consul in 62 B.C.

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847. Kos. Religion: Cult of Dionysos. In a study of Theocritus' *Idyll* 26, M.Magnani, *ZPE* 164 (2008) 38-40, collects the evidence for the cult of Dionysos and the festival Διονύσια in Kos [we provide the references to *IG* XII.4, Chaniotis]: *IG* XII.4.76b (*Iscr.Cos* ED 122); *IG* XII.4.142 (*Iscr.Cos* ED 132); *IG* XII.4.278 (*PH* 37); *IG* XII.4.304 (*Iscr.Cos* ED 216); *IG* XII.4.326 (*PH* 27); *SEG* LIII 864; *Iscr.Cos* ED 4, 52.

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848. Alentioi. Epitaphs, 2nd cent. B.C.-2nd cent. A.D. Seven epitaphs found in the deme of the Alentioi. Ed.pr. D.Bosnakis, *Ἀνέκδοτες ἐπιγραφὲς τῆς Κῶ* -- (see our lemma no. 866) 176-179 nos. 296-302 (ph.). The epitaphs are inscribed on stelai (296, 301), an altar (297), cippi (298-300), and a plaque (302). We note the presence of a man from Halikarnassos (296: Μιννίων | Ἀρτεμιδώ|ρου τοῦ | Διονυσίου || Ἁλικαρνασσεύς, | χαῖρε; 2nd cent. B.C.). On the name Μιννίων see J.Curbera, *ibid.* 193-195.

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849. Antimachidai. Epitaphs, 2nd cent. B.C.-2nd cent. A.D. Three epitaphs found in the deme of the Antimachidai. Ed.pr. D.Bosnakis, *Ἀνέκδοτες ἐπιγραφὲς τῆς Κῶ* -- (see our lemma no. 866) 180/181 nos. 304-306 (ph.). The epitaphs are inscribed on cippi (304/305), and a plaque (3066). 304: Φιλουμένη | Ἡφαιστίωνος (2nd/1st cent. B.C.); 305: Στράτων Ἀντιόχου (1st cent. B.C.); 306: Κάρπο[υ] | τοῦ | Διονύσο[υ] or Διονυσο[δώρου] (2nd/3rd cent. A.D.).

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850. Halasarna. Epitaph of Aristippos, 1st cent. B.C. Marble table. Ed.pr. D.Bosnakis, *Ἀνέκδοτες ἐπιγραφὲς τῆς Κῶ* -- (see our lemma no. 866) 179/180 no. 303 (ph.): Ἀρίστιππος | Μενεσστράτου

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851. Halasarna. Mosaicists' signatures, 450-500 A.D. Mosaic with floral motifs in the bema of the basilica at modern Kardamena; inscription in a rectangular framed panel. Mentioned in *SEG* LIV 770 bis. The text is presented by M.Donderer, *Die Mosaizisten der Antike* II (cf. our lemma no. 1914) 46/47 no. A 7 (German translation; ph.).

Δωρόθεος καὶ
Εὐτύχιος ψη[φοθέ]-
τε ὑπὲρ σωτη-
ρία[ς ἑαυ]τῶν κὲ
τῶν [τέκνων ?] αὐτῶν
ἐψ[ήφωσα]ν τὸ ἥ-
μι[συ] τοῦ [.]ευητι-
κο[υ· Κύρ?]ιε, βοηθὸς
αὐτῶν γενοῦ

Dorotheos and Eutychios are both the manufacturers and dedicants of the mosaic; since ψηφοῦν is normally used for those who commissioned a mosaic, ψηφοθέται was used to make clear that these men were mosaicists, D.

852/853. Isthmos. Epitaphs, 2nd cent. B.C.-4th cent. A.D. Two epitaphs from the deme of Isthmos. Ed.pr. D.Bosnakis, *Ἀνέκδοτες ἐπιγραφὲς τῆς Κῶ* -- (see our lemma no. 866) 181/182 nos. 307/308 (ph.).

852: 181 no. 307 (ph.). **Epitaph of Poseidonios (I) and Eukarpos (II), 2nd cent. B.C. and 3rd/4th cent. A.D.** Marble cippus; when it was re-used (II), it was turned by 180 degrees.

I: Π[ο]σειδώνιος
Διονυσίου;

II: Εὐκάρπου
τοῦ Ζωσίμου

853: 181/182 no. 308 (ph.). **Epitaph of Apollonia, 1st cent. A.D.** Marble altar with pediment.

Ἀπολλωνία | Ἀχριανός

2. Ἀχριανός is attested as an ethnic (in Hyrkania), ed.pr.

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854. Kos. Decrees of Kalchedon, Kios, Kyzikos (?) and other cities of Asia Minor recognizing the asylia of the Asklepieion of Kos, 242 B.C. *IG* XII.4.1.226. *SEG* LI 1058 (*SEG* LIII 852) + *SEG* LIII 853. As reported in *SEG* LIII 852, the fragments edited as *SEG* LI 1058 and LIII 853 are from the same opisthographic stele. K.Hallof, in *Vom Euphrat bis zum Bosporus* I 309-311 (ph.), describes the reconstruction of this opisthographic stele from its 11 surviving fragments, presents a new edition of decree V (B LL. 40-57), and discusses the identity of the anonymous city that issued decree V: the name of the proposer (L. 40: Τελέ-[σανδρος?]; cf. *OGIS* 748 L. 13) and the mention of an ἀστυνόμος (B LL. 53/54) best match Kyzikos (C.Habicht apud Hallof). The entire text of the stele has now been published as *IG*

XII.4.1.226 (2010) [where face A is face B of Hallof's article]. We do not print the new reconstruction of the text, since it is now available in a corpus. Partial publications of the inscribed text include: *PH* 20 = Rigsby, *Asylia* no. 36 (**d**); R.Herzog, G. Klaffenbach, *Asylieurkunden aus Kos* (Berlin 1952) 24/25 no. 14 = *SEG* XII 381 = *I.Kios* 18 = Rigsby, *Asylia* nos. 31/32; (**i**) *Asylieurkunden* 26 (**d+e** LL. 74-77); *SEG* LI 1058; cf. *SEG* LIII 852 (**g-k**); *SEG* LIII 853 (**a+b**, **d-f**).

855-859. Kos. Dossier with letters of Emperor Claudius, ca. 47-54 A.D. *Iscr.Cos* ED 125, 126 and three previously unpublished fragments. Five fragments of marble plaques inscribed in columns; horizontal guidelines separate the lines of text, vertical lines separate the columns; the five fragments are assigned to the same dossier because of these features and the similar lettering. Edd.pr. D.Bosnakis, K.Hallof, *Chiron* 38 (2008) 205-224 nos. 25-29 (ph.; German translation). The letters of Emperor Claudius are inscribed in chronological order. They refer to C.Stertinius Xenophon (no. 25 LL. 19, 46, and 75; cf. no. 26 L. 1), the emperor's doctor. Perhaps the documents belonged to a monument set up in his honor [in addition to the Opramoas monument (*TAM* II 905, *SEG* L 1355; edd.pr.) similar dossiers existed for Lykourgos of Athens (*IG* II^2 457 and 513; cf. [Plut.], *vitae X orat.* V 852e), Chairemon of Tralleis (*Syll.*[3] 741), Potamon of Mytilene (*IG* XII.2. 23-71), Menogenes of Sardeis (*Sardis* 8), Demetrios of Athens (*F.Delphes* III.2.161), and Iason of Kyaneai (L.G.Berling in F.Kolb [ed.], *Lykische Studien* I. *Die Siedlungskammer von Kyaneai* [Asia Minor Studien vol. 9; Bonn 1993) 25-37); on this phenomenon see A.Chaniotis, *Historie und Historiker in den griechischen Inschriften* (Stuttgart 1988) 274, Chaniotis]; in that case the dossier may have included other documents as well, not only imperial letters. These texts are now published in *IG* XII.4.1.254-258.

855: 206-217 no. 25 (ph.) = *IG* XII.4.1.254. **Three letters of Emperor Claudius to the Koans, 47/48 A.D.** Fragment of a marble plaque broken on right and left; text inscribed in three columns. *Iscr.Cos* ED 147 (ph. only); copied by R.Herzog in 1933; mentioned by K.Buraselis, *Kos between Hellenism and Rome* -- (cf. *SEG* LII 754) 138-141 (summary of content), who read the text in 1997. In the first letter (LL. 1-40; 47 A.D.) the emperor describes his benevolence toward the Koans, which resulted from circumstances that are unclear (LL. 15-18) and from his familiarity with Xenophon; he accepts the celebration of festivals in his honor. The second letter (LL. 41-66; 48 A.D.) deals with complaints of the gerousia concerning the lodging of Romans (LL. 49/50: τῆς τε πε[ρ]ὶ τὰς ξενοδοχίας ὀχλήσεως). The third letter (LL. 67-80) concerns civil unrest in Kos and Xenophon's patriotism.

col. I 10 lines are missing

i [Τιβέριος Κλαύδιος Καῖσαρ Σεβαστὸς] Γερμα-
[νικός, δημαρχικῆς ἐξουσίας τὸ ἕβδ]ομον, ὕ-
[πατος τὸ τέταρτον, αὐτοκράτωρ] τὸ πεν-
[τεκαιδέκατον, πατὴρ πατρίδ]ος, τειμη-
[τής, Κώιων ἄρχουσι βουλῆι δήμ]ωι χαίρειν·
[- - - - - - - - - - - - - - - - - ἀν]θρώποις κα-

[- - - - - - - - - - - - - - - - - - -]καιον ἐκείνην
[- - - - - - - - - - - - - - - - - - - -] ὑπὸ πολλῶν
[- - - - - - - - - - - - - - - - - - - -]ην διαπεφευ-
[- - - - - - - - - - - - - - - - - - ἀ]κόλουθον ὑπο-
[- - - - - - - - - - - - - τῇ εἰς] ἐμὲ εὐσεβείαι ἣν
[- - - - - - - - - - - - - - - - - - -] πολὺ δὲ πλέον
[- - - - - - - - - - - - - - - - - - -ο]υ τὰ μέγιστα
[- - - - - - - - - - - - - - - - - - - -]μετέραν εἶναι
[- - - - - - - - - - - - - - - - - - δ]ιάκειμαι διά τε
[- - - - - - - - - - - - - - - - - - -] ὑπάρχοντα αὐ-
[τ- - - - - - εἰς τὸν ἐμὸν οἶ]κον καὶ τὸν Ῥω-
[μαίων δῆμον - - - - - - - - - κ]αὶ διὰ τὸν συ-
[ζῶντά μοι ἰατρὸν καὶ φίλον Στ]ερτίνιον, ἄν-
[δρα οὔτε τὸν τῆς εἰς ἐμὲ εὐσ]εβείας ὅρον

col. II [ἀ]πολείποντά τινα οὔτε τῆς ὑπὲρ ὑμῶν
[π]ρονοίας, ἐντυχὼν τῶι πεμπθέντι ψηφίσ-
[μ]ατι καὶ διὰ τῶν ἐν αὐτῶι γεγραμμένων τὴν
διηνεκῆ τῆς πόλεως ἐπιγνοὺς πρὸς ἐμαυ-
τὸν διάθεσιν οὐ μόνον ἐφ' οἷς ἐθύσατε τοῖς
ἐπιχωρίοις θεοῖς, τὰ ὑπὲρ τῆς ἐμῆς σωτηρί-
ας χαριστήρια αὐτοῖς ἀποδίδοντες δη-
μόσια καὶ ἴδια λευχειμονοῦντες καὶ στεφα-
νηφοροῦντες, ἀπεδεξάμην τε καὶ τὰς ὑ-
πάτας εἰς τοὺς μέλλοντας παν[ηγ]ύρε̣[ις ἃ]ς
ἐποιήσασθε ἐμοὶ μετὰ τὸν ἀγῶνα τῶν
θεῶν τὴν τῆς ἡμετέρας ἡγεμονίας ἀσά-
λευτον διαμονὴν ἐπαινοῦντες [κ]α̣τα̣[ξ]ί-
ως ταῖς προϋπαρχούσαις π[ρὸ]ς τ̣[ὸν] δῆ[μον]
δωρεαῖς αἷς παρ̣έ̣χ̣ομαι εἰς ἀε[ὶ] τ̣ὰ̣ς ε̣[ὐ]ε̣ρ̣-
γεσίας προσεξευρίσκων πρ̣[ὸς τὸ κοινὸν] ἐ̣π̣ι-
τήδειο̣ν πά̣[σ]α̣[ι]ς τ̣ε π̣όλ̣ε̣[σιν πανηγύρεις ἱε]-
ρὰς ἡμε̣[ῖ]ν ἀ̣γο̣ύ̣σαις· οἱ σὺν Στερτινίωι Ξενο-
φῶντι πρεσβεύοντες ἦσαν· Ὀνύμανδρος
Θευγένους, Γάϊος Ἰούλιος Φι̣λε̣ῖ̣νο̣[ς· ἔρρωσθε]·
ii Τιβέριος Κλαύδιος Καῖσαρ Σεβαστὸς Γερμα-
νικός, ἀρχιερεύς, δημαρχικῆς ἐξουσίας τὸ
ὄγδοον, ὕπατος τὸ τέταρτον, αὐτοκράτωρ
τὸ ἑκκαιδέκατον, πατὴρ πατρίδος, τειμη-
τής, Κώιων ἄρχουσι βουλῆι δήμωι χαίρειν·
ἐνφανίσαντός μοι Στερτινίου Ξενοφῶντος

τοῦ ἰατροῦ μου καὶ φίλου περὶ τῆς παρ' ὑμεῖν γε-
ρουσίας αἰτησαμένου τε ὅπως τοὺς τοῦδε
μετέχοντας τοῦ συστήματος τῆς τε πε-
ρὶ τὰς ξενοδοχίας ὀχλήσεως ἀτελεῖς καὶ

col. III 3 lines are missing

ΝΟ[- -]
ΤΕΙ- -]
ΜΟΝ[- -]
ΕΠΙΣ[- -]
βουλο[- -]
ΤΑΝΤΑ[- -]-
ας καὶ τα[- -]-
κομένων [- -]-
γείνεσθαι [- -]
χειων τοὺς [- -]
λομένου τη[- -]
τὰς δικαιοτάτ[ας - - - - - - - - - - - - - - - μὴ]
ἄλλως ἢ οὕτως [- - - - - - - - - - - - - - - - - - -]

iii Τιβέριος Κλαύδιο[ς Καῖσαρ Σεβαστὸς Γερμα]-
νικός, ἀρχιερεύς, δη[μαρχικῆς ἐξουσίας τὸ ὄγδο]-
ον, ὕπατος τὸ τέταρ[τον, αὐτοκράτωρ τὸ ἑκ]-
καιδέκατον, πατὴρ [πατρίδος, τειμητής, Κῴι]-
ων ἄρχουσι βουλῆ[ι δήμ]ωι χαίρειν· - - - - -]
λον ὑμεῖν ἔγραψα διὰ [- - - - - - - - - - - - - - -]
ας ὑμῶν ἄρας ἀεὶ νευ[- - - - - - - - - - - - - - - - -]
ην παρακληθεὶς ἐπ[- - - - - - - - - - ὑπὸ Στερ]-
τινίου Ξενοφῶντος [τοῦ ἰατροῦ μου καὶ φί]-
λου αἰεὶ φιλοπάτριδο[ς - - - - - - - - - - - - -]
δείσαντος μήποτ[ε - - - - - ἢ νῦν μάλιστα ἀ]-
κμάζουσα στάσις ἐν [τῆι πόλει ὑμῶν - - - - -]
μείζονος κακοῦ αἰτ[ία γένηται, - - - - - - - -]
ἀπόρων πάντα Ο[- - - - - - - - - - - - - - - - - -]

If not otherwise stated, text read and restored by Herzog ‖ 17, 27-38, 40. read and restored by Hallof ‖ 26/27. a reference to Claudius' return from his campaign in Britain, Buraselis; possibly a reference to the conspiracy of Asinius Gallus and Statilius Taurus Corvinus (46 A.D.), edd.pr. ‖ 36. on προσεξευρίσκων cf. *SEG* XVIII 350 L. 6, edd.pr. ‖ 48-50. Hallof ‖ 48. τοὺς τοῦδε, Buraselis; τῆς τε, Schuler apud ed.pr. ‖ 50. τᾶς ξενοδοχίας, edd.pr. [τὰς ξενοδοχίας, Chaniotis] ‖ 62/63. [ἐπ-αρ]|χειῶν? , edd.pr. ‖ 71/72. [πολὺ μᾶλ]|λον, Hallof ‖ 72-74. [τὰς ἑταιρεί]|ας ὑμῶν ἄρας ἀεὶ νευ[ούσας πρὸς ταραχ]|ήν, Buraselis; ἀράς, Herzog ‖ 80. ἀπόρων, Hallof (e.g. μήτε ὁ ὄχλος τῶνδε τῶν]| ἀπόρων); ὄ[χλος], Herzog [or ἀπορῶν, Chaniotis].

856: 218/219 no. 26 (ph.) = *IG* XII.4.1.256. **Two letters of Emperor Claudius, ca. 47-54 A.D.** Fragment of a marble plaque broken on all sides; found re-used in a modern house. Preserved is the last part of a letter by the emperor, with a list of the Koan envoys (LL. 1-9), and the beginning of a second letter (LL. 9-12).

[- - - - - - - - - - - - οἱ δὲ σὺν Στερτινίωι]
[Ξ]ενοφῶντι πρεσβεύοντες ἦσαν· [Κλαύ]-
[δ]ιος Φιλεῖνος, Κλαύδιος Κλεώνυμ[ος],
[Κ]λαύδιος Ἡράκλειτος, Κλαύδιος [Ξενο]-
[φ]ῶν, Νώνιος Ἀριστόδαμος, Κλαύ[διος]
Θεογένης, ἄνδρες τῶν παρ' ὑμεῖ[ν εὐ]-
λογουμένως πρώιτων, Κλαύδι[ος . . .]-
ριος, Κλαύδιος Ζώιπυρος, Λουκίλ[λιος Τε?]-
λεύτας, Φάννιος Λωιρείκας, Μέν[υλλος]
Μενύλλου τοῦ Ἰάσονος· vac. ἔρρωσ[θε]·
[Τιβ]έριος Κλαύδιος Καῖσαρ Σεβασ[τὸς Γερ]-
[μανικός, ἀρχιερεύ]ς, δημαρχ[ικῆς ἐξουσίας]
[τὸ -]

Restored by edd.pr., who note the use of the parasitic iota adscriptum in LL. 4 and 6-8 || 1-5. the πρωτεύοντες were relatives and friends of Stertinius Xenophon (edd.pr.; stemma on 218): Ἡράκλειτος (L. 3) was Stertinius Xenophon's father; Κλεώνυμος (L. 2) his brother; Φιλῖνος (LL. 1/2) his uncle and Ξενοφῶν (LL. 3/4) Phileinos' son, edd.pr. || 4. Λ. Νώνιος Ἀριστόδαμος, succeeded Xenophon in some of his priesthoods and served as envoy many times (*NS* 462), edd.pr. || 4/5. Τιβ. Κλαύδιος Θευγένης was a member of the πρεσβυτικὴ παλαίστρα (*Iscr.Cos* ED 228), edd.pr. || 5/6. restored by Buraselis [or [ὁμο]λογουμένως, Chaniotis] || 7. Τιβ. Κλαύδιος Ζώπυρος was a member of the πρεσβυτικὴ παλαίστρα (*Iscr.Cos* ED 228), edd.pr.

857: 219-221 no. 27 (ph.) = *IG* XII.4.1.257. **Fragment, undated.** Marble plaque broken on top, right, and left; found re-used in a house in the Turkish neighborhood of Aspa in 1902 by R.Herzog, who made a facsimile and a squeeze that are used by edd.pr. Mentioned by K.Buraselis, *Kos* -- (see our lemma no. 855) 17 note 44; edd.pr. used a facsimile and a squueze made by Herzog.

[- -]	[- -]
[- - - - - - - - - - - - - - - - - - -]ΙΜΗ[- -]	[- -]
[- - - - - - - - - - - - - - - - - -]ΟΝΤΑΤΕ	[- -]
[- - - - - - - - - - - - - - - - - - -]ΟΝ ἐκ ὧν	[- -]
[- - - - - - - - - - - - - - - - - -]Ι παρελα-	[- -]
[βο- - - - - - - - - - - - - - - - συμμ]αχίας	Λ[- -]
[- - - - - - - - - - - - - - - - - -]α τοὺς ΠΑ	ΥΟ[- - - - - - - - - - - - - - - - - - - -]

[- - - - - - - - - - - - - - Ῥ]ωιμαίους τῶν ΣΟ[- - - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - -]ες Μιθριδάτου ΠΟ[- - - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - -] ἐφ' οἷς ὑπο- ΝΩ[- -]
vacat

Restored by edd.pr.; for the parasitic iota adscriptum (L. 7){?}, edd.pr. compare our lemma no. 856 || 3. written in a rasura || 6/7. τοὺς πα[ραγενομένους εἰς Κῶ Ῥ]ωιμαίους?, edd.pr. || 8. a reference to the First Mithridatic War; Mithridates was received in a friendly manner by the Koans (Appian, *Mithr.* 4.23; Josephus, *Ant. Jud.* 14.110-113), but the Koans gave asylum to the Romans in the Asklepieion during the Ephesian Vespers; the Koans joined the Romans in 86/85 B.C. (Plut., *Lucullus* 3.3), edd.pr.

858: 221/222 no. 28 (ph.) = *IG* XII.4.1.257. **Fragment, undated.** Marble fragment broken on all sides; found near the Casa Romana in Ἀμυγδαλώνας. Ed.pr. *Iscr.Cos* ED 125 (ph.).

[- -] [- - - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - -]ΑΦ̣Ε[- -] [- - - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - -] φυλάττου̣- [- - - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - -] ἐλευθερίαν vac. [- - - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - τὸ] ἱερὸν τοῦ θε- vac. [- - - - - - - - - - - - - - - - - - - -]
[οῦ -] Ε̣[- - - - - - - - - - - - - - - - - - -]
[- -] [- - - - - - - - - - - - - - - - - - - -]

2/3. [δια]φυλάττου̣|[σι - - - τὴν] ἐλευθερίαν (i.e.Ῥωμαῖοι), *Iscr.Cos* || 5. Ε̣ read by Hallof, who recognized that the text is written in two columns.

859: 222-224 no. 29 (ph.) = *IG* XII.4.1.255. **Fragment (list of names), undated.** Fragment of a marble plaque broken on all sides; found near the Casa Romana in Ἀμυγδαλώνας. Ed.pr. *Iscr.Cos* ED 126 (ph.). Preserved is a list of Koans with Roman citizenship.

[- -]
[- - - - - - - - - - - - - - - - - - -].Υ[- - - -]
[- - - - - - - - - - - - - - - - -] του Κ̣ρίσ̣[που]
[- - - - - - - - - - - - - - - - -] ⟦[- - - - - - - -]⟧
[- - - - - - - - Ἀρκε]σίλα τοῦ Λευκ̣[ίου]
[- - - - - - - - - - - - Β]ουιλτινία Ουε[.]-
[- - - - - - - - - - Σεμ]π̣ρωνίου, Μάρκου Μ[- - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - Σ]έξτου Ἀφρανί- Ε̣[- - - - - - - - - - - - - -]
[ου - - - - - - - - - - - - Γ]αΐου Ἰουλίο[υ]

[- - - - - - - - - Κλουστου]μινία Μ[. . .]
[- - - - - - - - - - - - - Γαΐο]υ Ἰου[λίου]
[- -]

LL. 2, 5, 9/10 restored by Hallof. ‖ 5. [- -]ΟΥΙΑΤΙΝΒΑΟΥΕ[- -] (the cognomen Ἰλτίνβα), *Iscr.Cos* ‖ 9. i.e. Κλουστουμίνα, Bosnakis-Hallof.

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860. Kos. Honorary inscription for Valerius Messala Potitus, proconsul, ca. 28-20 B.C. Marble statue base; found by K.Hallof (2007) re-used in the northwest bastion of the Kastro. Edd.pr. D.Bosnakis, K.Hallof, *Chiron* 38 (2008) 228-230 no. 31 (ph.). The honorand (*PIR*[2] V 94) was consul suffectus in 29 B.C. and then governor of Asia (*CIL* VI 37075). He is known from two further honorary inscriptions: *TAM* V.2.1366 (Magnesia on Sipylos) and *I.Didyma* 147 (Didyma). The Koan inscription mentions the praenomen and nomen gentile, thus excluding his identification with Μάνιος Οὐαλέριος Μεσσάλα Ποτῖτος in *SEG* XXXVII 959. The text is now published in *IG* XII.4.2.865.

[ὁ δᾶ]μος ἐτίμασε Μᾶρκον
[Οὐα]λέριον Μεσσάλαν Ποτῖτ[ον]
[ἀν]θύπατον, τὸν ἑαυτοῦ πάτρω[να]
[κ]αὶ εὐεργέταν διὰ προγόνω[ν]
[ἀ]ρετᾶς ἕνεκα καὶ εὐνοίας [τᾶς]
εἰς αὐτόν

---

861. Kos. Honorary inscription for the priestess Minnis, ca. 14-37 A.D. Two fragments of a marble statue base; found re-used in a wall of the Kastro. Fr. a: Maiuri, *NS* 460; A.Wilhelm, *MDAI(A)* 51 (1926) 9/10 (*Kleine Schriften* II.3, 643/644); *Iscr.Cos* EV 226; G.Pugliese Car-ratelli, *Studi --- Gigante* 545 (*SEG* XLIV 695; LL. 1-6); K.Buraselis, *Kos* -- (see our lemma no. 855) 89/90 (*SEG* L 768 bis); copied by R.Herzog in 1900; now lost. Fr. b: ineditum; donated to the Museum of Kos. Edd.pr. D.Bosnakis, K.Hallof, *Chiron* 38 (2008) 230-233 no. 32 (ph.; German translation), publish the full text; see now also *IG* XII.4.2.838.

ὁ δᾶμος vac. vacat
a ἀνέθηκεν Μιννίδα Πραΰλου, γ[υναῖκα] δὲ Νικαγόρα b
τοῦ Εὐδάμου, φιλοπάτριδος, δά[μου υἱο]ῦ, ἥρωος,
φιλοκαίσαρος, ἱέριαν Ἀσκλαπιο[ῦ καὶ Ὑγί]ας καὶ
Ἠπιόνας v καὶ Ῥέας καὶ Δυώδε[κα Θεῶ]ν καὶ Διὸς
Πολιέως v καὶ Ἀθάνας Πολιά[δος κα]ὶ Τιβερίου
Καίσαρος, ἱερατεύσασαν δὲ Ἀπό[λλων]ος Δαλίου
καὶ Ἀπόλλωνος Καρνείου, v τι[μαθεῖσα]ν ὑπὸ τοῦ
δάμου ταῖς μεγίσταις τιμα[ῖς καὶ δωρε]αῖς, τετει-

μαμέναν δὲ καὶ ὑπὸ τοῦ σ[υστάματος] τ[ῶν vac.]
πρεσβυτέρων τιμαῖς μαρμ[αρίναις ἀρετᾶς ἕνεκα]
καὶ σωφροσύνας καὶ τᾶς εἰς [τοὺς θεοὺς πάντας]
εὐσεβίας καὶ τᾶς περὶ τὸν [δᾶμον ἐν πᾶσιν]
καλοκἀγαθί[ας]

Fr. b confirms the restorations of Herzog (LL. 1-3, 6, 8), Maiuri (LL. 4/5), and *Iscr.Cos* (L. 7) ‖ 2/3. Minnis was the wife of Nikagoras, priest of Apollo in 9 A.D., Herzog; Nikagoras may be the grandfather of Τιβ. Κλαύδιος Νικαγόρας Ἰουλιανός, a relative of C. Stertinius Xenophon, Buraselis ‖ 6/7. the new fragment shows that Minnis served as priestess of Tiberius, not Augustus, edd.pr. ‖ 8. τε[τιμαμέναν δέ], Wilhelm, Segre ‖ 9. restored by Hallof; τιμα[ῖς καὶ εἰκόνι χαλκῆ], Wilhelm, Segre ‖ 9/10. τε|τιμαμέναν, Segre per errorem ‖ 10/11. read and restored by Hallof; τοῦ δά[μου τοῦ - -] | ΙΡΕ‾ΥΡΑΙΩΝ, Herzog; τοῦ Σε[βαστοῦ Καίσαρος] | ⟦ταῖς μεγίσταις⟧ τιμαῖς, Maiuri; τοῦ Σε[βαστοῦ Καίσαρος ⟦τε⟧|τιμαμέναν⟧, Segre; τοῦ Σε[βαστοῦ Αὐτοκράτορος] | ⟦Δομετιανοῦ⟧, Wilhelm ‖ 11. μαρ[μαρίναις], Wilhelm ‖ 12. [εἰς τοὺς θεούς], Maiuri; [εἰς τοὺς θεοὺς πάντας], Wilhelm ‖ 13. in fine e. g. [ἐν πᾶσιν], Wilhelm.

862. Kos. Honorary inscription, ca. 47-54 A.D. Right part of a marble base. Edd.pr. D.Bosnakis, K.Hallof, *Chiron* 38 (2008) 233-235 no. 33 (ph.). See now *IG* XII.4.2.1037.

[- -]
[- -]Ν[- -]
[- -]. Ι τῶν φορικῶ[ν]
[- -].α τε αὐτῆι τῆι
[- -] καὶ ἀσυλίαν τοῦ τε
[ἱεροῦ - καὶ] τοῦ τῶν Σεβαστῶν να[οῦ]
[- -] τὴν ἀποκατάστασιν τοῦ τῆς
[- -]ος τετραπώλου καὶ τῶν σὺν αὐτοῖς
[- - - - - - - - - - - - - - - - - - ἀνδριά]ντων περὶ τὸ ἱερὸν τοῦ Ἀσκληπιοῦ
[- - - - - - - - - - - - - - - - τῶν κ]α[τ]ὰ πόλιν δημοσίων ἔργων διεφθαρμέ-
[νων - - - - - - - - - - - - - - - - - - μ]εγίστας ἀπό τε τῶν θεῶν Σεβαστῶν
[- -] σιτοδοσίας τε καὶ ἐξ/[- - - - - - - - - - -]
[- -]ους καὶ προσκήνιον [- - - - - - - - - -]
[- -]

2. For φορικά (financial burdens) cf. *Iscr.Cos* ED 192 L. 29, edd.pr. ‖ 6-10. damage to the stone might have been caused by the earthquake of 47 A.D. (or the civil unrest mentioned in the text in our lemma no. 855), edd. pr., who tentatively propose the following restoration: τὴν ἀποκατάστασιν τοῦ τῆς | τε Νικῆς καὶ τοῦ Σεβαστοῦ ἅρματ]ος τετραπώλου καὶ τῶν σὺν αὐτοῖς | [ὑπὸ σεισμοῦ βεβλημμένων ἀνδριά]ντων περὶ τὸ ἱερὸν τοῦ Ἀσκληπιοῦ | [καὶ τὴν ἐπανόρθωσιν τῶν κ]α[τ]ὰ πόλιν δημοσίων ἔργων διεφθαρμέ|[νων ὑπὸ τοῦ σεισμοῦ] ‖ 7. in a letter to Alexandria, Claudius allowed the erection of (ἅρματα) τετράπωλα (quadrigae): Oliver, *Greek Constitutions* no. 19 L. 45, edd.pr. ‖ 10. [δωρεὰς μ]εγίστας, C.Schuler apud edd.pr. ‖ 11. initio [καὶ Τιβερίου Κλαυ-

δίου Καίσαρος?], edd.pr., who suspect a reference to donations of grain by Augustus, Tiberius, and Claudius; in fine ἐξ̣α[γωγὴν τοῦ σίτου?], edd.pr.

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863. Kos. Honorary inscription for Sextus Iulius Frontinus, proconsul Asiae, ca. 84/85 A.D. Upper part of a round base for a marble statue; found in 2006 re-used in a modern house near the ancient agora. Edd.pr. D.Bosnakis, K.Hallof, *Chiron* 38 (2008) 235/236 no. 34 (ph.). See now *IG* XII.4.2.871.

ἁ βουλὰ καὶ ὁ δ[ᾶμος ἀνέ]-
θηκαν ⟦Σέξτον Ἰο⟧[ύλι]-
⟦ον Φροντεῖνον⟧
ἀνθύπατον, τὸν
εὐεργέταν

2/3. The name of Frontinus is written in a rasura; the erased text was probably the name of an earlier governor; Frontinus (*PIR*² I 322), author of *de aqueductu*, was honored during his governorship in Laodikeia (*SEG* XLVI 1672 = *I.Laodikeia am Lykos* 24) and in Hierapolis (*An.Ép.* [1969/1970] no. 593), edd.pr.

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864. Kos. Foundation, mid-3rd cent. A.D. Two fragments originating in two different marble stelai, probably part of the same monument. Fr. a: Broken on top and bottom; seen in Syme, where it was brought in the 19th century, by W.Paton and W.Peek, who made squeezes of the text. *PH* 129; *I.Dor.Ins.* p. 13 (W.Peek). Fr. b: Marble stele cut in a trapezoidal shape when it was re-used as the base of a pillar; found in 1991 re-used in a Late Antique building complex in the east part of the city. Edd.pr. D.Bosnakis, K.Hallof, *Chiron* 38 (2008) 236-242 no. 35 (ph.; German translation), who use the squeezes of fr. a made by Paton and Peek, now kept in the *IG* archive in Berlin. B.-H. show that the two fragments are related (similar letter-forms, mention of Euphrosynos) but that they do not belong to the same stele: the size of their letters is different, and fr. a has a smaller width and thickness than fr. b. The monument may have consisted of an inscribed base (fr. b) supporting a stele (fr. a). The document concerns the foundations (ἀνιερώσεις) of a man whose name is lost, including ■ donation of 1000 drachmai and a performance of rosalia. The uncle of the donor, Euphrosynos (fr. a LL. 8/9, fr. b L. 6), took care of the foundation, possibly after the donor's death (on the basis of his testament?), and paid for the erection of the monument (fr. b LL. 4-6).

a [- - - - - - - - - - - - - - - - - - - -]
ἔκγονος δὲ Μ(άρκου) Αὐ̣ρ̣(ηλίου) [.]Ε[.]Ε Ε . . .$^{6-7}$. . .
Ἀλεξάνδρου τραγῳδοῦ παραδ̣ό-
ξου περιοδονείκου, μοναρχ̣ήσας
τοῦ τε στόλο[υ κα]ὶ τῶν ναυπη-
γῶν τῷ αὐτῷ ἔ̣τει ἐπιφανῶς διά

τε οἴνων θέσεων καὶ διὰ ἐπιδ̣όσε-
ο̣ς ἀργυρί[ω]ν· ἀνιέρωσιν ποιή-
σαντος τοῦ θείου αὐτοῦ Αὐρ(ηλίου)
Εὐφροσύνου β´ * χειλίων, ἅτ[ι]-
να ἠριθμήσαντο παραχρῆμα
τῷ φιλτάτῳ αὐτοῦ ἐπιμελη-
τῇ [Μ. Αὐρ. Ζ]ώπυρος Εὐμερι[- - -]
[- -]

1. In fine, II IILII; -ειν̣ίο̣υ̣?, B.-H. || 11/12. τὼ φιλτάτω αὐτοῦ ἐπιμελη|τ[ὰ], *PH*; τῷ φιλτάτῳ αὐτοῦ ἐπιμελη|τῇ, Herzog || 12. restored by Hallof.

b [- -]
νεμητὰς ἐπὶ τὰ μνημεῖα αὐτῶν τοῖς Τυχεί-
οις ῥόδα προσφέροντα<ς>· τῶν δὲ ἀνιερώσε-
ων ἀντίγραφα ἀπε<τ>έθη εἰς τὸ χρεωφυλάκι-
ον ἀρχεῖον, τὴν δὲ ἀνιέρωσιν καὶ τὰ δαπα-
νήματα πάντα ἐκ τῶν ἰδίων ποιησαμέ-
νου τοῦ Εὐφροσύνου vacat

1. On νεμητής cf. *I.Ephesos* 1604 L. 4; he was responsible for money distributions, edd.pr. || 1/2. the festival Tycheia is attested in Lampsakos (*I.Lampsakos* 13 L. 6); for a possible priesthood of Ἀγαθὰ Τύχα see *Iscr.Cos* ED 112, edd.pr. || 2. ΤΑΕΤΩΝ, lapis; reference to the ritual of the rosalia (*SEG* XLIX 2508; for additional evidence see *SEG* XLVI 1555; XLVII 1107), edd.pr. || 2/3. ἀνιέρωσις is used here in the meaning 'foundation' (cf. *Iscr.Cos* ED 142), while in L. 4 it has its usual meaning ('consecration'), edd.pr. || 3. ΑΠΕΓΕΘΗ, lapis || 3/4. cf. ὁ δὲ ἐπὶ τοῦ χρεοφυλακίου δ[αμόσιος] in *Iscr.Cos* ED 121 L. 6; an unpublished fragmentary inscription from Kos concerns the archive; on ἀρχεῖον χρεωφυλάκιον cf. *I.Smyrna* 238b L. 11, edd.pr. || 6. Euphrosynos (cf. fr. a L. L. 8/9) had already been mentioned in the lost part of the inscription, edd.pr.

865. Kos. Memorial of a gladiatorial combat, 1st cent. A.D. Marble plaque; the inscription is flanked by weapons (shields and helmets) of gladiators; found in the area of the Asklepieion. Edd.pr. D.Bosnakis, K.Hallof, *Chiron* 38 (2008) 224-228 no. 30 (ph.; German translation), with references to the evidence for gladiatorial combats in Rome. This text is the earliest attestation of munera in Kos.

μονομάχων εἰκοσιτριῶν
χωρ⟦ὶ τοῦ χαρισθέν⟧τος τῇ πόλει μονομά[χου]
τῶν σφαγέντων ἐν ταῖς
δοθείσαις φιλοδοξίαις ὑπὸ
Λουκίου Κοσσεινίου Λουκί-
ου υἱοῦ Φαλέρνα Κλευμενίδα

καὶ τῆς θυγατρὸς αὐτοῦ Κοσ-
8 σεινίας Παρμενίδος

1. The missing word μνῆμα or ὑπόμνημα stood on another plaque ‖ 1/2. the munera lasted for 6 days (with 4 fights per day) or for 4 days (with 6 fights per day), edd.pr. ‖ 2. the letters in the rectangular frame are written in rasura; the expression χαρισθέντος τῇ πόλει is attested here for the first time; it probably does not refer to a formal missio (ἀπελύθη) but to the fact that one of the gladiators won the audience's favor and was not killed, edd.pr. ‖ 5/6. the Cossinii are well attested in Kos; Kleumenidas seems not to have had an office when he organized the munera, edd.pr. [Kleumenidas organized the munera together with a female member of his family (his daughter); they might have served as high priest and high priestess; as edd.pr. point out there is only one attestation of a high priest serving together with his daughter (*IGBulg* II 660); but in Ephesos, Amia was high priestess together with her son Aquila (*I.Ephesos* 689), Chaniotis] ‖ 6. Falerna has only one other attestation in Kos: *Iscr.Cos* EV 136, edd.pr.

866. Kos. Epitaphs, 3rd cent. B.C.-2nd cent. A.D. 287 epitaphs found in the city of Kos and adjacent sites. Ed.pr. D.Bosnakis, *Ἀνέκδοτες ἐπιγραφὲς τῆς Κῶ. Ἐπιτύμβια μνημεῖα καὶ ὅροι* (Athens 2008) 21-169 nos. 1-287 (ph.). The epitaphs are inscribed on boundary markers of graves (nos. 257-287), stelai (1/2, 4, 7-22, 24, 26-44, 46-60, 62-68 70-77, 79-82, 84, 86-97, 99-107, 109-119, 121/122, 125/126, 128-137, 139, 141/142, 144, 148, 151/152, 154-171, 173-177, 179-181, 184-207, 210, 212-222, 224/225, 229, 234/235, 237-239, 241-243, 246, 249-255), plaques (143, 146, 153, 172, 178, 183, 223, 226-228, 230/231, 233, 236, 244, 247/248, 256), altars (61, 69, 78, 83, 98, 108, 123/124, 145, 149, 182, 240, 245), cippi (3, 5, 23, 85, 120, 140), bases (6, 25, 211, 232), a pillar (138, 209?), a column (208), a capital (45), a phallus-shaped stone (127), and stones of undetermined shape (147, 150). A few stelai were decorated with funerary reliefs (1, 14, 116, 121, 132, 142) and painted ornaments (112). In appendices, ed.pr. discusses the types of funerary monuments (pp. 185-190) and the Roman onomastic formulae (pp. 197-202) and J.Curbera presents some remarks on dialect, the composition of female names, the names of foreigners of Semitic origin (Μάρθα, Ῥουμᾶς, Γηρόστρατος, Βασιλείδης, Κασία, Δωσίθεος), and the names Μιννίων, Σταρμενος, and Πυλαιμέδης (pp. 191-196). The index includes an Index Grammaticus which lists various linguistic phenomena (pp. 206-208). For the epitaphs from the Koan demes see our lemmata nos. 848 (Alentioi), 849 (Antimachidai), 850 (Halasarna), 852/853 (Isthmos), and 893 (Phyxa). In accordance with *SEG*'s policy concerning corpora, we do not reproduce all of the texts, but present a selection of important inscriptions, including the grave epigrams: see our lemmata nos. 867-892. We summarize below the most significant historical and epigraphical aspects of the inscriptions.
Funerary formulas: Most of the epitaphs consist of the name of the deceased individual and the patronymic (for ethnics, see below), occasionally with the greeting χαῖρε and the attribute χρηστός (37/38, 49/50, 57, 61, 70, 77-79, 82, 86/87, 89-91, 93/94, 96, 107, 117, 122, 131, 141, 188, 212/213, 237, 244, 253). The formulas μνείας χάριν (146, 163, 206, 216, 234) and μνήμης χάριν (217) are not common; cf. 143: Φιλουμέ[νης μνε[ία. The formula Δαιμόνων Ἀγαθῶν (186) reveals Roman influence. The less common formulas include: χρηστὲ καὶ ἄλυπε χαῖρε (35 I, 139); ἄλυπε χαῖρε (58); χρηστὴ καὶ ἄλυπε χαῖρε (110 I/II); χρηστὲ καὶ

ἄλυπε χαῖρε καὶ οἱ παράγοντες (110 I); τῆς ἀλύπου μνείας χάριν (155); φιλάνδρου (138 A); εὐδαίμων (195); καλῶς βιώσασα ἐνθάδε κεῖμαι (152); καλῶς βιώσας (199). Ed.pr. interprets the participle [ζ]ήσαντε[ς] (6) as an indication that the epitaph was erected while the owners of the grave were still alive [but the verb is not in the present tense as in ζῇ (61 II; 85, 123, 135, 232) and ζώντων (129, 134, 245) but in the aorist as in ζήσασα (235), where the participle is followed by an indication of numbers of years, Chaniotis].

The age at death is occasionally indicated: 4 years (237), 18 years (160), 19 years (201), 25 years (169, 227/228), 27 years (220, 235), 35 years (138 A), 66 years (186), 70 years (199), 75 years (175), 80 years (156), 98 years (211), uncertain (151, 167).

Represented on the funerary boundary markers is the formula ὅρος/ὅροι θηκαίων followed by the name of an individual (257-260, 262-272: cf. 261: Ἀ[ρ]σι|νόης | ὅρος); cf. P.Fröhlich, *BE* (2009) no. 403 (on 516).

In a few cases, precise dimensions of the funerary plot are stated (269: μῆ(κος) πό(δες) ι´, πλ(άτος) πό(δες) ι´). See also our lemma no. 883 II [cf. *SEG* LVII 790] and P.Fröhlich, *BE* (2009) no. 403 (on 516).

Occupations: Τεῦκρος seems to have been a gladiator – to judge from the remains of the funerary relief (206). See also our lemma no. 871 (λιθοξόος).

Associations: See our lemmata nos. 876-890.

Foreigners: Foreign ethnics: Ἀθηναῖος (7, 50), Ἀλαβανδίς (119), Ἀλεξανδρεύς (268), Ἁλικαρνασεύς (16), Ἁλικαρνασσίς (268), Ἀντιοχεύς (19, 32, 78, 236), Ἀντιοχεὺς ἀπὸ Δάφνης (59), Ἀντιοχίς (88), Ἀντιόχισ(σ)α (58, 78, 85 II, 122), Ἀργεῖος (8), Βηρύτιος (37), Βυζαντία (71), Δαμασκηνός (284/285), Ἐφέσιος (272), Ἡρακλεώτης (21, 276), Ἡρακλεῶτις (1), Κυρηναῖος (10), Μάγνης (47), Μυλασεύς (179), Ὀλβιοπολίτης (9), Ῥόδιος (4, 22, 55), Ῥωμαία (16), Σάμιος (41), Σαρδιανή (18), Σιδωνία (40, 108), Σιδώνιος (40), Σικελὸς Ῥηγῖνος (207), Σινωπεύς (67), Σμυρναῖος (34), Συρακοσία (17, 56, 99), Συρακόσιος (65, 73), Τραλλιανός (46), Ὑπαιπηνός (234) [- -]κεύς (150). See also our lemma no. 869.

Onomastics: The rare name Μάης (102) probably originates in Asia Minor (the name of a slave?). Previously unattested names: Θερίζων (176) and Ὑψίμα (203). There is a case of metronymic (171: Ζωσίμη | Κασίας; 2nd cent. A.D.) and several instances of second names: Καλλιόπης τᾶς | Νικία, τᾶς ἐπικαλ|λουμένας Κρι|τοβούλας (120 III); Ἀττάλου τοῦ Ἀττάλου ὁ καὶ Ἔρως (129); Ἀφροδίσιος ὁ κ[αὶ - -] (162); Εὐτυχιανὸς ... ὁ καὶ Σύντροφος (230); Σύντροφ[ος] ... ὁ καὶ Αὐρήλιος (256). [How is no. 248 to be understood? Κτῆτος ὁ Χρήσιμος (a second name, ed.) or Κτῆτος ὁ χρήσιμος?, Chaniotis].

Roman gentilicia: Αἴλιος (200), Αἰφικία (125/126, 144), Αἰφίκιος (250), Ἀνίκιος (132), Ἀννία (152), Ἄννιος (153, 223), Ἀντώνιος (89), Ἀρυντία (155), Ἀτάνιος (157), Αὐρηλία (227-229), Αὐρήλιος (230-232, 256), Βαιβία (160), Βειλῆνος (187), Γαργίλιος (130), Εἰουλία (121), Εἰούλιος (164), Ἔππιος (182), Ἐρέννιος (209), Ἑτερεῖος (141), Ηἰοληΐα (174), Ἰγνάτιος (198), Ἰουλία? (135), Ἰούλιος (162, 233, 264), Κάσσιος (181), Καστρίκιος (123: [Π]οπλίου Κασι|[τρικ]ίου Ἰουλίου), Κλαυδία (138, 217), Κλαύδιος (137), Κλωδία (245), Κλώδιος (162, 245/246), Κοίλιος (251), Κοσσείνιος (148), Λαιλία (186), Λαίλιος (269), Μαικία (61), Μαίκιος (61), Μάμμιος (267), Μάριος (190, 197), Μίνδιος (266), Ὀκτάϊος (140), Ὀμβρία (142), Οὐήδιος (158), Οὔλπιος (217), Ὀφέλιος (159), Ὀφέλλιος (149, 247, 265), Πακώνιος (205), Παπείριος (191), Πετρωνία (192), Ῥοπίλιος (193),

Ῥοπιλλία (129), Ῥοφέλλιος (194), Σενπρώνιος (226), Σεπτόμιος (131), Σταίδιος (183), Ταγέριος (199), Φάβιος (139), Φλαβία (124, 204). Μάρρα Λευκίου | Ῥωμαία (14; 3rd/2nd cent. B.C.) has an otherwise unattested gentilicium.

In addition to the usual indications of homonymy (e.g. 134: Ἀπολλωνίου τοῦ β', ... Ἀπολλωνίου νεωτέρου; 158: Φίλιππος νε(ώτερος); 163: Δ[ημ]ήτριος β'; 211: Βάσσος | Β' Γρα|νιανός), homonymy is also indicated by means of a horizontal line (128).

Religion: See our lemmata nos. 876-890 and A.Chaniotis, *EBGR* 2008 [2011] no. 19.

867-875. Kos. Epitaphs. From the inedita included in D.Bosnakis, *Ἀνέκδοτες ἐπιγραφὲς τῆς Κῶ* -- (see our lemma no. 866), we select a few epitaphs of particular interest in respect tp onomastics or formulae.

867: 50/51 no. 60 (ph.). **Epitaph of Bromios, a Bereates, 2nd/1st cent. B.C.** Lower part of a marble stele.

Βρόμιος Θευδώρου | Βερεάτης

2. This ethnic is otherwise unattested; it might derive from Brea, although in that case it should be Βρεάτης; it is generally assumed that the Athenian colony at Brea had been abandoned by this period; it might derive from Βέρη, but Steph. Byz. s.v. Βερήσιος gives a different ethnic [the ethnics in Stephanos of Byzantion are not always reliable; see D.Whitehead in id. (ed.), *From Political Architecture to Stephanus Byzantius* [Stuttgart 1994] 99-124, Chaniotis]; cf. *IG* II^2 8406: Βερεεύς, ed.pr.

868: 76/77 no. 112 (ph.). **Epitaph of Sophia, 1st cent. B.C.** Marble stele with moulding; remains of painted ornaments under the moulding.

Σοφία χαῖρε· | Ἡρακλείδας | τῇ αὐτοῦ εὐ|εργέτιδι || ἐπέθηκε

869: 77 no. 113 (ph.). **Epitaph of Stratonike from Odessos, 1st cent. B.C.** Marble stele with moulding.

Στρατονίκη
Στράτωνος
Ὀδασσῖτις
μέτοικος
συμβεβιωκοῖα
ἀνενκλήτως
Τειμασικλεῖ
τῶι Ἡρακλεί-
του ἔτη ΔΔΔΔ
εὐσεβής

[4-9. Timasikles was a Koan citizen; the text is evidence for a mixed marriage between a metic woman and a citizen, Chaniotis] || 9. the numerals indicate the age of Stratonike at her death or the duration of the marriage, ed.pr. [certainly the latter (συμβεβιωκοῖα ... ἔτη; not ἐτῶν ΔΔΔ, Chaniotis].

870: 100/101 no. 156 (ph.). **Epitaph of Aulos, an athlete, 2nd cent. A.D.** Marble stele with engraved pediment and akroteria; kept near the entrance of the Kastro.

Αὔλου
ξυστάρχου
πεντάθλου
παραδόξου
ζήσ(αντος) ❦ ἔτη ❦ π´

2. Reversed sigma || 5. in fine, a horizontal line above the pi.

871: 121/122 no. 196 (ph.). **Epitaph of Rufina, wife of a stonemason, 2nd cent. A.D.** Marble stele with engraved pediment; kept in the Italian stoa of the Kastro.

Ῥουφείνης Λο[γ]-
γείνου θυγατρός,
σύνβιος Πωλλί-
ωνος [λ]ιθοξόου

872: 138/139 no. 229 (ph.). **Epitaph of an anonymous and of Aurelia Plouthyg(e)ia(?), 3rd/2nd cent. B.C. (I) and 3rd cent. A.D. (II).** Marble stele with relief pediment; a relief crown in the pediment, two more crowns under it; an inscription under the pediment (II); an earlier inscription on the right side (I); kept near the entrance of the Kastro.

I: Εὐρ[- - - -]
Εὐ[- - - - -]

II: Αὐρ(ηλίας) Πλουτυγίας
[.]λίου · ἱερέας · β´ ❦
καὶ ἀρχ<ι>ερέας

II. 1. Πλουτ. Ὑγίας, ed.pr., who suspects that the name of this woman was abbreviated (Πλουτίχα?) and wonders whether Ὑγίας is a second name or the name of a goddess; A.Chaniotis, *EBGR* (2008) [2011] no. 19, suggests reading Πλουτυγίας, observing that theophoric names composed of the names of two deities (in this case Ploutos and Hygieia) are not uncommon (e.g. Serapammon) || 2. [Ἀ]λίου?, ed.pr. || 3. ΑΡΧΕΡΕΑΣ, lapis.

873: 143/144 no. 240 (ph.). **Epitaph of Eurotion, 3rd cent. A.D.** Marble funerary altar; found in the city of Kos, now kept in the storeroom of Chatzinepas.

[τ]οῦτ[ό ἐστι]
μνημεῖον
εὐχαρίστου
τῆς θυμοῦ
Εὐρωτίου,
τῆς πολλὰ κα-
μούση<ς> κ(αὶ) ἐ-
ν Κῷ οὔσης· σὺ
μὴ καμὼν τίπ-
τε ὧδε ×

['This is the memorial of Eurotion, agreeable (or grateful) in her spirit, who has labored a lot and was in Kos. If you have not labored, what are you doing here?'; we note the assonance in LL. 6-8 (καμ-ούσης, οὔσης), Chaniotis] || 6/7. cf. *IG* II^2 12476 (πολλὰ καμών), ed.pr. [see also *IG* X.2.1.566; *MAMA* VII 584, Chaniotis] || 7. ΜΟΥΣΗΕΚΕ lapis || 10. × is a decorative element.

874: 148 no. 250 (ph.). **Epitaph of M.Aeficius Chryseros, an ephebe, 3rd cent. A.D.** Marble stele with engraved pediment and akroteria; found in a cemetery at Marmaroton, now kept in the storeroom in the Kastro.

Μᾶρ(κος) Αἰφί(κιος)
Χρυσέρως
ἔφηβος
ἐτῶν ιγ΄

3. The designation of a 13-year old child as ἔφηβος is remarkable, ed.pr. [on the age of ephebes see *SEG* LV 2124, Sverkos].

875: 150/151 no. 254 (ph.). **Epitaph of a man, 3rd cent. A.D.** Marble stele broken on top and bottom; found in a cemetery at Platanio, now kept in the storeroom in the Kastro.

[- - - - - - - - - -]
[- - - - - - -]χνως
ἀποθανὼν τοὺς
φίλους ἐλύπη-
σες

[1/2. Perhaps [κακοτέ]χνως | ἀποθανών ('having died in an evil manner', i.e. as the result of foul play, 'you gave grief to those dear to you'); for this use of [κακοτέ]χνως cf. P.Herrmann, K.Z. Polatkan, *Das Testament des Epikrates und andere neue Inschriften aus dem Museum von Manisa* (Vienna 1969) 8-16 LL. 62 and 83. Alternatively, L. 1 contains an adverb that favorably characterizes the deceased individual's occupation or manner of life? (e.g. ἐντέχνως or φιλοτέχνως): 'you (labored/performed-lived) artfully; with your death you gave grief to those dear to you', Chaniotis.]

876-890. Kos. Boundary markers of burial plots of associations, 2nd cent. B.C.-3rd cent. A.D. 15 marble boundary markers. Unpublished. Ed.pr. Bosnakis, *Ἀνέκδοτες ἐπιγραφὲς τῆς Κῶ* -- (see our lemma no. 866) 160-169 nos. 273-287 (ph.) [for boundary markers of the burial plots of associations in Kos see *SEG* LVII 777-789].

876: 160/161 no. 273 (ph.). **Association of Nikias, 2nd cent. B.C.** Marble boundary marker: ὅρος θηκᾶν | θιάσου τῶν | σὺν Νικίαι

877: 161 no. 274 (ph.). **Association of Stratonikos, 1st cent. B.C./A.D.** Boundary marker of local stone; found at Platani: ὅροι θιασιτᾶν | τῶν σὺν | Στρατονίκωι

3. Written in a rasura.

878: 161/162 no. 275 (ph.). **Association of Dorotheos, Hellenistic.** Marble boundary marker.

ὅρος θηκαίων | θιασιτᾶν τῶ|ν σὺν | Δωρωθέωι

3/4. Probably the association of the Agathodaimonistai (see our lemma no. E023E), ed.pr.

879: 162 no. 276 (ph.). **Association of citizens of Herakleia in Pontos, 1st cent. A.D.** Marble boundary marker broken on top and bottom.

[ὅ]ρος [θιά]|σου Θρα[ι]|κῶν Ἡρα|κλεωτᾶν || τῶν σὺν | Κάρπῳ

Associations of Herakleotans are known from Rhodes and Chalke, ed.pr. [*IG* XII.1.158, 963; G.Pugliese Carratelli, *ASAA* n.s. 1/2 [1939/40] 165 no. 19 L. 22, Chaniotis].

880: 162/163 no. 277 (ph.). **Association of worshippers of Agathos Daimon, 2nd cent. B.C.** Upper part of a marble boundary marker; found in a cemetery at Marmaroto.

ὅροι | θηκαίων | θιάσου Ἀγα|θοδαιμονισ||τᾶν τῶν σὺν Δωροθέῳ

Cf. our lemma no. E021E; on the cult of Agathos Daimon in Kos see *SEG* XLVIII 1049, ed.pr.

881: 163/164 no. 278 (ph.). **Association of worshippers of Agathos Daimon, 1st cent. B.C.** Boundary marker of local stone.

ὅρος
θηκαίων
θιάσου
4 Ἀγαθοδαιμονι-
στᾶν τῶν σὺν
Ἐπαφροδεί-
τῳ τοῦ Ἐ-
8 παφροδεί-
του

882: 164 no. 279 (ph.). **Association of worshippers of Agathos Daimon, 1st cent. B.C.** Boundary marker of local stone; found in a cemetery at Marmaroto; for a preliminary publication see *SEG* XLVIII 1120.

ὅρος
θηκαίων θιά-
σου Ἀγαθοδαι-
4 μονιστᾶ[ν] vac.
τῶν σὺν Μονί-
μωι

883: 164/165 no. 280 (ph.). **Associations of Metrodoros (I) and of worshippers of Aphrodite (II), 2nd cent. B.C. (I) and 1st cent. A.D. (II).** Marble boundary marker; turned 180 degrees for re-use (II).

I: Ὅρος [θηκ]αίου
θιασιτῶ[ν τ]ῶν σὺν
Μητροδώρωι

II: Ὅρος θηκαίω<ν> θ[ι]-
άσου Ἀφροδισ[ι]-
α{ΣΙ}στᾶ<ν> τᾶς σύ[ν]
Ἀρτεμισίᾳ·
πό(δες) μ(ῆκος) ε', π{Ι}λ(άτος) ε'

II 3. ΑΣΙΣΤΑΤΑΣ lapis; -ασιστᾶ<ν>, ed.pr. [α{ΣΙ}στᾶ<ν>, Chaniotis] || 5. for the designation of the dimensions of the burial ground cf. Bosnakis, *op.cit.* no. 269 and *Iscr.Cos* EF 213 [*SEG* LVII 790], ed.pr.

884: 165/166 no. 281 (ph.). **Association of worshippers of Aphrodite, 1st cent. A.D.** Part of a marble stele re-used as a boundary marker; found in a cemetery at Marmaroto.

ὅρος | θηκαίων | Ἀφροδεισια|στᾶν τῶν σὺν || Θευδώρᾳ

885: 166 no. 282 (ph.). **Association of worshippers of Nike, 1st cent. B.C.** Upper part of a marble boundary marker; found in the 'Roman House'.

ὅρος θηκαίων | θιάσου Νικα|ϊστᾶν

This is the first attestation of an association of Nikaistai in Kos; the cult of Nike was previously attested: *Iscr.Cos* ED 45 and 89, EV 18, ed.pr.

886: 166/167 no. 283 (ph.). **Epitaph and boundary marker of the grave plot of an association of worshippers of Homonoia, 1st cent. A.D.** See *SEG* LV 937.

887: 167/168 no. 284 (ph.). **Association of worshippers of Homonoia, 3rd cent. A.D.** See *SEG* LV 937 bis.

888: 168 no. 285 (ph.). **Association of worshippers of Homonoia, 3rd cent. A.D.** See *SEG* LV 937 ter.

889: 168/169 no. 286 (ph.). **Association of worshippers of Osiris, 2nd cent. A.D.** Lower left part of a marble boundary marker.

[ὅρος θη|καίων] | Ὀσιρια[σ]|τᾶν τῶ[ν] || σὺν Ἐπ[ι]|τυγχά|νοντ[ι]

890: 169 no. 287 (ph.). **Association of worshippers of Poseidon, 2nd cent. A.D.** Marble boundary marker broken on top and bottom; found in a cemetery at Platanio.

ὅρος θιάσου | Ποσιδανισ|τᾶν τῶν σὺν | Ἡρακλείδην (sic)

1-3. θιάσου | Ποσιδανισ|τᾶν: the first attestation of an association of Poseidoniastai in Kos, ed.pr. || 4. initio, the mason first engraved an epsilon and then corrected it into eta.

891/892. Kos. Grave epigrams, 2nd cent. A.D. From the inedita included in D.Bosnakis, *Ἀνέκδοτες ἐπιγραφὲς τῆς Κῶ* -- (see our lemma no. 866), we present two epigrams. The grave epigram Bosnakis no. 219 is presented in *SEG* XLII 762.

891: 99 no. 154 (ph.). **Grave epigram for Diogenes, 2nd cent. A.D.** Five joining fragments of the lower part of a marble stele; found in a cemetery at Platanion, now kept in the storeroom of Chadzinepas.

vacat
υἱὸν Ἀρ̣[- - - - - - - - - - - - - - - - -]
Διογένη̣ν [⏑⏑– δέξατο γ]ᾶ φθίμεν[ον]
ἀστὸν ἀρίζηλον [τᾶς πατρ]ίδος· ἀλλὰ παρέρπων̣
χαῖρ' εἴποις κεδ̣νῆς ἦρα δικαιοσύνης

2. Cf. *AP* 7.272, 332, 440, ed.pr. || 3. for ἀρίζηλος cf. *AP* 9.662; for παρέρπων cf. *AP* 9.499, ed.pr. || 4. cf. *CEG* I 96 and II 549 (for references to δικαιοσύνη), ed.pr.

892: 105/106 no. 165 (ph.). **Grave epigram for Elpidephoros, 2nd cent. A.D.** Marble stele with incised pediment; a relief shield in the pediment; found at Psalidi; now kept in the storeroom of the Kastro.

Ἐλπιδηφόρος
Ἀγάθωνος ἐν-
θάδε κεῖται μοῖ-
[ρ]αν ἔχων̣ ΩΔΑΗ
[..] ἔκλωσε Τύχη
❦

[The text is at least partly metrical, Chaniotis] || 5. cf. *IG* VII 455 (μοίρης μοι φθονερὸς τοῦτ' ἐπέκλωσε μίτος) and *I.Cret.* I.XXII.58 (ο[ὐ]κ ἐπέ[κλω]σε Τύχη), ed.pr.

893. Phyxa. Epitaphs, 3rd cent. B.C.-1st cent. A.D. Eight epitaphs found in the deme of Phyxa. Ed.pr. D.Bosnakis, *Ἀνέκδοτες ἐπιγραφὲς τῆς Κῶ* -- (see our lemma no. 866) 173-176 nos. 288-295 (ph.). The epitaphs are inscribed on stelai (290/291, 293), altars (289, 292, 294/295), and a cippus (288). No. 288 bears pictorial graffiti (trirerems), no. 290 is decorated with a large relief skyphos. Three of these epitaphs have already been presented in *SEG*: 288 = *SEG* XLIX 1120 (probably identical with *PH* 342); 290 = *SEG* XLVII 1289 (Bosnakis gives an improved reading: [- -]δῃς Διοκλεῦς | [- - - -]ώνιος); 293 = *SEG* XLVII 1290. We note the presence of a Macedonian (291: Θράσων | Μακεδών; 1st cent. B.C.); a woman with the Semitic name Μάρθα (294: Μάρθα | χρηστὴ | χαῖρε; 1st cent. A.D.); and a freedman (295: Φίλων ὁ παρὰ | Εἰρηναίου τοῦ | Εὐαράτου | ἀπελεύθερος; 1st cent. A.D.).

NAXOS

894. Naxos. Honorary inscription for Phanodike, 1st cent. A.D. Marble base; on top a hole for the support of a stone statue; found at Sangri, in Ἅγιος Ἰωάννης Λαθρίνου. Ed.pr. V.N.Bardani, *Horos* 17-21 (2004-2009) 484/485 no. 3 (ph.), who used a facsimile made by A.P.Matthaiou. Θεμιστοφίλη was hitherto unattested as a personal name (ed.pr.).

Ἀρχιτέλης Παρμενίωνος
καὶ ἡ γυνὴ αὐτοῦ Θεμισ-
τοφίλη τὴν θυγατέρα
Φανοδίκην

895. Naxos. Dedication, late 4th/early 3rd cent. B.C. Left part of a marble base; on top a hole for the support of a votive offering; found in 1985 in Ἅη-Γιάννης τ' Ἀδησαροῦ. Ed.pr. V.N.Bardani, *Horos* 17-21 (2004-2009) 483/484 no. 1 (ph.).

[Ἀ]χαιὸς καὶ Νικαρέτη καὶ Κτησ[- - - ἀνέθη]-
[κ]αν ὑπὲρ παίδων τε καὶ αὐτῶν

1/2. or [ἀνέθεισ]αν, ed.pr.

896. Naxos. Dedication to Aphrodite, 1st cent. B.C. Small marble base; on top a hole for the support of a votive offering; found re-used in a bridge near Aplomata. Ed.pr. V.N.Bardani, *Horos* 17-21 (2004-2009) 484 no. 2 (ph.), who used a facsimile made by A.P.Matthaiou. This is the first attestation of the cult of Aphrodite in Naxos (ed.pr.).

Ἀριστοκλῆς | Ἀφροδίτηι

897-917. Naxos. Epitaphs, 5th cent. B.C.-2nd cent. A.D. 21 epitaphs. Ed.pr. V.N.Bardani, *Horos* 17-21 (2004-2009) 485-494 nos. 4-24, who used facsimiles made by A.P.Matthaiou for the inscriptions in our lemmata nos. 897/898, 901, 904/905, 912, and 917.

897: 492 no. 20 (ph.). **Epitaph of Phanylle, 5th cent. B.C.** Marble stele with moulding; found in 1958 in Neo Chorio.

Φανύ|λλης

898: 487 no. 8 (ph.). **Epitaph of Hermo, late 5th cent. B.C.** Limestone stele, found in 1959 near the Gymnasium of Chora. The names were hitherto unattested.

Ἑρμὼ : Ἐξ-
αυλίο

899: 486/487 no. 7 (ph.). **Greek-Phoenician bilingual epitaph, 4th cent. B.C.** Fragment of a marble stele broken on top, bottom, and right; remains of red color in the inscription; found at Mersinia (same find-spot as our lemma no. 900).

[- -]
Phoenician inscription
Διοσκουρίδης Ι[- - - - ca. 19 - - - -]
4 οἱ συνθιασῖται ἐπε[- - - - - - - - -]

900: 490 no. 15 (ph.). **Epitaph of Noumenios, 4th cent. B.C.** Fragment of a marble stele, broken on top, bottom, and right; painted decoration in red (probably a band with a knot); found at Mersinia (same find-spot as our lemma no. 899).

Νουμήνιος Σωπά[τρου]

901: 487 no. 9 (ph.). **Epitaph of Hegeso, 3rd cent. B.C.** Upper part of a marble stele.

Ἡγησὼ | Ἀπολλοδώρου

902: 491/492 no. 19 (ph.). **Epitaph of Sostratos, 3rd cent. B.C.** Upper part of a marble naiskos stele; in the niche, the representation of a boy in relief; found in Ἅγιος Θαλέλαιος at Damarionas.

Σωστράτου

903: 488 no. 10 (ph.). **Epitaph of Kallistarete, 2nd cent. B.C.** Marble stele found at Ἐγγαρές.

Καλλισταρέτη | Εὐφράντου

904: 488/489 no. 12 (ph.). **Epitaph of Lampra, 2nd cent. B.C.** Marble stele; found in 1959 near the Gymnasium of Chora.

Λάμπρα | Ἐπιχαρίδου

905: 490 no. 14. **Epitaph of Minnes, 2nd cent. B.C.** Upper part of a marble stele; remains of red color in the inscription; found in 1972 at Aplomata: Μίννης

906: 485 no. 5 (ph.). **Epitaph of Aristomenes, 2nd/1st cent. B.C.** Marble base; on top a hole for the support of a stele.

Ἀριστομένης
Μεγακλέους
χαῖρε

907: 492/493 no. 22 (ph.). **Epitaph, 2nd/1st cent. B.C.** Fragment of a marble plaque; of unknown provenance.

[- - - - - - - - - - - - -]
[- - -]ΜΕΛΛΕΟ[- - -]
[- -]ννέας v [- - - - -]
[Σω]σιπατρο[- - - - -]

2. [Με]ννέας or [Ξε]ννέας, ed.pr.

908: 485 no. 4 (ph.). **Epitaph of Aristeides, 1st cent. B.C.** Upper part of a marble stele of unknown provenance:

Ἀρισστεί[δης] | [.]ιλη[....]

2. E.g. [Μ]ιλή[σιος or [Φ]ιλή[του], ed.pr.

909: 489/490 no. 13 (ph.). **Epitaph of Midas, 1st cent. B.C.** Lower part of a marble stele; found in 2000 in Chora.

Μίδας | Ὀλβίου | ἀδελφός· | χαῖρε

910: 490 no. 16 (ph.). **Epitaph of Pyrrhias, 1st cent. B.C.** Left upper part of a marble stele found in 2000 in Chora.

Πυρρί[ας] | Αἰχμ[έου]

911: 491 no. 17 (ph.). **Epitaph of Sokrite, 1st cent. B.C.** Marble base; on top a hole for the support of a stele; of unknown provenance.

Σωκρίτη
Ὀνησίππου
χρηστή·
χαῖρε

912: 491 no. 18 (ph.). **Epitaph of Sosinikos, 1st cent. B.C.** Marble stele found in 1938 in Melanes.

Σωσίνικος | Ἀντάνδρου

913: 493/494 no. 24 (ph.). **Epitaph of Aristoboulos of Myndos, 1st cent. B.C.** Lower part of a marble relief stele; preserved is the lower part of the relief (the feet of a man and of a second, smaller figure wearing a himation); of unknown provenance.

[Ἀ]ριστόβου[λ]ε̣ Λυσίου
Μύνδιε, v χρηστέ,
χαῖρε

914: 485/486 no. 6 (ph.). **Epitaph of Dionysia, 1st cent. A.D.** Marble pedimental stele with painted decoration in red (a band with a knot); found in 2002 in Chora.

Διονυσία
Σαραπίωνος
χαῖρε

915: 488 no. 11 (ph.). **Epitaph of Kosmos, 1st cent. A.D.** Fragment of a marble stele broken on top and bottom; of unknown provenance.

[Κό]σμος
χρηστός·
χαῖρε

916: 493 no. 23. **Epitaph of Athenodora of Megara, 1st cent. A.D.** Marble stele with moulding and akroteria; supported by a separate marble base; found in 2002 in Chora.

Ἀθηνοδώρα
Νικοδάμου
Μεγαρική,
χρηστή·
χαῖρε

917: 492 no. 21 (ph.). **Epitaph of Chresime, 1st/2nd cent. A.D.** Upper part of a marble pedimental stele; found in 1960 in the area of Xenonas Naxou:

Χ ρ η σ ί μ η
χρηστή· χαῖρε

SERIPHOS

918. Seriphos. Roman names. In a study of Roman names in Seriphos, L.G.Mendoni, S.B.Zoumbaki, *Roman Names* -- (see our lemma no. 1919) 117/118, republish the following inscriptions and discuss the names: *IG* XII.5.486 (*SEG* II 503); *IG* XII.5.503/504.

KYTHNOS

919. Kythnos. Dedication to Theos Hypsistos, 1st cent. B.C./A.D. Inscription copied by Francis Vernon in the church of Panagia at Thermia in 1675; now lost. Ed.pr. B.D.Meritt, *Commemorative Studies in Honor of Theodore Leslie Shear* (*Hesperia Suppl.* 8; Princeton 1949) 217, on the basis of Vernon's notes. In a catalogue of Roman names in Kythnos, L.G.Mendoni, S.B.Zoumbaki, *Roman Names* -- (see our lemma no. 1919) 115/116, republish the text (115/116 no. 1), with comments on the name and the cult of Theos Hypsistos.

Μᾶ[ρκ]ος Βαβύλιος
Λευκίου Ῥωμαῖος
ὑπὲρ τοῦ υἱοῦ θεῷ
4 [Ὑ]ψίστῳ εὐχήν

KEOS

920. Keos. Roman names. L.G.Mendoni, S.B.Zoumbaki, *Roman Names* -- (see our lemma no. 1919) 104-118, present a catalogue of 7 individuals with Roman names and discuss the names and the prosopography. In *IG* XII.5.1097 L. 6 they read [T]ιβ. Κλ. Ἡ[- 5 -]νο[ς] (Ε[- 6 -]νο[ς], *IG*); Ἡ[ρωδια]νό[ς] is a very probable restoration (107). In *IG* XII.5.641 they read Στα|τειλιανός (ETA Ὀ[σ]|τειλιανός or [Σ]τα⟨ον⟩τειλιανός, *IG*; 114).

SYROS

921. Syros. Roman names. L.G.Mendoni, S.B.Zoumbaki, *Roman Names* -- (see our lemma no. 1919) 173-209, present a catalogue of 56 individuals with Roman names and discuss the names and prosopographical questions. Inter alia, they discuss the organization of public banquets (δημοθοινία; 184/185, 190/191, 193/194, 196, 202; cf. 37-39). In *IG* XII.5.712(82) L. 2, they read Μα[υ]ρ̣ικιανῷ (Μαβ[ρ]ι[κ]ιανῷ, *IG*). For two inedita see our lemmata nos. 922/923.

922. Syros. Epitaph of Claudius M[--], undated. Marble plaque; ineditum. Mentioned by L.G.Mendoni, S.B.Zoumbaki, *Roman Names* -- (see our lemma no. 1919) 177 no. 6. A certain [- -]μίτιος erected the epitaph for Κλαύδιος Μ̣α̣κ̣.υρος or Μ̣α̣ρ̣.υρος.

923. Syros. Fragment, undated. Fragment of a marble plaque; ineditum. Mentioned by L.G.Mendoni, S.B.Zoumbaki, *Roman Names* -- (see our lemma no. 1919) 208 no. 54. The text mentions the στεφανηφόρος Π.(?) Κορνήλιος [- -] and his father [- -]μανός.

ANDROS

924. Andros. Economy. L.Palaiokrassa-Kopitsa, in H.Papageorgiadou-Banis, A.Giannikouri (edd.), *Sailing in the Aegean. Readings on the Economy and Trade Routes* (Athens 2008) 139-156, discusses the evidence (primarily numismatic evidence) on the trade contacts of Andros. She adduces a number of recently discovered amphoras with graffiti and stamps: **1)** Graffito in the Corinthian alphabet on an amphora (6th cent. B.C.; 143): Νικέας (C.Televantou, *Ἀρχαιολογικὸ Μουσεῖο Παλαιοπόλεως. Ἡ ἀρχαία πόλις τῆς Ἄνδρου* [Athens 2002] 41-43 no. 30). **2)** Graffito on the neck of an amphora denoting its capacity (5th/4th cent. B.C.; 143; ph.): [no text] (E.Vivliodetis, in L.Palaiokrassa-Kopitsa, ed., *Παλαιόπολις Ἄνδρου. Εἴκοσι χρόνια ἀνασκαφικῆς ἔρευνας* [Athens 2007] 78). **3)** A Thasian amphora stamp with Θασί[ων] and the name Ποσίδειος(?) (4th cent. B.C.; 144). **4)-9)** Knidian amphora stamps (144-146; ph.): **4)** Ἐπὶ Ἀσκληπιοδώ|ρου [- -]ΝΕΥΟ | Κνιδίων (2nd cent. B.C.). **5)** Ἐπὶ | Θευδότου | Κνιδίων (2nd cent. B.C.). **6)** Ἐπὶ Διονυσίο[υ] | Ἀ[ριστ]οκ[λῆς?] | Κνίδιον (2nd cent. B.C.). **7)** Κνιδία | [ἐπὶ Τιμασικρ]άτευς | [Νικάνο]ρος (2nd cent. B.C.). **8)** Φυλ. or Φιλ. (1st cent. B.C.). **9)** Ἐπὶ Κρο[- -] (1st cent. B.C.).

925. Andros. Roman names. L.G.Mendoni, S.B.Zoumbaki, *Roman Names* -- (see our lemma no. 1919) 57-103, present a catalogue of 56 individuals with Roman names and discuss the names and the prosopography; inter alia, comments on νομικός (57; cf. *IG* XII.5.789),

foreign judges from Andros (63-65; *IG* XII.5.722), and publicani/δημοσιῶναι (101; cf. *IG* XII Suppl. 261).

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926. Andros (?). Decree concerning the recognition of the Soteria, ca. 255-245 B.C. See our lemma no. 499.

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927. Andros (?). Decrees, early 2nd cent. B.C. *IG* XII Suppl. 248; L.Robert, *BCH* 50 (1926) 492-495. Republished by N.Petrocheilos, *Horos* 17-21 (2004-2009) 502-513 (ph.), who examined the stele in the Museum of Palaiopolis. Inscribed on all four sides, the stele contains 9 decrees of the Andrians inscribed by different masons, probably over a period of a few years (P.). P.'s text of decrees nos. I (A LL. 1-4), IV (B LL. 1-32), VIII (D LL. 1-16) and IX (D LL. 17-36), does not differ substantially from that of *IG*. Robert had identified the Εὐέλθων honored in decree no. VI (C LL. 12-23) with the γραμματοδιδάσκαλος honored in decree no. VII (C LL. 24-31). For this reason he restored the patronymic Ἀρίστωνος in C L. 13, ἄξιος τ[οῦ τε ἐπιτηδεύματος] in C L. 14, and [Εὐέλθων Ἀρίσ]ltωνος in C LL. 24/25; P. argues that decrees VI and VII are not related. For C L. 14 he suggests ἄξιος τ[ῆς τιμῆς] or τ[ῆς πατρίδος]. For the decrees nos. II, III, and V (A LL. 5-30, C LL. 1-11), P. suggests new restorations, which we present here.

A II ἔδοξεν τεῖ βουλεῖ [καὶ τῶι δήμωι· -]
ἀγωνοθετῶν το[- κατὰ τὰς τοῦ]
θεοῦ μαντείας δι[- θυσίαν]
8 καὶ πανήγυριν ἄγε[- εὐ]-
εργεσιῶν ἐκ τοῦ Μ[αγνήτων κοινοῦ - ἐν τοῖς ἀναγ]-
καίο[ις] καιροῖς ἐνα[πέδειξαν -]
στήλην καὶ ΤΟΝ.Η[- - - - - - - - - - - - - - προσήκει τῆι πόλει τὴν θεὰν τιμῆσωσι σω]-
12 τῆρα καὶ τοὺς Ἀνδ[ρίους -]
ΘΗΝ[[Ε]] μετὰ τῶν [ἄλλων Ἑλλήνων - διατεί]-
νοντ[α] πρὸς ἀσφ[ά]λ[ειάν τε καὶ ἀσυλίαν - συμ]-
βαίνει περιγενέ[σθαι?- -]
16 Παιωνίου· τὸν δὲ [ἀγῶνα ὃν συντελοῦσιν Μάγνητες δέχεσθαι ἰσοπύθιον ταῖς τιμαῖς]
καὶ καταγγεῖλα[ι τὴν πόλιν αὐτῶν καὶ τὴν χώραν ἱερὰν καὶ ἄσυλον εἶναι - - - - προξένους καὶ εὐεργέ]-
τας τοῦ δήμου [- ὑπάρχειν]
καὶ τοῖς νικῶσ[ι καθάπερ καὶ τοῖς τὰ Πύθια καὶ διδάσκειν αὐτοῖς ὅτι ταῦτα πράττοντες χα]-
20 ριοῦντα[ι τῶι δήμωι -]
vacat

III ἔδοξε[ν τεῖ βουλεῖ καὶ τῶι δήμωι· ἐπειδὴ - Ἀν]-
δρίων Ε[- -]
δὲ αὐτοῦ [- - - - - - - - ἐπαινέσαι δὲ καὶ τοὺς Μάγνητες [sic!] ἐπί τε ταῖς τιμαῖς αἷς]
24 συντελο[ῦσιν τῆι Ἀρτέμιδι τῆι Λευκοφρυηνῆι καὶ ἐπὶ τῆι εὐνοίαι ἧι ἐπιδεικνύουσι τῶι βασιλεῖ]
Εὐμένει [- Δι]-
ὸς Πατρώ[ιου -]
εὐδαιμόν[ως - - - - - - - - - - εἶναι δὲ καὶ τὸ ἱερὸν ἄσυλον καθάπερ καὶ ὁ βασιλεὺς]
28 Εὐμένη[ς προαιρεῖται -]
μετὰ τῶν [- ἐπῃνῆσθαι δὲ καὶ τοὺς ἀπεσταλμένους]
ὑπ' αὐτῶν [πρεσβευτὰς καὶ θεωροὺς ἐπὶ τῆι ἐπιδημίαι ἧι ἐποιήσαντο ἐν τῆι πόλει - - - - -]
[- -]

C V [- - - - - - - - - - - - - ἀποστεῖλαι δὲ τὸν δῆμον καὶ θεωρὸν εἰς τὸν ἀγῶνα τὸν συντε]-
λούμε[νον ὑπὸ Μαγνήτων τῆι Ἀρτέμιδι τῆι Λευκοφρυηνῆι - - - - - - - - - - - - - - - -]
του καὶ β[- -]
τεῖ πρὸς τὸ [- τεῖ πρὸς τὸν ἡμέτε]-
4 ρον δῆμον εὐνοίαι ΟΥ[- -]
τας τε διὰ ἀποδείξε[ων -]
νων θεωροὺς Ἀρτεμ[ίδωρ-? -]
ει ἐποήσαντο [τ]αδε[- -]
8 τοιαῦτα προθύμως ὑ[πακούειν - τό]-
δε τὸ ψήφισμα ἀναγρά[ψαι - τὸ δὲ ἀνά]-
λωμα εἰς ταῦτα δότω [ὁ ταμίας ἀπὸ τῶν προσόδων τῶν τῆς πόλεως - - - - - - - - -]
τεταγμένον ἐν ν[- -]

P.'s restorations are based on the assumption that these are decrees with which the Andrians recognized the asylia of Magnesia on the Maeander and the festival of the Leukophryena as an isopythian festival; for his restorations he adduces as parallels Rigsby, *Asylia* nos. 27 L. 10 (for A LL. 23-25), 66 LL. 26-28 (A L. 10), 79 L. 20 (A L. 16), 81 LL. 13/14 (A LL. 8/9), 94 LL. 23/24 (A LL. 18-20), 100 LL. 45-47 (C L. 1), 102 LL. 59-61 (C L. 5), 112 LL. 16/17 (C L. 8), 131 (A L. 17). The Andrians had already recognized the asylia and the festival in 208 B.C., but the plundering of Andros in 199 B.C. prevented them from attending the contest and made a new recognition necessary, when Eumenes II inherited the island in 197 B.C. [The similarity of P.'s restorations with the recognition decrees is not very close, and this despite the extremely formulaic character of these decrees (see *SEG* XLIX 1520). P.'s restorations would suit the first recognition of the contest and the renewal; one wonders why the Andrians issued three decrees on the same matter; these decrees seem to concern agonistic festivals (cf. *IG*) but there is nothing that suggests a connection with the Leukophryena, Chaniotis] ‖ A. 11. καὶ τὸ ψήφισ[μα], *IG*; [[προσήκει ... τιμήσωσι] is syntactically impossible; one expects an infinitive; the masculine σωτῆρα (σώτειρα) makes the restoration θεάν impossible ‖ 19/20. [χα]‖ριοῦντα[ι τῶι δήμωι] is plausible, but the rest of the restoration is not: ὅτι ταῦτα πράττοντες χα]‖ριοῦντα[ι τῶι δήμωι is a formulation used by someone who requests a favor, not by someone who grants a favor ‖ 21-30. this is, again, interpreted as a decree concerning Magnesia (cf. LL. 23/24); however, the reference to Zeus Patroios (LL. 25/26) suggests that it has nothing to do

with Magnesia || 27. e.g. εὐδαιμον[έστερον πράττειν], Chaniotis] || C. 4. the underlined letters are no longer visible || 1. cf. Rigsby, *Asylia* no. 100 LL. 45-47, P.

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928. Andros. Graffiti in the gymnasion (topos inscriptions of ephebes), Hellenistic and Imperial periods. N.Petrocheilos, *BCH* 132 (2008) 403-426 nos. 1-16 (ph.; dr.), presents 16 graffiti (topos inscriptions of ephebes) found in the gymnasion of Andros. Cf. if., *Συμβολὲς στὴν ἱστορία καὶ προσωπογραφία τῆς ἀρχαίας Ἄνδρου* (Andros 2010); non vidimus. On 424/425 examples of similar inscriptions from other sites. For the inedita see our lemmata nos. 929-937. We provide a concordance with *IG*.

IG XII.5	Petrocheilos	*IG* XII Suppl.	Petrocheilos
781	8	298/299	12
782	9	300/301	13
783	10	302	14
784	11		

929-937. Andros. Graffiti in the gymnasion (topos inscriptions of ephebes), Hellenistic and Imperial periods. 9 fragments of rectangular marble plaques, probably parts of benches, from the gymnasion; texts on the vertical edges of the plaques and on other sides as well. Ed.pr. N.Petrocheilos, *art.cit.* (see our lemma no. 928) 403-416 nos. 1-7 and 422/423 nos. 15/16 (ph.; dr.).

929: 409 no. 1. **Topos inscription of Sikomedes, 2nd cent. B.C.** Righthand upper part of a plaque; unidentified relief decoration; graffito on the edge.

Σικομήδου[1] [ὁ] τόπος

1. The name Sikomedes is otherwise unattested, ed.pr.

930: 410 no. 2. **Topos inscription of Tlepolemos, 2nd cent. B.C.** Upper part of a plaque; inscribed on the edge.

Τληπολέμου | ὁ τόπος

931: 411 no. 3. **Topos inscription of Aulos, Imperial period.** Fragment of a plaque broken on both sides and on bottom; two graffiti engraved within rectangular panels on the edge; between the two panels the drawing of a chevron ('arête de poisson') or leaf ('feuille') [to judge from the ph., probably a branch indicating victory, Chaniotis]:[to judge from the ph., probably a branch indicating victory, Chaniotis].

Αὔλου | ὁ τόπος

932: 412 no. 4. **Topos inscription, undated.** Fragment of a plaque with undetermined relief decoration and graffito on the rim: [- -]Σ[- -] | [- -]ΠΡ[- -] | [- -]άνδρου

932: 412 no. 4. **Topos inscription, undated.** Fragment of a plaque with unidentified relief decoration and graffito on the edge: [- -]Σ[- -] | [- -]ΠΡ[- -] | [- -]άνδρου

933: 413/414 no. 5. **Topos inscriptions, undated.** Lower right part of a plaque; inscribed on the main face (A/B) and on the left edge (C). All texts in rasura.

A:
⟦- - - - Σ⟧
⟦Ἀρχαγάθου⟧
⟦ὁ τόπος⟧
4 ⟦Διονυσίου⟧
⟦ὁ τόπος⟧
⟦- - ΟΝΟΜ- -⟧
⟦- - - - - - -⟧
8 ⟦- - - - - - -⟧
⟦Ἀν[θ]αίου⟧
⟦ὁ τόπος⟧
⟦- - ΙΟΚ - - -⟧
12 ⟦Ἀθην[αίου]⟧
⟦ὁ τόπ[ος]⟧
⟦- - - - ΒΟ - - -⟧

B: ⟦.ΑΓΧΙΔ.⟧

C:
⟦- - Κ -⟧ ⟦- - - - - -⟧
⟦ὁ τόπος⟧ ⟦ὁ τόπος⟧

A: on the upper part of the main face; B: in the margin to the left of A; C: on the left edge ‖ A. 1/2, 2/3, 4/5, 6/8, 'deux inscriptions superposées', ed.pr. ‖ 5. the letters ΕΝΑ, belonging to an earlier graffito, are still visible, ed.pr. ‖ 7. perhaps ⟦ΩΜ[- -]Σ⟧, ed.pr. ‖ 9. an Α belonging to an earlier graffito is still visible, ed.pr. ‖ 10. traces of three earlier graffiti (1: Σ; 2: ΣΩ; 3: Π[- - -]Δ[- - -]), ed.pr. ‖ [12. an ethnic or the patronymic of the person named in L. 11, Chaniotis].

934: 415 no. 6. **Topos inscriptions, Imperial period.** Fragment of a plaque inscribed on the edge. Mentioned by L.Palaiokrassa-Kopitsa, *Παλαιόπολις Ἄνδρου* I (Andros 1996) 139/140 (ph.). Texts in two columns, all in rasura.

⟦- - - - - - -⟧ ⟦Σωκι- - - - -⟧
⟦Γαΐου⟧ ⟦Φιλίππου⟧
⟦[ὁ] τ[ό]πος⟧

[II 1. possibly ⟦Σωκρ̣[ατ- -]⟧, Chaniotis.]

935: 416 no. 7. **Topos inscriptions, undated.** Fragment of a plaque broken on both sides; inscription on the edge, beside an unidentified relief decoration.

[- - - -]κου	Κα[- - - -]
[ὁ τόπ]ος	ὁ τ[όπος]
	⟦.TIN⟧

936: 422 no. 15. **Topos inscription.** Fragment of a plaque inscribed on the edge.

[- - -]ΩN[- -] | [Ἐ]πικτ[ήτου] | [ὁ τόπος]

937: 423 no. 16. **Topos inscription, Late Antiquity.** Fragment of a plaque broken on three sides; inscribed on the edge: Εὐφ(- -)

TENOS

938. Tenos. Roman names. L.G.Mendoni, S.B.Zoumbaki, *Roman Names* -- (see our lemma no. 1919) 210-258, present a catalogue of 64 individuals with Roman names and comment on the names and the prosopography. Inter alia, they comment on the bankers Αὐφίδιοι (211-218; cf. *IG* XII.5.860); the θυσμικὸν ἔτος and the ritual φέρειν τὸ θυμιατήριον (220); and the πατρόβουλοι (222).

939. Tenos. Register of contracts of sale and of dowries, late 4th cent. B.C. *IG* XII.5.872; *SEG* XLVI 1150*; LVI 990. J.Game, *Actes* -- (see our lemma no. 1904) 105-145 nos. 41-76 and 175-190 (French translation), reprints the Greek text and discusses the legal, social, and economic aspects of these transactions.

CHIOS

940. Chios. 'Constitution', ca. 550 B.C. Meiggs-Lewis, *GHI*² 8; *Nomima* I 62; Koerner, *Gesetzestexte* 61; *SEG* XLIX 1134*; LVII 2186. M.Gagarin, *op.cit.* (see our lemma no. 1908) 56-58, 249/250 no. 6, reproduces the Greek text (translation) and discusses the content of this text. See also our lemma no. 1903.

941. Chios. Epitaph of Menetis, ca. 350-300 B.C. Marble stele with an engraved representation of a woman and a child (right) facing a female servant who holds a jewelry box (left); the image is flanked by a spiral motif in relief; above the image an inscription and above the inscription an engraved band of vine-leaves; found in 2007 in a cemetery at Rizari. Ed.pr. D.A. Tsardaka, *Horos* 17-21 (2004-2009) 517-520 (ph.; dr.). The name Μενετίς is attested for the first time (but cf. Μενετηίς and Μένετος; ed.pr.): Μενετίς

SAMOS

942. Samos. Dedication to Thea Rhome and Octavian, ca. 31-27 B.C. *IG* XII.6.440. C.P.Jones, *Chiron* 38 (2008) 107-110, argues that this fragment is a dedication to Thea Rhome and Augustus – not Hadrian as tentatively suggested in *IG* because of the mention of the Πανέλληνες. Although Samos could have been a member of the Hadrianic Panhellenion, joint dedications to Dea Roma and another individual usually involve Augustus. Before the foundation of Hadrian's Panhellenion, the name Πανέλληνες designated the league of various regions in central Greece (Boiotians, Euboians, Lokrians, Phokians). Adducing an honorary inscription of Kolophon for Augustus (*SEG* XLVIII 1593, ca. 30-27 B.C.), which refers to the Πανέλληνες, J. proposes that the Samian inscription is a joint dedication to Dea Roma and Octavian sometime after the battle of Actium. In the inscriptions from Kolophon and Samos the name Πανέλληνες possibly designates the league of the Greeks of the province of Asia. J. suggests the following restoration:

[ὁ δῆ]μος Θεᾶι Ῥώμηι καὶ [Αὐτοκράτορι Καίσαρι Θεοῦ υἱῶι]
[ὃν καὶ οἱ] Πανέλληνες ἐτίμ[ησαν - - - - - - - - - - - - - - - - - -]

1. Or [Αὐτοκράτορι Θεοῦ υἱῶι Καίσαρι], J. ‖ [2. initio or καθὼς/ὡς καὶ, Chaniotis].

943. Samos. Epitaph of a Roman soldier, 3rd cent. A.D. *IG* XII.6.807. B.Freyer-Schauenburg, in H.Börm, N. Ehrhardt, J.Wiesehöfer (edd.), *Monumentum et instrumentum inscriptum. Beschriftete Objekte aus Kaiserzeit und Spätantike als historische Zeugnisse. Festschrift für Peter Weiss zum 65. Geburtstag* (Stuttgart 2008) 203-215 (ph.), publishes this funerary relief, which was not accessible to K.Hallof for the edition of *IG*. It represents a soldier (frumentarius) holding a book-roll; a shield in front of his feet. F.-S. reads LL. 1/2 as follows: ΘΕ ἐπὶ Φ[- - -] | φρουμεντ(αρίῳ) [- - -] (ἐπὶ [- - -], *IG*, on the basis of a transcription made by U.Jantzen in 1979).

944. Samos. Masons' inscriptions in the aqueduct of Eupalinos, ca. 550 B.C. (or ca. 530 B.C.). *IG* XII.6.1002; *SEG* LIV 809*. B.Wesenberg, *JDAI* 122 (2007) 33-49, critically reviews interpretations of the word παράδεγμα painted in the tunnel of Eupalinos. W. argues that it did

not have a commemorative function (cf. *SEG* LIV 809), but a technical function, indicating the direction to be followed for the remaining 100 m of the tunnel.

AMORGOS

945. Arkesine. Deed of sale, late 4th/early 3rd cent. B.C. *IG* XII.7.55; *Syll.*³ 1200; *SEG* XLVI 1180. Republished by J.Game, *Actes* -- (see our lemma no. 1904) 144/145 no. 77 (French translation), with brief commentary on the content.

SAMOTHRAKE

946. Samothrake. The mysteries of the Great Gods. N.M.Dimitrova, *Theoroi and Initiates in Samothrace. The Epigraphical Evidence* (*Hesperia* Suppl. 37; Princeton 2008), presents a catalogue of 167 inscriptions containing lists of theoroi (nos. 1-20 and 22-25) sent by cities to the island in order to participate in the annual festival in the precinct of the Great Gods (probably the Dionysia) and lists of initiates (nos. 29-167). Nos. 21 and 26-28 are dedications by theoroi. Nos. 168-169 are prohibition inscriptions (168 (*SEG* XII 395): ἀμύητον μὴ εἰσιέναι εἰς τὸ ἱερόν; 169: Greek and Latin) and nos. 170-171 are decrees concerning people who appear to have participated in the μυστήρια (170: *IG* XII.8.156 (*Syll.*³ 502); 171: *IGBulg* I² pp. 93/94 under no. 42). In Appendix I are five decrees relevant to theoroi: two Koan decrees (Herzog, *KFF* 87 and *IG* XII.4.1.148), two Iasian copies of Samothrakian decrees (*SEG* XLIII 715 (C.Habicht) and *I.Iasos* 153), and a Prienian copy of a Samothrakian decree in honor of a poet (*I.Priene* 68); Appendix II contains three texts relevant to initiates: *ASAA* 1/2 (1939/1940) 153 no. 13 (Rhodes), *I.Tomis* 1 (b) and *IGBulg* I² 13 (V 5006). In separate sections D. deals with the following subjects: functions of theoroi; theoroi inscriptions elsewhere; the building on which the Samothrakian lists of theoroi were inscribed (in the city rather than in the sanctuary); theoroi-proxenoi and theoroi-initiates; provenance of theoroi and initiates (maps on pp. 2/3); the mystery cult with μύσται ('blinded ones') and ἐπόπται ('viewers'); initiation throughout the sailing season; location of the records of initiates; cultic experience (no. 29 in D.'s collection is essential for this theme; see below); social status of the initiates; the annual festival visited by the theoroi (probably the Διονύσια; no evidence for a special annual festival of the Mysteria). D.'s Corpus contains 33 new texts, all (fragments of) lists of initiates: 23 Greek, six Latin and four bilingual items (we include D.'s no. 46 in the list of inedita; the text is to be published by K.Clinton in the proceedings of the symposium in memory of E.Pentazos).

Among the inedita worthy of note are nos. 46 (listing the initiates Γαῖος Ἰούλιος Ῥασ[κος], son of Rhoimetalkes (probably Rhoimetalkes II), and Antonia Tryphaina, wife of Kotys VIII, king of Thrace [see now S.Kirov, *ZPE* 178 (2011) 215-220]), 55 (list of initiates inscribed on a base

carrying an honorary inscription for a γυμνασίαρχον γενόμενον ἐν ἑνὶ καιρῶι [cf. κτίστης ἐνὶ καιρῷ δώδεκα πολέων in *I.Kyme* 20; in Dimitrova no. 55 (b) S.Follet, *An.Ép.* (2008) [2011] no. 1205, suggests restoring in fine ['Αθή?]ναιος, Pleket]), 63 (a long list of Roman initiates, from 186 A.D.; the latest certainly dated list; many slaves and freedmen in the list; D.'s catalogue provides interesting evidence for the large number of slaves in the retinue of their masters), and 126 (a ἱστοριογράφ[ος?]; he probably paid for the initiation of his freedmen).

D.'s no. 29 (*SEG* LV 723) is in principle a Fremdkörper in the catalogue. It is an epitaph of the Athenian initiate Isidoros, followed by an interesting epigram that sheds light on the cultic experience of the initiate: 'the doubly sacred light of Kabiros' taken by D. (p. 88) to refer possibly to the illumination of twinlike statues of the two Kabiri, and the χῶρος εὐσεβέων (p. 89) to which Hades is asked to lead the initiate. D. relates the epithet εὐσεβής, often occurring as an epithet in the lists of initiates, to this χῶρος εὐσεβέων. For L. 8 ἐντρίτῳ ἤθ(ε)ι see Ph.Gauthier's proposal in *BE* (2004) no. 247: ἐνκρίτῳ ἤθ(ε)ι.

Photos and drawings are numerous and of high quality. An Index of names, eponymous Samothrakian βασιλεῖς and ἀγορανόμοι (responsible for the πανήγυρις during the annual festival), and a geographical Index conclude the volume. For a review cf. H.W.Pleket, *BABesch* 85 (2010) 220-222. P.Fröhlich, *BE* (2010) no. 495, briefly comments on the new texts nos. 11 (with the Koan theoros Ἄνθιππος Τιμοξένου; F. suggests restoring in *Iscr.Cos* EV 227 (*SEG* XLIII 537) [Τιμοξέν]ης Ἀ[νθ]ίππου; both stones are from the 2nd cent. B.C.), 31 (for the name Κυαιος F. refers to L.Robert, *Noms indigènes* 399 note 2), 46 and 63; also brief comment on two texts from Appendix I: *I.Iasos* 153 and *I.Priene* 68.

We give a comparatio numerorum for Corpora, *SEG* and, P.M.Fraser, *The Inscriptions on Stone* (*Samothrace* 2.1; New York 1960).

IG XII.4.1	Dimitrova	*IG* XII.8	Dimitrova	*IG* XII.8	Dimitrova
148	App. I	175	18	197	132
	no. 2	176	16	198	165
		177	19	199	141
IG XII.8		178	35	200	157
p. 39	83, 88, 90,	179	139	201	135
	100, 103,	180-182	117-119	202	159
	106-108,	183	52	203	145
	112	184	51	204	129
156	170	185	121	205	71
160	13	186	50	206	53
161-163	8-10	187	164	207	78
164/165	2/3	188/189	56/57	208	77
166/167	20/21	190	47	209	38
168	4	191/192	58	210	82
169	12	193	153	211/212	58
170/171	5/6	194	59	213	113
172	24	195	37	214	87
173/174	14/15	196	32	215	40

IG XII.8	Dimitrova
216	30
217	43
218	44
219	97
220	41
221	45
222	60
223	54
224/225	142/143
259	58

IG XII Suppl.	
344	122
346	149

SEG II	
504	35

SEG XII	
395	168

SEG XIX	
593	56, 168/169

SEG XXIX	
797	27
799	61

SEG XXXV	
964	17
965	62

SEG XXXIX	
927	64

SEG XL	
748	41

SEG XLI	
717	49

SEG XLII	Dimitrova
780bis	104
1100bis	56

SEG XLIII	
549	App. I no. 2
715	App. I no. 3

SEG XLV	
1198	127
1201	144

SEG XLVIII	
1100	App. I no. 2

SEG LI	
1092	66
1092bis	132

SEG LIII	
848	App. I no. 2
915	10
916	26

SEG LIV	
813	54

SEG LV	
723	29

SEG LVI	
1009	39
1010	23
1011	138
1012	131
1013	41
1014	44

IGBulg I^2	Dimitrova
13	App. II no. 3
42	171

IGBulg V	
5006	App. II no. 3

I.Tomis	
1 (b)	App. II no. 2

Iscr.Cos	
ED 28/29	App. I no. 2

Fraser, *Samothrace*	
6	171
13	28
17	76
19	144
22	22
23	1
24	7
25	64
26	130
27	134
28	67
30	68
31	69
32	72
33	79
34	80
35	150
36	89
37	137
39	93
40	92
41	91
42	42
43	161

Fraser,	**Dimitrova**	*I.Iasos*	**Dimitrova**	*Syll.*^{3}	**Dimitrova**
Samothrace		153	App. I	502	170
46	33		no. 4	1052 (a, b)	50
47	34	172	App. I	1053	71
48	152		no. 3	1054	30
49	154				
50	101	*I.Perinthos*		*CIL* I^2	
51/52	98/99	15	50	662 (a, b)	65
53	100	308	132	663	70
53bis	100			664	103, 106
54	102	*I.Priene*		665	73
55	155	68	App. I	666	38
56	156		no. 5	667	14
57	162			668	78
58	36	*IGR* I		669	77
59	48	844	57	671	15
60	149	846/847	77/78	2505	69
61	163	848	87		
62	168	849	40	*ILS*	
63	169	851	71	4053	70
p. 39 App. I	170	852	15	4054	73
p. 69 App. IIIA	25			4055	87
				4056	100

In a discussion of preliminary initiation in the Eleusinian mysteries, K.Clinton, *art.cit.* (see our lemma no. 42) 26/27, discusses the boundary stones with the inscription ἀμύητον μὴ εἰσέναι (*I.Samothrake* 62/63), arguing that the ἀμύητοι were people who had not participated in a preliminary initiation. On 26 note 3, he discusses the conditions of the discovery of *I.Samothrake* 63; the inscription predates the construction of the Anaktoron (1st cent. B.C.?) and seems to have been buried in the floor of the Anaktoron during its construction.

LEMNOS

947. Lemnos. Land use. D.Marchiandi, in E.Papi, E.Greco (edd.), *Hephaestia 2000-2006: Ricerche e scavi della Scuola Archeologica Italiana di Atene in collaborazione con il Dipartimento di Archeologia e Storia delle Arti dell'Università di Siena. Atti del Seminario Siena - Certosa di Pontignano, 28-29 maggio 2007* (Paestum and Athens 2008) 107-124, examines the occupation of land and land use in the territory of Hephaistia, adducing mortgage horoi (*SEG* XLV 1187, 1190; *Agora* XIX P4) and epitaphs (*IG* XII.8.31). M.Moggi, *ibid.* 259-270, gives an overview of Athenian colonization in the context of Lemnos. E.Culasso Castaldi, *ibid.* 271-294, discusses the evidence of the inscriptions for Athenian land occupation on

Lemnos, with reference to the mortgage horoi (see *SEG* LVI 1007) and Athenian laws and decrees (see our lemma no. 9).

THASOS

948. Thasos. Amphoras. A.Avram, in A.Avram, V.Lunfu, M.Neagu (edd.), *Philias Charin. Mélanges à la mémoire de Niculae Conovici* (Călăraşi 2008) 39-42, argues that the symbols on Thasian amphora stamps that have been interpreted as 'symboles éponymiques' do not denote iteration but vacancy in the office of the magistrate, whose name regularly appears in the stamps.

949. Thasos. Epigraphic research. *SEG* LVI 1018/1019; LVII 820. J.Fournier, P.Hamon, *AEMΘ* 20 (2006) [2008] 51-60, summarize the content of three new inscriptions [now published; see *SEG* LVI 1018/1019 and LVII 820, Chaniotis], provide an overview of the history of epigraphic research in Thasos, and discuss plans for ■ new corpus of the approximately 1,500 inscriptions of Thasos.

950. Thasos. Language. Substitution of final omikron with epsilon in Thrace, Thasos, and Thessaly. C.Brixhe, in M.Theodoropoulou (ed.), *Θέρμη καὶ φῶς. Ἀφιερωματικὸς τόμος στὴ μνήμη τοῦ Ἀ.-Φ. Χρηστίδη* (Thessaloniki 2008) 216-218, examines evidence for the substitution of the final omikron with epsilon at the end of words in inscriptions of Thasos: *IG* XII.8.263 L. 12: Διεσκοριάδεω (as read by Cyriacus of Ancona; Δι⟨ο⟩σκορι{ά}δεω, *IG*); Y. Grandjean, B.Holtzmann, C.Rolley, *BCH* 97 (1973) 174-178 no. 26: Διεσκορᾶς | Διεσκοῦδες | χαῖρε (cf. the genitive Διεσ[κ]οῦδο[ς] in an ineditum mentioned *ibid.* 176); P.Bernand, F.Salviat, *BCH* 91 (1967) 608 no. 64: Μυστικὴ Δουλῆδες; *Recherches -- Thasos* I 507 (cf. *SEG* XXIX 779): Ἐπάγαθες; M.Sève in *Thasiaca* (*BCH* Suppl. V; Paris 1979) 384 no. 16: [- -]ανδρες. This phenomenon can be observed in graffiti in a non-Greek language found at Zone. For evidence from Thessalonike and Thessaly see our lemmata nos. 515 and 646.

951. Thasos. Honorary decree for Polyaratos, ca. 290-280 B.C. *IG* XII.8.267. S.Psoma, in *Thrakika Zetemata* 121-137, discusses the historical context of this decree. She identifies Πολυάρατος as the man who was awarded citizenship in Drys (*I.Thrac.Aeg.* E400). According to P.'s reconstruction of events, Polyaratos was a citizen of Zone. When Zone and other coastal settlements between Cape Serreon and the river Hebros (Drys, Sale, Tempyra, Charakoma) were destroyed by the Gauls, he and his family settled in Thasos. Another citizen of Zone, Ἀριστόμαχος, settled in Samothrake for the same reasons (*IG* XII.8.155). Other Thasian citizenship decrees that might also be associated with the aftermath of the Gallic invasion are *IG* XII.8.268; *IG* XII Suppl. 355 and 362.

952. Thasos. Honorary decree of Paros for a historian from Thasos, 2nd/1st cent. B.C. *Recherches -- Thasos* II 166; J. and L.Robert, *BE* (1959) no. 330; A.Chaniotis, *Historie und Historiker in den griechischen Inschriften* (Stuttgart 1988) 312 no. E20 (fr. a LL. 1-10). New edition by P.Hamon, *BCH* 132 (2008) 389-401 (ph.; French translation), after autopsy of the two non-joining fragments. Because of the mention of a board of ἄρχοντες (fr. b LL. 4 and 9) and similarities in formulations used in this text and in Parian decrees, H. suggests that this is a decree of Paros. It honors a Thasian historian (cf. Chaniotis), who during his stay in Paros and his lectures in the gymnasion discussed the local history – probably the kinship between Paros and Thasos, the colonization of Thasos, and possibly the life of Archilochos (H.).

a
ΑΣ.Ι..ΕΙΑ..ΙΑ[- - - - - - - - - - - - - τὴν ἀναστροφὴν? εὐσχήμονα]
ποιησάμενος, ἐπιδούς [τε ἑαυτὸν φιλοπόνως? εἰς τὴν τῶν τε]
ἐφήβων καὶ τῶν νέων [ὠφέλειαν? -]
πραγματευσάμενός τε πε[ρὶ - - - - - - καὶ ποιησάμενος περὶ τῶν]
τῆς πόλεως ἐνδόξων πλεί[ονας ἀκροάσεις? ἐνδέδεικται? τὸ πρὸς τὴν]
πόλιν ἡμῶν ἐκτενές, τό τε ἐν τα[ῖς? -]
ἣν ἐνδέδεικται, κατά τε τὰς ἐν ταῖς [- - - - - - - - - - - - - ἐπιδείξεις]
καὶ σχολὰς πολλὴν πρόνοιαν πε[ποίηται εἰς τὸ - - - - - - - - - - -]-
τερον κατασκευάζει καὶ κο[- -]
ἀναδεικνύναι· vvv ὅπως οὖν [καὶ ὁ δῆμος φαίνηται τοὺς ἀγαθοὺς τῶν]
ἀνδρῶν τιμῶν τε καὶ ἀπ[οδιδοὺς τὰς καταξίας? χάριτας· δεδόχθαι]
τῶι δήμωι· ἐπαινέσαι τε Ἀ[λέξ?ανδρον - - - - - - Θάσιον? - - - - - -]
[- ca. 5 -] καὶ στεφανῶσαι χ[ρυσῶι στεφάνωι εὐνοίας? ἕνεκεν ἧς ἔχων]
[διατελεῖ ε]ἰς τὴν πόλι[ν ἡμῶν -]
[- -]

b
[- - - - - - - - - - - - - - - - -]ΑΣ[- -]
[- - - - - - - - -]..ΩΙ ἀρετῆς ἕνε[κεν? - - - - - - - - - - - - - - - - - καὶ πρό]-
[ξενον εἶναι] αὐτὸν καὶ εὐεργέτη[ν τῆς πόλεως τῆς Παρίων·? vvv]
[τοὺς δὲ ἄρ]χοντας ἐν τοῖς [κα]θήκο[υσιν χρόνοις προγράψασθαι]
[ὅπως Ἀλέξ?]ανδρος καὶ οἱ ἔκγονοι αὐ[τοῦ πολῖται γένωνται? κα]-
[τὰ τὸν νόμο]ν· ὑπαρχέτω δὲ αὐτοῖς κ[αὶ πρόσοδος πρὸς τὴν βου]-
[λὴν καὶ τὸν] δῆμον ἐὰν του δέων[ται πρώτοις μετὰ τὰ ἱερά· vv]
[ὅπως δὲ] καὶ ὁ στέφανος ὅδε ἀναγ[ορευθῆι ἐν τῶι θεάτρωι?, ἐπι]-
[μεληθῆν]αι τοὺς ἄρχοντας ἐφ' [ὧν ἂν πρῶτον Διονύσια τὰ μεγάλα]
[συντελῆ?]ται τραγ[ω]ιδῶν τῶ[ι ἀγῶνι, - - - - - - - - - - - - - - - - - - -]
[- - - - - - - - -]ΦΑΝΩ[..] στεφα[ν- -]
[- - - - - - - - - - - - - -]ΚΟΝΕΠΙΤΕ[- -]
[- - - - - - - - - - - - - -]ΙΟΝ v καὶ [- -]
[- - - - - - - - - - - - - -] τόδε τὸ ψ[ήφισμα - - - - - - - - - - - - - - - - -]
[- - - - ὅπως δὲ καὶ Θ]άσιοι? δια[- -]
[- - - - - - - - - - - - - - - - - - -]ΙΑΙ[- -]

If not otherwise stated, restorations by H. We record only the major differences from the earlier texts || a. 2/3. ἐπιδούς [τε ἑαυτὸν ἀπροφασίστως προενοήθη τῆς] | ἐφήβων καὶ τῶν νέων [εὐταξίας], *Recherches* || 3. [παιδείας], C. || 4. πε̣[ρὶ Ἀρχιλόχου?], H. || 5/6. πλεί[ονας ἀκροάσεις ἐποιήσατο ἐνδεικνύμενος τὸ πρὸς τὴν] | πόλιν, R.-R. || 9. καὶ κο[σμεῖν] or κο[νιάζειν], *Recherches*; καὶ κο[σμίους πολίτας], C. [or καὶ κο[σμιώτερον - -], Chaniotis] || 10. restored by *Recherches* || 11. ἀπ[οδιδοὺς χάριτας αὐτοῖς· δεδόχθαι τῆι βουλῆι καί], *Recherches* || 12/13. [ἱστοριο|γράφον?], H. || 13/14. χ[ρυσῶι στεφάνωι ἀρετῆς ἕνεκα καὶ εὐνοίας ἧς δια|τελεῖ ἔχων], *Recherches* || b. 2. [- - στρ]α̣τ̣ι̣ώ̣ταις τ[οῖ]ς ἐν Ψ[- -], *Recherches*; rejected by R.-R. || 3. [πρόξενον εἶναι] αὐτὸν καὶ εὐεργέτη[ν - -], *Recherches* (different division of lines) || 4. [- -]χ̣ο̣ντας or [- -]χ̣ο̣ν τὰς ἐν τοῖς [κα]θήκο[υσιν χρόνοις θυσίας], *Recherches*; [τοὺς δὲ ἄρ]χ̣οντας, R.-R. || 5. [- -]ν̣α̣ιος καὶ οἱ ἔκγονοι αὐ[τοῦ], *Recherches* || 6/7. restored by *Recherches*, but with different line-division || 8. [ὅπως ἄ]ν̣ ὁ στέφανος ὅδε ἀναγ[ορευθῆι - -], *Recherches* || 10/11. perhaps [δηλοῦντας τὰς αἰτίας δι' ἃς | ὁ δῆμος ἐστε]φάνω[κε] στε̣φά[νωι], H. || 12. a form of ἐπιτελέω?, H. || 14. restored by *Recherches* || 15. initio, [ἵνα δὲ καὶ Θ]ά̣σιοι?, R.-R.; in fine, perhaps δια[φυλάσσοντες τήν τε φιλίαν κτλ.], H.

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953. Thasos. Posthumous honorary inscription for P.Avius Niger, 2nd cent. A.D. For an inscription possibly from Thasos see our lemma no. 1842.

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954. Thasos. Epitaphs, Imperial period. Marble sarcophagus inscribed on the front (A, undated) and, later, on the right narrow side (B, 2nd cent. A.D.); re-used as an olive oil container in the monastery of Esphigmenou (Mt. Athos). Ed.pr. G.Smyrnakis, *Τὸ Ἅγιον Ὄρος* (Athens 1903) 646/647 (majuscule text based on readings by K.F.Kinch); cf. U.Hübner, *AW* 16 (1985) 40; I.Papangelos, S.Paliombeis, *ΑΕΜΘ* 16 (2002) [2004] 392-394, 401; P.M.Nigdelis, *art.cit.* (see our lemma no. 541) 113; P.Chovardas, *Ἡ Ἀκτὴ τῆς Χαλκιδικῆς κατὰ τοὺς ἱστορικοὺς χρόνους* (Thessaloniki 2007) pl. 13 (ph.; unpublished MA thesis). Republished by P.Nigdelis, *Horos* 17-21 (2004-2009) 461 no. 2 (ph.), on the basis of Chovardas' photos. Because of the mention of a κοσμόπολις (A L. 2) N. attributes the sarcophagus to Thasos, where the monstery of Esphigmenou owned land. The term can designate an office (e.g. Polyb. 12.16; *Milet* I.7.230) or an honorary title for benefactors who had contributed to the decoration of their cities (*IvO* 431-433; *I.Cret.* I.xviii.55; *I.Kibyra* 62). In Thasos, the term κοσμόπολις denotes an office (*IG* XII.8.386 + *SEG* XXVII 338; *IG* XII.8.459). See also our lemma no. 707.

A: Γυμνασίαρχος καὶ πατὴρ τῆς πόλεως καὶ δι' αἰῶνος τῆς γερουσίας
γυμνασίαρχος καὶ κοσμόπολις

B. Ἄρης Θεοδότου κατεσκεύασα
τὴ̣ν̣ σορ[ὸ]ν ἑαυτ̣[ῷ καὶ γυ]ναι[κὶ]
θείς· μηδενὶ δ' ἐ[ξεῖναι] ἄλλο
πτῶμα θεῖν[αι· ἐὰν δέ] τις ἀπ[οθῇ],
δώσει προ[στίμου] τῷ [ca. 3]
[- ca. 6 -]ΑΜẸ[- - - - - - - - - -]

A. The name of the sarcophagus' owner must have been inscribed on the lid, C. ‖ **B.** readings by N.; we do not reproduce the entire majuscule text of edd.pr. ‖ 1. ⟨Χ⟩άρης, ed.pr. ‖ [2/3. or [καὶ γυ]ναῖ[κα] ¦ θείς?, Chaniotis] ‖ 6. ΟΛΟ⟨ΦΥΞ⟩ΙΩΝ ...ΔΟΙΣΑ ΜΩΝ, ed.pr.; the reading of the ethnic Ὀλοφυξίων would imply that the city of Olophyxos was in the area of the monastery of Esphigmenos; but the available space makes this reasing/restoration impossible; possibly [ἱε|ρωτάτῳ τ]αμε[ίῳ (δηνάρια) - -], N.

955. Thasos. Incertum, Imperial period. Block with tainia on top; found in debris near the harbor. Ed.pr. T.Kozelj, M.Wurch-Kozelj, *AEMΘ* 22 (2008) [2011] 563 (ph.; dr.).

ΝΙΚΗΣ̣Ο̣ΥΚΝΕΟΙ vacat

ΝΙΚΗΣ ΟΥΚ ΝΕΟΙ; possibly ■ stele commemorating the fact that the νέοι were defeated by a team of men, edd.pr. [we place the underdots (see dr.); the text is – rather carelessly – inscribed on a block, not ■ stele (a graffito?), Chaniotis].

EUBOIA

956. Euboia. Inscriptions. In A.G.Vlachopoulos (ed.), *op.cit.* (see our lemma no. 428) 44-91, an overview of the history and archaeology of Euboia and its cities by various authors. Reference is made to the following inscriptions, which we identify on the basis of the photos: *IG* XII.9.56(78) (86); 78 (79); 935 (66/67); 1189 (58); *SEG* LV 980(31) (72); LVI 1042 (82). On 65, references to *IG* XII.9.934 and *SEG* XXXIV 892. See also our lemma no. 957.

957. Chalkis. Dedication to Apollo Delphinios, late 2nd cent. B.C. Marble tripod and its plinth; inscription along the rim; found in 1943/44 near the cemetery, now in the Museum of Chalkis. Ed.pr. P.Amandry, *BCH* 100 (1976) 32-34 (ph.; dr.). Mentioned by E.Sapouna-Sakellaraki, in A.G.Vlachopoulos (ed.), *op.cit.* (see our lemma no. 428) 65 (ph.). Cf. D.Knoepfler, *BE* (2009) no. 281. We present the text that was never included in *SEG*.

[Ἡρ]ακλέων Σατύρου ἱερητεύσας Ἀπόλλωνι | Δ̣ελφεινίωι

958. Chalkis. Epitaph of Agasias, victor in apobasis at the Basileia, early 2nd cent. B.C. Pedimental stele; an inscription under the pediment; a wreath in relief under the inscription. Mentioned by D.Knoepfler, *BCH* 103 (1979) 118 note 116; id., *art.cit.* (see our lemma no. 439) 1445 (ph.).

Ἀγασίας
Βασίλεα ἀπόβασιν

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959. Eretria. Four Archaic laws, ca. 550-525 B.C. *IG* XII.9.1273/1274; *Nomima* I 91; Koerner, *Gesetzestexte* 72/73; *LSAG*² 87 no. 9; *SEG* XXXIV 895; XXXVIII 873; XLI 725. M.Gagarin, *op.cit.* (see our lemma no. 1908) 58/59, 83, 250 no. 7, reproduces the Greek text (translation) and summarizes the content of these laws.

H.van Wees, in *Kriegskosten* 128-150 (ph.), reprints the text of the law concerning the payment of crews (*SEG* XLI 725 D LL. 10-16; German translation), accepting F.Cairns' restorations (*SEG* XLI 725). On his reading, the law provides evidence for the source of μισθός to be paid to the crews of warships that participated in offensive military expeditions beyond the south and north borders of Euboia. He interprets the phrase φέρεν δὲ πάντας (L. 12) to indicate that all of the citizens contributed to this μισθός ('jeder muss einen Beitrag leisten'), and he rejects the possibility that L. 13 τὸς ἐπιδ[έ]μος ἐόν[τας] refers to contributors to the payment ('jeder, der im Land ist, muss einen Beitrag leisten'; 131). [A possible analogy is provided in a treaty between Praisos and Stalis (early 3rd cent. B.C.), not mentioned by v.W., in which the wages for those who participated in naval expeditions were to be paid by those who did not sail (*I.Cret.* III.vi.7; *Staatsverträge* III 553; Chaniotis, *Verträge* no. 64 ■ LL. 19/20: πράξαντες τὸν μισθὸν παρ[ὰ] τῶν μὴ πλευσάντων, Chaniotis.] Discussion of the implications of this law for state organization and finances. The μισθός described in this law was presumably paid instead of (not in addition to) food provisions and a share of the booty; the city probably received all of the booty (134). The law can be seen as a response to developments in naval warfare in the late Archaic period: the instituting of costly 'hegemonial' naval warfare, and the introduction of the trireme (135-142); close to 500 B.C., Eretria may have had triremes in state ownership (cf. the ἀειναῦται mentioned in *SEG* XXXIV 898, which v.W. dates to the late 6th cent. B.C.). Cf. D.Knoepfler, *BE* (2009) no. 278.

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960. Eretria (area of: Amarynthos). Fragment, undated. D.Knoepfler, *AK* 51 (2008) 165-171 (ph.), reports the discovery of a small marble fragment with the letters [--]υνθ[--] (ἐν Ἀμαρύνθωι?) at the site of the Swiss excavation (west of the hill Palaiochora). K. proposes that the sanctuary of Artemis Amarynthia should be located in this area, and notes that the lead weight *IG* XII.9.893, inscribed with the name of Artemis, was also found in the vicinity. See also id., *AK* 52 (2009) 124-163 and *BE* (2011) no. 325.

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961. Eretria. Epitaphs in the 'Tomb of the Erotes', ca. 300-175 B.C. *IG* XII.9.723. C.Huguenot, *La tombe aux Érotes et la tombe d'Amarynthos* (*Eretria* XIX; Gollion 2008) 121-136, republishes the grave inscriptions for the ten occupants of this Macedonian grave, all members of the same family, and discusses the prosopography and the date [one should read Κρατησιπολίς (female) not Κρατησίπολις (male; 121, 130-132), Chaniotis]. H. reconstructs two different stemmata for this family, one based on the assumption that the buried individuals represent four generations, the other stemma representing five generations (124-126). She discusses in

detail the personal names (Αἰρίππη, Ἀλέξανδρος, Ἀριστίων, Ἀρχέμαχος, Εὐάγρεια, Εὐκλείδης, Εὐκταῖος, Θαλησικλῆς, Κρατησιπολίς, Μενέλαος, Παράμονος), concluding that two names belonging to the oldest generation (Κρατησιπολίς and Μενέλαος) reveal an origin from the north. She also considers the possibility that the eldest of the two women with the name Κρατησιπολίς is the widow of Alexandros, the son of Polyperchon, a woman possibly of Molossian origin, who commanded Alexandros' troops after her husband's death; her high status is indicated by the use of a funerary throne; but it is also possible that she was the wife of an officer, perhaps the commander of the Macedonian garrison in Eretria (130-132). After a detailed study of the letterforms and the finds H. proposes a relative chronology for the ten burials, ranging from ca. 300 B.C. (or later) to the early 2nd cent. B.C. (132-135). D.Knoepfler, *BE* (2009) no. 276, argues on onomastical grounds (cf. the names Αἰρίππη, Ἀρχέμαχος, Εὐάγρεια, Εὐκλείδης, Εὐκταῖος, Παράμονος) that the family was of local origin and rejects H.'s tentative identification of Kratesipolis with a member of the Macedonian elite. He also lowers the date of the earliest inscriptions to ca. 260 B.C. In *BE* (2009) no. 277, Knoepfler proposes that the Manes commemorated by the epitaph *IG* XII.9.881, which was found near the tomb, may have been a slave of this family.

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962. Zarax. Potter's signature on a vase, ca. 650-640 B.C. 5 joining fragments of a clay pithos with relief representation of Centaurs and hares; found in the sanctuary of Apollo Delios (cf. our lemma no. 963). Mentioned in *SEG* XLIX 1205(1); LV 982*. Ed.pr. A.P.Matthaiou, *Horos* 17-21 (2004-2009) 541-544 (dr.).

[- - -]ιερος Ζεị[- 2-3 -]ịạς Παφυλάτες ἐσπάλασε

Initio [h]ιερός?; the letter after ΖΕ is possibly Ι, Λ, Ν, or Π; the letter before ẠΣ̣ is possibly Ι, Ε, or Τ; Παφυλάτες = Παμφυλάτης?, an ethnic; in fine ἐσπάλασε (from σφαλάσσω; 'to cut, to sew') seems to be used in the sense of ἐποίησε; the verb refers to the technique used in the making of relief jars, ed.pr.

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963. Zarax. Graffiti on vases, 7th-4th cent. B.C. 20 fragments of vases inscribed before (1, 16) and after firing (3, 17, 20); the time of inscribing of nos. 2-15 and 18/19 is not stated. Found in the sanctuary of Apollo Delios (cf. *SEG* XLIX 1205; LVI 1041/1042; see also our lemma no. 962). Ed.pr. A.Hadzidimitriou, *Horos* 17-21 (2004-2009) 521-540 (ph.; dr.). The graffiti consist of abbreviated names (2-4), dedications (6?, 8?, 9), designations of vases as sacred property (5?, 7, 10-13, 20?), and individual letters (14-19).

1) ΣΕ ← (523 no. 1; prochous?; 7th/6th cent. B.C.); **2)** Εὐαλ (523 no. 2; rim of louterion; 6th cent. B.C.); **3)** Πρhε (524 no. 3; krater; 6th cent. B.C.); **4)** Λυ. (525 no. 4; skyphos; late 6th cent. B.C.); **5)** Η (525 no. 5; small phiale; 5th cent. B.C.); **6** [- - -]ΕΚΚΑΛΛΑΙΗ Ἐκ[εβόλοι] ← (525/526 no. 6; skyphos; 5th cent. B.C.); **7)** hι(ερός) or hι(ερόν) (526/527 no. 7; base of an Attic kylix; 5th cent. B.C.); **8)** [- -]ΕΚΗ[- -] (527 no. 8; base of a kylix; 5th cent. B.C.); **9)** Λυσικλέδες Μ̣[- - -] (527 no. 9 = *SEG* LVI 1041; base of an Attic skyphos; 5th cent. B.C.); **10)** ἱε(ρός) or ἱε(ρόν) (527/528 no. 10; base of an Attic skyphos; 4th cent. B.C.); **11)** ἱε(ρός) or

ἱε(ρόν) (528 no. 11; base of an Attic skyphos; ca. 350-300 B.C.); **12)** ἱε(ρός) or ἱε(ρόν) (528/529 no. 12; base of a skyphos; ca. 350-300 B.C.); **13)** ἱε(ρός) or ἱε(ρόν) (529 no. 13; base of an Attic skyphos; ca. 350-300 B.C.); **14)** H (529 no. 14; base of an Attic skyphos; ca. 400-350 B.C.); **15)** K (529/530 no. 15; base of an Attic skyphos; ca. 350-300 B.C.); **16)** K (530 no. 16; unidentified vase; early 6th cent. B.C.); **17)** K (530 no. 17; unidentified vase; 6th/5th cent. B.C.); **18)** A (530/531 no. 18; unidentified vase; 5th cent. B.C.); **19)** E (531 no. 19; unidentified vase; 5th cent. B.C.); **20)** H (532 no. 20; unidentified vase; 6th/5th cent. B.C.).

2. Cf. the personal names Εὐάλκης, Εὔαλκος and Εὐαλκίδης, ed.pr. ‖ 3. an abbreviated personal name, e.g. Πρέρβος, Πρέπις, and Πρηξ-, ed.pr. ‖ 5. h(ιερός) or h(ιερόν)?, ed.pr. ‖ 6. initio ■ personal name (?); in fine an epithet of Apollo?, ed.pr. ‖ 8. [ἀνέθ]εκη or [h?]εκη[βόλοι], ed.pr. ‖ 9. in fine μ̣[ὲ ἀνέθηκε]?, ed.pr. ‖ 20. h(ιερός) or h(ιερόν)?, ed.pr.

CRETE

964. Crete. Law. M.Gagarin, *op.cit.* (see our lemma no. 1908), devotes a large section of his book to early Cretan law, discussing in some detail the following inscriptions (Greek text; translation): 1) Law of Dreros concerning iteration in office (Meiggs-Lewis, *GHI*² 2; *Nomima* I 81; Koerner, *Gesetzestexte* 90; 46-49, 76-79, 87, 248 no. 1). **2)** Gortyn, law (*I.Cret.* IV 14; *Nomima* I 82; *Gesetzestexte* 121; 49, 51/52, 80/81, 87, 131, 248 no. 2). **3)** Gortyn, law (*I.Cret.* IV 1; *Nomima* II 22; *Gesetzestexte* 118; 53/54, 248 no. 3). **4)** Gortyn, law (*I.Cret.* IV 3; 54, 81, 131, 248/249 no. 4). **5)** Gortyn, law (*I.Cret.* IV 21; *Nomima* II 38; *Gesetzestexte* 123; 55, 249 no. 5). **6)** Datalla, decree concerning a contract with the scribe Spensitheos (*SEG* XXVII 631; LVI 1048*; *Nomima* I 22; 119/120, 253/254). **7)** Gortyn, law (*I.Cret.* IV 41; 126-134, 136, 138/139, 254-257 no. 4). **8)** Gortyn, law (*I.Cret.* IV 62; *Nomima* II 3; *Gesetzestexte* 144; 123-125, 254 no. 1). **9)** Gortyn, treaty (?) concerning Lebena (*I.Cret.* IV 63; *Nomima* I 59; 124/125, 254 no. 2). **10)** Gortyn, decree concerning Dionysios (*I.Cret.* IV 64; *Nomima* I 8; 124-126, 254 no. 3). **11)** Gortyn, law (*I.Cret.* IV 47; *Nomima* II 26; *Gesetzestexte* 138; 126, 135/136, 257/258 no. 5). **12)** Gortyn, law (*I.Cret.* IV 43; *Nomima* I 47, II 70; *Gesetzestexte* 130; 258/259 no. 6). **13)** Gortyn, decree concerning Latosion (*I.Cret.* IV 78; *Nomima* I 16; *Gesetzestexte* 153; 49, 126/127, 136, 138/139, 259 no. 7). **14)** Gortyn, law (*I.Cret.* IV 75; *Nomima* II 46; *Gesetzestexte* 147-149, 155; 139-141, 259/260 no. 8). **15)** Gortyn, law (*I.Cret.* IV 81; *Nomima* II 47; *Gesetzestexte* 155; 139-142, 260/261 no. 9). See also our lemma no. 1903.

965. Crete. Onomastics. A.Pałuchowski, *La coloration sociale des noms de personnes grecs sur l'exemple des notables crétois sous le Haut Empire* (Wrocław 2008), collects the Greek personal names of members of the elite in Crete in the Imperial period (mid-1st cent. B.C.-early 3rd cent. A.D.): magistrates and other holders of public positions, recipients of the more elaborate epitaphs, benefactors, hymnodoi sent to Klaros, etc. On 105-126, a list of 353 members of the elite; on 127-332, parallels for these names from Athens, the rest of Greece,

and Rome, along with information on the social position of the bearers of these names (e.g., magistrates, ephebes and their relatives, freedmen etc.; on 13-80, a presentation of this method). This information is summarized in tables: for each name P. presents the number of attestations for various categories of social and public positions and types of evidence (e.g., holders of public offices, relatives of individuals who exercised a public function, mercenaries and their relatives, bearers of an imperial nomen gentile, bearers of a supernomen, freedmen, slaves, owners of a funerary monuments of different categories). [P. does not consider the composition and etymology of the names, which is highly relevant for the question of their social significance. Some parallels for Cretan names that are overlooked by P. include: for Cretan Βαναξίβουλος (109 no. 67, 173) the common Greek Ἀναξίβουλος; for Βοινόβιος (110 no. 73, 173), Οἰνόβιος; for Θευγίνης (115 no. 181, 253), Θεογένης; Παιθεμίδας (119 no. 253, 293) corresponds to Πα(σ)ιθεμίδας; Γύψελος (110 no. 76, 174) probably corresponds to Κύψελος. Roman Δομέτις (111 no. 93, 201) and Ἐρεννιανός (112 no. 129) should be excluded, Chaniotis.]

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966. Crete. Religion: Aphrodite. M.Bile, in E.Oudot, F.Poli (edd.), *Epiphania Études orientales, grecques et latines offertes à Aline Pourkier* (Nancy 2008) 259-272, gives an overview of references to Aphrodite in Cretan inscriptions, focusing on the dialect forms of this theonym (Ἀφροδίτα, Ἀφορδίτα). She argues that in an early phase the cult may have been connected with ephebic institutions and the festival of the Ἐκδύσια (cf. the mention of an Ἀφροδίτη Σκοτία in Phaistos: *Etymol. Magnum*, s.v. Κυθέρεια; 267). In the 5th cent. B.C. the cult is epigraphically attested only in Knossos, possibly under the influence of Argos (268). The restoration κ' Ἀφορ[δίταν] in *I.Cret.* IV 189 L. 2 (Gortyn) is not certain (261 note 6). In the Hellenistic period Aphrodite is invoked in treaty oaths together with Ares, only in cities in the eastern part of the island (east of Knossos). Only one prominent sanctuary is attested on Crete, the Aphrodision in Lato. Aphrodite's appearance in treaty oaths may be the result of external influence or the influence of the Cretan Koinon. Reference to the treaty oaths of Hierapytna and Lyttos (*I.Cret.*III.III.3 B) [Chaniotis, *Verträge* no. 26], Hierapytna and Hierapytnian settlers (*I.Cret.* III.III.5) [Chaniotis, *Verträge* no. 74], Gortyn, Hierapytna, and Priansos (*I.Cret.* IV 174) [Chaniotis, *Verträge* no. 27], Dreros (*I.Cret.* I.IX.1) [Chaniotis, *Verträge* no. 7], Lyttos and Olous (*I.Cret.* I.XVIII.9) [Chaniotis, *Verträge* no. 59; for another copy of this text see *SEG* XXXIII 638 = XXXVII 698], and Lato and Olous (*I.Cret.* I.xvi.5) [Chaniotis, *Verträge* no. 60]. Aphrodite is mentioned in a treaty between Knosos and Tylisos (*I.Cret.* I.VIII.4) [misidentified by B. as a treaty between Knossos and Lyttos, Chaniotis] and in a series of documents concerning the Ἀφροδίσιον on the border between Lato and Olous (*I.Cret.* I.XVI.5, 18, 24, 25, 27; cf. *I.Cret.* I.XIV.2) [for a more complete collection of the relevant testimonia see Chaniotis, *Verträge* pp. 318-332. B.'s bibliography ends with 1988; consequently, she overlooks not only subsequent studies of Cretan treaty oaths (*SEG* XLVI 1206 and LV 985), but also epigraphic finds after 1988, all of the archaeological evidence (see *SEG* LII 825), and recent research on the cult of Aphrodite. The goddess is invoked in treaty oaths between Hierapytna and Lato (*SEG* XXVI 1049 = Chaniotis, *Verträge* no. 59: Ἀφροδίτα), Eleutherna and Knossos (*SEG* XLI 743 = Chaniotis, *Verträge* no. 6: Ἀφορδίτα) and Eleutherna and Rhaukos (*SEG* LIV 841: Ἀφροδίτα). The restoration of her name is certain in the treaty between Gortyn and Arkades (*I.Cret.* IV 171 = Chaniotis, *Verträge* no. 8) and quite probable in the treaty

between Gortyn and Sybrita (*I.Cret.* IV 183 = Chaniotis, *Verträge* no. 32). The claim that Aphrodite is absent from western Crete is wrong; she is mentioned in two treaty oaths of Eleutherna, Chaniotis].

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967. Crete. Roman Crete. A.Chaniotis, in B.Forsén, G.Salmeri (edd.), *The Province Strikes Back. Imperial Dynamics in the Eastern Mediterranean* (Helsinki 2008) 83-105, discusses the impact of Crete's integration into the Roman Empire. C. identifies the following new important factors and their effects: the unity of Crete under external authority which made activities beyond the borders of a single polis possible (e.g. aqueducts, roads); the creation of the Κοινὸν τῶν Κρητῶν; the limited number of poleis, which resulted in the concentration of inscriptions in Gortyn, Knossos, and Lyttos; the new orientation of Cretan economy toward exports, reflected by the massive export of wine and the Cretan amphora inscriptions (see *SEG* XLV 1244; cf. the ostraka from Chersonesos in our lemma no. 974); the migration of Italians (veterans, traders), which is reflected by the presence of Latin names; the provincial administration; the perception of imperial power (honorary inscriptions for emperors, imperial cult, imperial procurators possibly in connection with the export of medicinal plants); social complexity reflected by the presence of a wide range of social positions in the epigraphic evidence (Roman magistrates, wealthy benefactors, women, slaves, freedmen, foreign traders, entertainers); great mobility in and outside of the island and the economic and social bonds between persons from different cities (reference to *I.Cret.* III.III.7; IV 249, 252, 305, 330); cultural complexity (e.g. spectacles, signatures of foreign sculptors, revival of local traditions: see *I.Cret.* I.XVIII.11); religious changes, including the presence of Jewish communities, the introduction of foreign cults (Egyptian cults and the cult of Θεὸς Ὕψιστος), the popularity of Asklepios, the revival of worship in the cave of Ζεὺς Ἰδαῖος and the Diktynnaion, probably in connection with the Cretan Koinon. These changes should not be characterized with the term 'Romanization': Roman Crete was not 'Roman' but an integral part of the economic network of the Roman Empire; it followed the cultural and social trends of that period. Roman Crete is characterized by oppositions and contradictions no less than other Roman regions.

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968. Crete. Society: Agelai and andreia. B.Montechi, *ASAA* 85 (2007) [2009] 83-117, gives an overview of the literary and epigraphic evidence for the education of young Cretans in ἀγέλαι and the organization of common meals in ἀνδρεῖα; she discusses in detail the evidence concerning the funding of the common meals (86-90; on 88-90 discussion of the Spensitheos decree: *SEG* XXVII 631; LVI 1048*; *Nomima* I no. 22); the social and economic function of the ἀνδρεῖα (90-93; cf. *I.Cret.* I.X.2; IV 4 and 75); and the public and private aspects of the aristocratic education of the youth (93-95; cf. *I.Cret.* I.IX.1; I.X.2 and 6; II.XII.26; III.III.4, 39/40). On 95-108, a review of the possible archaeological evidence for 'men's houses' on Crete (epigraphic attestations: *SEG* XXVII 631; *I.Cret.* I.X.2 and 6; II.V.1 and 25; IV 4, 75B). M. proposes that the number of *andreia* in each city may have depended on the number of citizens.

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969. Arkades (area of: Ini). Honorary inscription for Euklea, 2nd cent. A.D. *I.Cret.* I.v.25. C.B.Kritzas, *Horos* 17-21 (2004-2009) 548, suggests restoring the name in col. II of this text as Ἀμ̣[μώνιος] | Φιλ[αινέτου]. An [Ἀ]μμώνιος | [Φι]λ̣αι[νέτου?] (a relative?) is mentioned in another inscription from Arkades (see our lemma no. 970). A.Paluchowski, *DAH* 34/1 (2008) 45-57, accepts L.Robert's identification of [Τ]ιβεριοπολιτῶν ἡ πόλις, which honored Euklea, with the Tiberiopolis in Phrygia, and comments on the mythological relations between the Arkades and the Phrygian city.

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970. Arkades (area of: Ini). List of names, 2nd cent. A.D. Fragment of a limestone stele; found at Ini Monofatsiou (site of Kavouses). Ed.pr. C.B.Kritzas, *Horos* 17-21 (2004-2009) 546-548 no. 11 (ph.). The text seems to be a list of kosmoi and their secretary, possibly part of a building inscription (ed.pr.).

[- - -].[...]
[- - -]Σ̣ΙΟ[.]
[- - -]Α̣ΣΙΩ[-?]
[Ὀνά]σιμος
[Ἀπ]ολλωδώρ[ω]
[Ὀ]νάσιμος
Μύρτ̣ωνος,
γραμ̣ματεὺς
[Ἀ]μμώνιος
[..]Λ̣ΑΙ[....]
[- - - - - - -]

10. [Φι]λ̣αι[νέτω]?; cf. the text in our lemma no. 969, ed.pr.

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971. Arkades (area of: Ini). Epitaph of Onasigenes, 2nd cent. B.C. Poros pedimental stele; the pediment is missing; found by a farmer in Ini Monofatsiou. Ed.pr. C.B.Kritzas, *Horos* 17-21 (2004-2009) 548 no. 12 (dr.): Ὀνασιγένης | Τιμοκλῆος

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972. Arkades (area of: Panagia Pediados). Epitaph of Kteson, 1st cent. B.C./1st cent. A.D. Limestone framed stele; found at Panagia Pediados (site of Ammoudares). Ed.pr. C.B.Kritzas, *Horos* 17-21 (2004-2009) 545/546 no. 10 (ph.).

Κτήσωνι
Ἀγάθωνος
ὑῷ, ἐτῶν λε´,
Ἀγάθων
ὁ πατὴρ καὶ
τὰ τέκνα Κτ-
ήσωνος τῷ
πατρὶ μνήα-
ς χάριν

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973. Arkades (area of: Karavado). Epitaph of Herodais (?), 2nd/3rd cent. A.D. Limestone pedimental stele; a rosette in the pediment; an inscription in a frame; under the inscription a comb, a mirror, and a small jug in relief; re-used in the church of Εἰσόδια τῆς

Θεοτόκου, which was demolished in 1955; now kept in the storehouse of the congregation. Ed.pr. C.B.Kritzas, *Horos* 17-21 (2004-2009) 548/549 no. 13 (ph.).

Δαματρία
τῶι τέκν(ωι) Εἰ-
ροδαῒς μν-
4 ίας χάριν

2/3. Εἰροδαΐς: nominative instead of dative; a mason's error for Ἡρωδιάς?, ed.pr.

974. Chersonesos. Dipinti on ostraka (records of transactions), 2nd/3rd cent. A.D. 90 ostraka with painted inscriptions; found in a well. Mentioned in *SEG* XLIX 1218. Ed.pr. N.Litinas, *Greek Ostraca from Chersonesos* (Vienna 2008) (ph.), presents a detailed edition of this first 'archive' of ostraka recording transactions found in Greece. Discussion of the forms of the texts (see below), the personal names [for a list see *SEG* XLIX 1218], date, letterforms, scribes (probably six non-professional scribes), content and function. For reasons of space, and since these ostraka are closer to papyrology than to epigraphy, we only summarize the content of these texts. This is a private archive of the manager of an agricultural estate or of a wholesale merchant, containing daily draft records of unspecified transactions that involved nine individuals. One form of text gives a date according to the Roman calendar, followed by a list of names and numbers, and a total amount of μ^{ε} (μετρηταί?). In the second form, we find a date (usually without reference to the month), the names Ἡβολῆς and/or Κονπῆς, usually in the nominative (some instances of the dative in nos. 79/80), and amounts (in denarii and possibly in χ(αλκοί)). One ostrakon (no. 31) has texts of both types, one on each side. The texts are dated in March-April, June, and November-December. The object of the transactions is not stated; it could be the delivery of agricultural products (wine and/or olive oil). We give examples of these two forms: no. 2 (at left), no. 79 (at right).

πρὸ η´ εἰδῶν
Ἄνθος ἕξ
Πυπίων δύο
4 Ἡρακλῆς δύο
Εὔπλους δύο
μ^{ε} ιβ´

πρὸ ιε´ καλανδῶν
Ἡβολῆ * ξζ χ^{β}
Κονπῆς
* ις χ^{δ}

975. Eleutherna. Treaty of alliance between Eleutherna and Rhaukos, late 3rd cent. B.C. *SEG* LIV 841. Edd.pr. P.G.Themelis, A.P.Matthaiou, *Tekmeria* 9 (2008) 209-215 (ph.); text already in *SEG*. Commentary on the gods invoked in the oath (Ζεὺς ϝιδάτας, Ζεὺς Θενάτας, Ζεὺς ϝελχανος, Λύμφαι = Νύμφαι) and the formulations used for the alliance clauses (esp. the form χίρηνησεῖν). [A significant detail, the use of ἐπίπαντες, needs some comments. The treaty referes to the obligations of the allies using the following formula:

[σ̣ύμμαχοι τέλεσθαι τοῖς Ῥα̣[υκί]-
[οις - - - ca. 12-14 - - -] τὸμ πάντα χρόνον χοἱ Ῥαύκιοι
[τοῖς Ἐλευθερναίοι]ς̣ ἐπίπανσι ἀπλόως καὶ ἀδόλ[ως]

In the lacuna in L. 11 initio, [ἐπίπανσι] (cf. L. 12) is too short (8 letters); we would thus restore ἀπλόως κἀδόλως (cf. L. 12; 13 letters). On that interpretation, ἐπίπαντες is used here only for Eleutherna, not for Rhaukos, indicating a difference in the political organization of the two cities. Edd.pr. point out that ἐπίπαντες occurs also in a treaty between Hierapytna and Hierapytnian citizens who occupied an extra-territorial settlement (*I.Cret.* III.III.5 = Chaniotis, *Verträge* 74 L. 18: ἐπίπαντες Ἱεραπύτνιοι), and we note that it is also found in an inscription of Gortyn which concerns matters of the settlement at Aulon (*I.Cret.* IV 64 LL. 1-3: Γόρτυνς ἐπίπανσα; see *SEG* LIV 849). The relevant feature shared by these three sites – by Eleutherna, Hierapytna, and Gortyn – is that the citizen-body did not live in one single urban center but in several settlements; in the case of Eleutherna, in addition to harbors (e.g. Pantomatrion), we know of at least two such settlements: the Artemitai (*I.Cret.* II.XII.22 = Chaniotis, *Verträge* no. 68) and the community of Ἐλευθερναῖοι ἐν Σιπιλῆνι (*I.Cret.* II.X.4). We would conclude that, on Crete, ἐπίπαντες had the same meaning as the expression σύμπας δῆμος (for which see G. Reger in S.Colvin [ed.], *The Greco-Roman East* [Cambridge 2004] 172-178), Chaniotis.]

Y.Z.Tzifopoulos, *ibid.* 217/218, gives an overview of the history of Eleutherna and Rhaukos in the 3rd and 2nd cent. B.C. and discusses the possible historical context of the treaty (the period of the Lyttian War, ca. 221-219 B.C., or the years immediately after this war).

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976. Eleutherna. Lead seals, 8th cent. A.D. Two lead seals with monograms on obverse and reverse; found in and near the Christian basilica. Ed.pr. C.Tsigonaki, *ASAA* 85 (2007) [2009] 280 and 289 no. 2 (ph.). Reference also to the lead seal in *SEG* LIV 844.

A: Θεοτόκε βοήθι (cross and invocative monogram) **B:** Πατρικίῳ ἀ|πὸ ὑπά|των

B. πατρικίῳ, ed.pr., who, following the reading of Y.Nikolaou thinks that the seal belonged to an anonymous; [Πατρικίῳ, Chaniotis].

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977. Gortyn. Inscriptions. A.Magnelli, *RAL* ser. 9, 19 (2008) 233-334 (ph.; Italian translation), presents and discusses in detail 35 inscriptions found during Italian excavations in Gortyn. Some have already been published. For the inedita and the texts which are significantly revised, see our lemmata nos. 979-982, 984-993, 995/996, and 998-1000. Cf. the remarks of P.Fröhlich, *BE* (2009) no. 505, on νεότας in XLVIII 1209 (302-304 no. 21). We present a comparatio numerorum with *SEG*, *I.Cret.*, and Chaniotis, *Verträge*.

SEG	**Magnelli**	*SEG*	**Magnelli**
XXIII 593	311-313 no. 26	XLVIII 1209	302-304 no. 21
XXXVIII 900	258-262 no. 8	XLIX 1221	242-245 no. 3
XXXVIII 901	320/321 no. f	XLIX 1222	246-250 no. 4
XXXVIII 906	278/279 no. 12	XLIX 1223	256-258 no. 7
XLVIII 1208	296-301 no. 20	LI 1142	306/307 no. 23

SEG	**Magnelli**	**Chaniotis, *Verträge***	**Magnelli**
LII 860	240 no. 1	31	279/280 no. 13
LIII 942	284-292 no. 15	69	281-284 no. 14
I.Cret. IV			
186	279/280 no. 13		

978. Gortyn. Fragment (law?), 6th cent. B.C. Small limestone fragment found east of the Pythion. Ed.pr. A.Antonucci, *ASAA* 85 (2007) [2009] 181-189 (ph.), who prints six different readings (the character | represents a dividing line, one of ed.pr.'s suggested interpretations of the vertical contained in the text): ← [- -]Ỵϙ̣Ṭ Ị[- -]; ← [- -]Ỵϙ̣Ζ̣Ị[- -]; ← [- -]Ỵϙ̣ | Ị[- -]; [- -]ỊṬϙ̣Ỵ[- -]; [- -]ỊΖ̣ϙ̣Ỵ[- -]; [- -]Ị | ϙ̣Ỵ[- -], and favoring the last reading, tentatively restores [- -]ι̣ ϙ̣ύ̣[νανς] (i.e. κύνας). A reference to dogs suggests a legal regulation, possibly in connection with hunting or pastoral activities.

979. Gortyn. Law, early 5th cent. B.C. Small fragment of a limestone block found east of the basilica in Metropolis. Ed.pr. A.Magnelli, *art.cit.* (see our lemma no. 977) 241/242 no. 2 (ph.).

[- - - - - - - - - - - - - -]
[- - - -].ΕΙ[- - - - - - -] →

[- - -] κ̣ατακρέ[- - -] ←
[- - - - - -]ΝΔ̣Ε[- - -] →

2. Probably κ̣ατακρέ[θθαι] (from the verb καταχράομαι); possible a reference to the use of poblic revenues from fines, ed.pr. || 3. [πλίο]ν δ̣ὲ μ[ὴ - -] or [τό]ν̣δε, ed.pr.

980. Gortyn. Law, ca. 500-450 B.C. *SEG* XLIX 1222 (ed.pr. A.Magnelli). Republished by A.Magnelli, *art.cit.* (see our lemma no. 977) 246-250 no. 4 (ph.), who proposes that this fragment was part of a law on lawsuits concerning contracts or transactions.

[- - - - - δ]ύοδ[εκα - - -] ←
[δικαδδέ]τō πορ[τὶ] →
[τὰ ἀπο]πōνιό[μενα]
4 [- - - - -]α μή· αἰ δ[ὲ]
[- - - κατ]ιστά[τō - - -]

2. τô πορ[ίμō], M. in the ed.pr., assuming that the text refers to a delimitation; for the new restoration cf. *I.Cret.* IV 72 col. IX L. 50, M. || 3. a form of πōνέō (= φωνέω; 'declare') or ἀποπōνέō ('give a testimony'), M. in the ed.pr.; [τὰ ἀπο]πōνιό[μενα]= τὰ ἀποφωνιούμενα, i.e. the testimonies of witnesses, M.: the judge based his verdict on the testimonies || 5. a form of the verb κατίστημι ('pay an amount'), M. in the ed.pr.

981. Gortyn. Law, ca. 500-450 B.C. Right part of a limestone block; the text continued on another block. Ed.pr. A.Magnelli, *art.cit.* (see our lemma no. 977) 250-253 no. 5 (ph.), who proposes that this fragment may be part of *I.Cret.* IV 63 (treaty between Gortyn and Lebena).

[- - -]πενσαιτο αλυ̣ε̣[- - -] ←
[- - -]α̣ι τοῖς Γορτυ- →
υνί[οις - - - - - -]
[- - -]α
ι[- - -]
[- - -]O.[- - -]

1. A form of σπένδω or ἐπισπένδω ('to promise'), perhaps followed by a form of ἀλλύομαι; the text may be a contract concerning the ransoming of captives, ed.pr.

982. Gortyn. Law, ca. 500-450 B.C. Fragment of a limestone block found in the basilica in Metropolis. Ed.pr. A.Magnelli, *art.cit.* (see our lemma no. 977) 253-256 no. 6 (ph.), who proposes that the text refers to legal aspects of land property (perhaps related to *I.Cret.* IV 42B).

[- - -]Σ[- - - - - - - -] →
[- - - τᾶ]ι̣ γᾶι? [- - -] ←
[- - - -]. ὅτι A[- - - -]
[- - -]κρέθ[(θ)αι - -]
[- - -].IKA[- - - - - -]
[- - -]O[- - - - - - - -]

3. perhaps ὅτι ἄ[γει], ed.pr. ‖ 4. κρέθ[(θ)αι] or [κατα]κρέθ[(θ)αι] ('to use, to exploit'), ed.pr. ‖ 5. δ̣ικα[κσάτō?], ed.pr.

983. Gortyn. 'Law code', ca. 450 B.C. *I.Cret.* IV 72; *SEG* LV 990*; LVII 845 bis. M.Gagarin, *op.cit.* (see our lemma no. 1908) 145-175, discusses in detail the text of the 'law code' in connection with the process of writing law in early Greece. M.Bile, J.Lallot, in *Dialectes grecs et aspect verbal.* 7-27, study the 'oppositions aspectuelles' in this text, focusing on the use of the verbs ἀποδίδωμι, δικάζω, καταδικάζω, κρίνω, ἀπολαγχάνω, διαλαγχάνω, ἀναιρέομαι, ἄγω, ναεύω. Adducing col. II 45-III 16, VI 2-46, VIII 42-53, IX 1-24 (Greek text; translation), M.Gagarin, *Dike* 11 (2008) 5-25, discusses the economic rights of women, arguing that they were not legally restricted in their control over their own property.

984. Gortyn. Law, ca. 450-425 B.C. *SEG* XLIX 1223 (ed.pr. A.Magnelli); LI 1136. Republished by A.Magnelli, *art.cit.* (see our lemma no. 977) 256-258 no. 7 (ph.), with additional comments. In L. 4 M. suggests restoring ὁ ἐ[σπράττας]; in L. 6 [ἄν]δρο[ς].

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985. Gortyn. Decrees, late 4th to mid-3rd cent. B.C. *SEG* XXXVIII 900 (L.Gasperini). Republished by A.Magnelli, *art.cit.* (see our lemma no. 977) 259-262 no. 8 (ph.), with new restorations and commentary.

I [Ἀγαθᾶι τύχαι· κορ]μιόν[τω]ν ἐ[πὶ τῶν σὺν]
[- - - - - - - - - - - - -]ηι τῶι Ἀμνάτω ε[- - - -]
[- - - - - - - - - - - - -]μον πράζοντα [- - - - -]
II [- - - - - - - - - - ψαφίδδο]νσι τριακατίω[ν πα]-
[ριόντ]ων, ὅκ' οἱ σὺν Γ[- - - - - - - - - - - -]
[- - - - -]ονς ἦμεν [- - - - - - - - - - - - - - -]
III [- - - - - - - - -]ις Γορτύνιος ξει̣[- - - - - -]
[- - - - - - - - -] ἰδίαν τὰν ἐν ΥΠ̣[- - - - - -]
[- - - - - - - - -]ΦΟΡΙΟΝΑΑΝΠΕ̣[- - - - - - -]
[- - - - - - - - -]ον ἆι ὁ ποταμ[ὸς - - - - - - -]

The three texts were inscribed by different masons, G., M. ‖ 1. [- -]ΠΟΝΟ[- -], G. ‖ 3. [- -]ΜΟΝΕΡΑΤΟΝΤΑ, G.; [κατὰ τὸν νό]μον πράζοντα, M. ‖ 5. ὅκ' οἱ σὺν Γ[- - ἐκόρμιον], M. ‖ [6. perhaps [προξέν]ονς ἦμεν, Chaniotis] ‖ 7. perhaps a reference to two individuals, M. ‖ 8. ΙΔΙΑΝΤΑΝΕΝΥΓ, G.; [τὰν] ἰδίαν, a reference to property, M.; [[γᾶν τὰν] ἰδίαν τὰν ἐν followed by a place name?, Chaniotis], ‖ 9-10. a delimitation?, M. ‖ 9. ΦΟΡΙΟΝΑΑΝΓΕ, G.; [- ἐ]φ' ὅριον ἁ ἄνπε̣[λος - -], M.

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986. Gortyn. Treaty between Gortyn and another city concerning a sanctuary, ca. 250-200 B.C. **Treaty between Gortyn and another city concerning a sanctuary, ca. 250-200 B.C.** Three fragments, two of them joining, from a block of poros stone (ἐλαφρόπετρα). Ed.pr. A.Magnelli, *art.cit.* (see our lemma no. 977) 262-272 no. 9 (ph.), who identifies these fragments as part of a treaty – because of the references to an invitation to a ceremony (A L. 1), an oath (A L. 3), guarantors (B L. 3), and probably an extra-urban sanctuary on the frontier between two or more cities [on such sanctuaries in Crete see now A.Chaniotis in G.Deligiannakis, Y.Galanakis (edd.), *The Aegean and its Cultures. Proceedings of the first Oxford-Athens graduate student workshop organized by the Greek Society and the University of Oxford Taylor Institution, 22-23 April 2005* (Oxford 2009) 59-67, Chaniotis]. He suspects that it is a treaty of isopoliteia [the text seems to concern religious matters, however, and more specifically the rituals in a sanctuary (see B L. 2), Chaniotis]. P.Fröhlich, *BE* (2009) no. 504, expresses doubts on some of readings and the interpretation; since there is no mention of the names of the two parties, this may be a Gortynian religuous regulation [the reference to ἔγγυοι (B L. 3) suggests a treaty, not necessarily with a foreign city, possibly with a dependent community of Gortyn (cf. Chaniotis, *Verträge* nos. 66/67 and 69), Chaniotis].

a b

A [- -]
[- - - παρ]αγγελλόντων τοῖ̣ς ἱαρ̣[εῦσι κ]α⟨ὶ⟩ ἱαροῤ[γοῖς - - - - - - - - - - - - - - - - - - -]
[- - -].Ε. ὁ ἱαρο̣ργὸς τᾶς ἀμέρας ΠΕ[..]ΕΤΑΣ ἀργυ̣[ρ- -]
[- - - - - - - -].Ε̣ΣΔΕΤΑΙΔΔΕΚΑΜΕΡΑΙ̣Σ̣ΗΙΑΛΛ[.]ΛΑΣ ἐπαρὰς ἦ περὶ τ[- - - - - - - - - - -]
4 [- - - ὁ] ἱ̣αρο̣ργὸς ἐφ' ὧ χ' ἱαροργίοντ̣ος ἐλλίπηι [- ca. 4 -]Ο̣Ι̣ΩΙΚ[- ca. 3 -]Ε̣Ν[- - - - - - -]
[- - -] πραξάντων ἁ νεότας ἀργ[υρίω δαρχνάς -]

B [- -] c
[- - -] τέταρτον· αἰ δὲ πρά̣ξει παῤ[ὰ -]
[μωλῆν δὲ τὸν βωλό]μ̣ε̣ν̣ο̣ν̣ κήχέτω, τὸ δὲ ἱα̣ρὸν τὸ τ̣έ̣τ[αρτον, τὸ δὲ τέταρτον τὸν μωλίοντα - - -]
[- - - καταστασάντων - - ἑκάτεροι τὸ]ν̣ς ἐγγύος, ἀργυρί̣ω δαρ(χνὰς) ΨΨ[- - - - - - - - -]
4 [- -]Α̣Ι̣ΣΑΙ̣[- - - - - - - - -]

A. 1. Reference to an invitation of one city to another to participate in a ceremony (a joint sacrifice in a common sancturay?), ed.pr. || 2. [- -].Ε. ὁ ἱαρο̣ργὸς τὰς ἀμέρας πέ[ντ]ε τὰς ἀργυ̣[ρίω δαρχνὰς λαμβάνειν - -], ed.pr., who interprets this as a reference to a deadline [τᾶς ἀμέρας ('for each day'), Chaniotis] || 3. [- - ἐξορκίζαντ]ες δ' ἐ(ν) ταῖδ' δέκα κ' ἀμέραις ἧι ἀλλ[ά]λας ἐπαρὰς ἦ περὶ τ[- -], ed.pr., who suspects here a reference to a treaty oath ('[dopo avere fatto giurare] nei dieci giorni successivi da quando (lo ierurgo?) di entrambe la comunità pronunzi le maledizioni') [but the restoration is syntactically problematic, Chaniotis] || 4. [- - ὁ] ἱ̣αρο̣ργὸς ἐφ' ὧχ' ἱαροργίοντος ἐλλίπηι [ἐν ὀπ]ο̣ίωι κ[α μ]έ̣ν[ηι ἰαρῷ θύσαι - -], ed.pr.: the magistrate who neglects a sacrifice in the sanctuary for which he was responsible during his term in office (ἐφ' ὧχ' ἱαροργίοντος) was subject to a fine [a plausible assumption, but I would read ἐφ' ὧ χ' (i.e. ἐφ' οὗ κα) ἱαροργίοντος, and the restoration in fine is speculative, Chaniotis] || 5. the board of *neotas*, which exercised police duties, exacted a fine, ed.pr. || **B.** 1/2. a reference to a fine and to the right of any citizen the prosecute the violator of this treaty, ed.pr. || 2. [μωλῆν δὲ τὸν βωλό]μ̣ε̣ν̣ο̣ν̣ κήχέτω τὸ δὲ ἱα̣ρὸν τὸ τ̣έ̣τ[αρτον, τὸ δὲ τέταρτον τὸν μωλίοντα - - -], ed.pr.; the volunteer usually receives half or one third of the fine, F., who expresses doubts on the reading [I add the comma after κήχέτω, because δὲ must be at the beginning of a sentence: 'let whoever wishes proceed (i.e. exact the fine) and keep it (the fine); and the sanctuary shall have one fourth of the fine'; the reference to τέταρτον indicates that the fine was divided among four parties: the volunteer (ὁ βωλόμενος), the sanctuary, and probably two cities, Chaniotis].

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987. Gortyn. Award of proxeny to men from Iasos and Erythrai, ca. 225-200 B.C. Fragment of a limestone block, cut at left and right presumably when it was re-used; possibly recovered from the basilica of Mavropapas. Ed.pr. A.Magnelli, *art.cit.* (see our lemma no. 977) 273-275 no. 10 (ph.). These grants of proxeny are connected with the diplomatic contacts of Gortyn, possibly in the period of the Cretan War of ca. 206-204 B.C. and the raids of Cretan pirates in Asia Minor. [Another possible context is the recruitment of mercenaries. Sibrytos awarded proxeny to two military commanders of mercenaries (ἡγεμόνες); see Y.Tzifopoulos in G.Reger et al. (edd.), *Studies in Greek Epigraphy and History in Honor of Stephen V. Tracy* (Bordeaux 2010) 359-361 nos. 3 and 5 (from Alabanda and Stratonikeia respectively). These are not 'decreti di prossenia' (274), but only the registration of the awards, Chaniotis.]

[- - - - - - - - - - - - - -]ος Ἰασεὺς [Γορτυνίων]
[πρόξενος αὐτὸς καὶ] γένος· vacat
[- - - - - - - - - - - - -]ωνος Ἐρυθρ[αῖος]
[Γορτυνίων πρόξενος] αὐτὸς καὶ γ[ένος]

3/4. Ἐρυθρ[αῖος Γορτυνίων | πρόξενος], ed.pr. [we restore as above on the basis of line-length, Chaniotis].

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988. Gortyn. Treaty between Gortyn and another city (Lato?), late 3rd cent. B.C. (ca. 219-216 B.C.). Small fragment of the upper part of a limestone block; re-used in the 'Rotonda of Mitropolis'. Ed.pr. A.Magnelli, *art.cit.* (see our lemma no. 977) 275-278 no. 11 (ph.), who identifies the text as the Gortynian copy of the treaty *I.Cret.* I.XVI.1 between Gortyn and Lato concerning lawsuits after a war. The dating formula can be reconstructed on the basis of the Latian copy: *I.Cret.* I.XVI.1; *Staatsverträge* III 569; Chaniotis, *Verträge* 18.

[vacat Τύχ]α Ἀ[γαθά· vacat]
[τάδ' ἔβαδε] τοῖς Γορτ[υνίοις καὶ τοῖς Λα]-
[τίοις ἐπὶ] τῶν σὺν Ε[ὐρυάνακτι τῶ - - - -]
[Γόρτυνι], ἐπὶ τῶ[ν σὺν Ὀμάρωι τῶ - - - -]
[- - Λατῶ]ι κο[σμιόντων - - - - - - - - - - -]

5. [ἐν δὲ Λατῶ]ι, ed.pr. [[- - Λατῶ]ι, Chaniotis].

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989. Gortyn. Fragment (manumission record?), ca. 200-150 B.C. Large fragment of a limestone block; found in the Rotonda north of the early Christian basilica in Metropolis. Ed.pr. A.Magnelli, *art.cit.* (see our lemma no. 977) 294-296 no. 19 (ph.), who suspects that this may be the fragment of a manumission record.

[- - - - - - - - - - - - - - - -]
[- - -]ΕΙ..[- - - - - - - - - - -]
[- - -]ΕΝΣΑΝΕ[- - - - - - -]
[- - -]ΔΕΙΝΟΥΜΕ[- - - - -]
[- - -].ΟΥΛΩΝ[- - - - - - -]
[- - -]ΚΕΣ[- - - - - - - - - -]
[- - - - - - - - - - - - - - - - -]

2. [ἀπολαγαθ]ένσα?; cf. the manumission record *I.Cret.* IV 235 L. 3, ed.pr. || 3. the upsilon is engraved on top of the omikron; the name Δεινουμένης? (the owner of a slave?), ed.pr. || 4. Δούλων?, the name of a magistrate?, ed.pr.

990. Gortyn. Treaty of alliance between Gortyn, Hierapytna, and Priansos, late 3rd cent. B.C. (ca. 205-180 B.C., probably ca. 205-200 B.C.). *SEG* LIII 942 (C.Kritzas). Republished by A.Magnelli, *art.cit.* (see our lemma no. 977) 284-292 no. 15, with detailed commentary on the personal names and the clauses of the treaty (ph.; Italian translation). M. suggests restorations for several passages. LL. 2/3: M. restores the name of the Gortynian head of the board of kosmoi: τῶν σὺν [Νικ]άνδρω̣ι̣ τ̣ῶ̣ι [Εὐωlνύμωι] (287/288). L. 5: For the name of the tribe of Priansian kosmoi M. suggests [ϝι]σ̣ο̣καρτιδᾶν from the name ϝισοκαρτίδας ([..]σ̣ι̣καρτιδᾶν, Kritzas).

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991. Gortyn. Proxeny award, ca. 100-50 B.C. Block of local grey stone, found re-used in the basilica of Mavropapas. Ed.pr. A.Magnelli, *art.cit.* (see our lemma no. 977) 307-309 no. 24 (ph.).

[- - - - - - - - - - -]
[- - - - - - -]ος Γορ-
[τυνίων πρ]όξηνος
[αὐτὸ]ς κ[α]ὶ ἔσγονοι

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992. Gortyn. Building inscription, early 1st cent. B.C. Righthand lower part of a limestone block. Ed.pr. A.Magnelli, *art.cit.* (see our lemma no. 977) 304-306 no. 22 (ph.; Italian translation).

[ἰαρoργήσαν ἐπε]μελήθη
[- - - - - - - - -]ς τῶ Εὐκλῆιος

1. [ἰαρoργήσαν] for [ἰαρoργήσας]; cf. *I.Cret.* IV 258 and 260, ed.pr. ‖ [2. initio, the sigma is omitted from the printed text, per errorem, but is mentioned in the app.cr., Chaniotis].

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993. Gortyn. Fragment (building inscription?), 1st cent. B.C. Lower part of a limestone block; re-used as part of a water channel. Ed.pr. A.Magnelli, *art.cit.* (see our lemma no. 977) 315-318 no. 28 (ph.; Italian translation).

[- -]
[ἰ]αρoργῶι καὶ ΒΩ[.]Α[..]Α̣Ν̣[.]Ω̣[- - -].Ν̣ΥΣΙΕ̣.Ο̣ΦΩΟΣ
Ἀκευσιλάω vacat

1. The ἰαρoργός is attested in Gortyn and the Gortynian sanctuary of Asklepios in Lebena: *I.Cret.* I.XVII.2/3, 4 B; IV 195, 259/260, 408/409; med., the council (βω[λ]ά) or, less likely, the skin of a sacrificial animal (βω[ί]α), ed.pr.

994. Gortyn. Honorary inscription for C.Rubellius Blandus, ca. 20-30 A.D. *I.Cret.* IV 293. A. Pałuchowski, *art.cit.* (see our lemma no. 965) 49-53, identifies the kosmos Ῥάνιος Σο[άρχω] with the homonymous man who was granted proxeny by Selge (*I.Selge* 14, late 1st cent. B.C.). Because Rhanios's father and grandfather served as *neokoroi* in the sanctuary of Asklepios in Lebena (*I.Cret.* I. XVII.21), P. speculates that Selge may have granted proxeny to this man in order to establish relations with the sanctuary of Asklepios, possibly in the context of mythological kinship in view of Gortyn's mythological connections with the Peloponnese.

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995. Gortyn. Epitaph of [- -]bola and [- -]idas, 1st cent. B.C. Right part of a poros stele with moulding. Ed.pr. A.Magnelli, *art.cit.* (see our lemma no. 977) 309-311 no. 25 (ph.).

[- - -]βώλαι | [- - -]ωνος | [- - -]ίδας | [- - - -]νος

1-4. Perhaps [Ἐχε]βώλαι | [Πείθ]ωνος· | [Σατυρ]ίδας | [Πείθω]νος; for Satyridas, son of Peithon, in Gortyn see *I.Cret.* IV 252 (1st cent. B.C.), ed.pr.

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996. Gortyn. Epitaph, 1st cent. B.C. Fragment of a limestone cippus broken on all sides; found near the caput aquae of the Praetorium. Ed.pr. A.Magnelli, *art.cit.* (see our lemma no. 977) 313/314 no. 27 (ph.).

[- - - - - -] | Διο.[- - -] | Διογ[- - -] | Διογέ̣ν[ους]

[Probably the epitaph for two children of Diogenes; perhaps [- - -] | Διογ[ένους]· | Διογ[ένης?] | Διογέ̣ν[ους], Chaniotis.]

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997. Gortyn. Epitaph of Antaion, 3rd cent. A.D. Poros stele; brought to the Museum of Herakleion in 1988, reportedly found in the area of Agioi Deka. Ed.pr. C.B.Kritzas, *Horos* 17-21 (2004-2009) 549/550 no. 14 (ph.). Ἀνταίων is unattested (ed.pr.): Ἀνταίων | Ἡρακλέωνος

998-1000. Gortyn. Commemorative inscriptions of visitors of a sanctuary, early 2nd cent. B.C. Ashlar fragments with graffiti. Ed.pr. G.Manganaro, *RAL* ser. 8, 20 (1965) 298-300 (ph.); *SEG* XXIII 597-599; G.Rizza, V.Santa Maria Scrinari, *Il santuario sull'acropoli di Gortina* (Rome 1968) 60 and 62/63 (ph.); M.Bile, *Le dialecte crétois ancien* (Paris 1988) 57 no. 62 and 58 no. 70. Republished by A.Magnelli, *art.cit.* (see our lemma no. 977) 292-294 nos. 16-18.

998: 292/293 no. 16. **Commemorative inscription of Antiphatas, early 2nd cent. B.C.** *SEG* XXIII 599; M.Bile, *op.cit.* 57 no. 62. Fragment of poros ashlar with an incised outline of a foot; an inscription within the outline. The engraving of a foot and the

inscription commemorated a visit in a sanctuary (cf. *I.Cret.* IV 256; ed.pr., M.). The name Κοίτων is otherwise unattested: Ἀντιφάτας | Κοίτωνος | πο(ύς)

1. Ἀντιφάτα, ed.pr. || 3. πό(ς), i.e. πούς, ed.pr.

999: 293 no. 17. **Commemorative inscription, early 2nd cent. B.C.** M.Bile, *op.cit.* 58 no. 70; *SEG* XXIII 598. Fragment of poros ashlar with an incised outline of a hand; an inscription within the outline: [- -]ΙΑΔΑ Χ[- - -] υἱός

[- -]ι Ἄδα, ed.pr., B., M. [or a male name in the genitive, e.g. [Χαρ]μάδα, Chaniotis].

1000: 294 no. 18. **Commemorative inscription, early 2nd cent. B.C.** M.Bile, *op.cit.* 58 no. 70; *SEG* XXIII 597. Fragment of poros ashlar with an incised outline of a hand with an inscription, and an outline of a foot; an inscription: ΤΗ[- - -] | ΞΗΝΥΠΕΟΣ

2. Ξηνύπεος, a hitherto unattested name in the genitive?, ed.pr., B., M.

1001-1006. Gortyn. Fragments. Six fragments. (Re)published by A.Magnelli, *art.cit.* (see our lemma no. 977) 318-321 nos. a-e and g.

1001: 318 no. a. **Fragment, Archaic.** Block, re-used in the aqueduct: [- -]ΑΣ[- -]

1002: 318/319 no. b. **Fragment, 3rd cent. B.C.** Small limestone fragment found near the basilica of Metropolis: [- -]Α[- -]|[- -]ΘΕ[- -]|[- -]Α[- -]

1003: 319 no. c. **Fragment, 3rd/2nd cent. B.C.** Poros fragment found on the acropolis. Edd.pr. G.Rizza, V.Santa Maria Scrinari, *Il santuario sull'acropoli di Gortina* (Rome 1968) 60: [- -]ΔΙΟ[- -]

1004: 319 no. d. **Fragment, 3rd/2nd cent. B.C.** Poros fragment found in a medieval church on the acropolis. Edd.pr. G.Rizza, V.Santa Maria Scrinari, *op.cit.* (see our lemma no. 1003) 59.

[- - -]ΝΤΙΟ[- - -]
[- - -]ΥΡΙΑ[- - -]
[- - -]ΟΥΠΑ[- -]
4 [- - -]ΤΙ[- - - - -]

2. [κ]υρία?, M.

1005: 320 no. e. **Fragment, 2nd cent. B.C.** Limestone fragment found in the basilica of Metropolis.

[- - -]I[- - - - -]
[- - -]Δ[- - - - -]
[- - -]ΩNT[- - -]
[- - -] Γορ[τ- - -]
[- - -]ΛΗΙ[- - - -]
[- - -]Ρ[- - - - - -]

5. λῆι or [μω]λῆι, ed.pr.

1006: 321 no. g. **Fragment, 1st cent. B.C.** Small limestone fragment found in the basilica of Metropolis.

[- - -].IO.[- - -]
[- - -]Ω ^{v} N[- -]
[- - -].Δ[- - - -]

2. Between Ω and N a sign, possibly a numeral, ed.pr.

1007. Kydonia. Honorary epigram for Eunous, dedicated to Apollo, Artemis, and Leto, ca. 400-350 B.C. *SEG* XXVIII 746; XXXIII 735; XL 775; *CEG* II 846. Republished by Á.Martínez Fernández, in X.Gómez Font, R.Hernández Pérez (edd.), *Carmina Epigraphica Graeca et Latina* (*Studia Philologica Valentina* 11; Valencia 2008) 265-282 no. 1 (ph.; app.cr.; Spanish translation), with commentary. We present M.'s text, which incorporates restorations of earlier editors [we do not list the previous editorial suggestions that can be found in the *SEG* volumes cited above; we mark with | the division of lines on the stone, Chaniotis].

[Αὔ]ξων τάνδε [πό]λ̣[ιν] καὶ̣ τιμῶν [εὐκλέϊσ' Εὔνο|υ]ς
πᾶσι θεοῖς τε ἱαρεὺς γεγο[νώς· ἀνθ' ὧν] | π̣όλις ἅδε
δωροτελεῖ, μναμεῖο[ν ἀγήρων τ' ἐν|θ]άδε, Ἄπολλον
σοί τε καὶ Ἄρτε[μι σοὶ καὶ τᾶι Λ]ατῶι μὲ ἀνέθηκε vacat

1008. Kydonia. Epitaphs in a rock-cut tomb, ca. 300 B.C. *SEG* XL 776. N.Papazarkadas, P.Thonemann, *art.cit.* (our lemma no. 137) 81, argue on the grounds of onomastics that some of the people interred in this structure, e.g. nos. 2 (Παγκλῆς | Παγκλέος | ἀρειοφάτας) and 3 (Λεχὼ | Σωσίμα Παγκλέος), were ancestors of Εὐμαρίδας Πανκλέους Κυδωνιάτης, whose family was highly regarded and honored in Hellenistic Athens, as seen in *IG* II^{2} 844.

1009. Kydonia. Grave epigram for Mattia, 1st/2nd cent. A.D. *I.Cret.* II.x.20; *GV* 958; *SEG* XVI 531; XLV 1237. Á.Martínez Fernández, *Studia Philologica Valentina* 11 (2008) 270-272 no. 2 (ph.), presents a critical edition (Spanish translation), following W.Peek's restorations (*GV*), and commentary.

1010. Kydonia. Grave epigram for Atimetos, 2nd/3rd cent. A.D. *SEG* XXVIII 747. Republished by Á.Martínez Fernández, *Studia Philologica Valentina* 11 (2008) 273/274 no. 3 (ph.; Spanish translation), who confirms W.Peek's restorations (*GV*) and provides on language and style.

1011. Kydonia. Grave epigrams for Maximos and Polylampes (A), and for an anonymous (B), 2nd/3rd cent. A.D. *SEG* XXVIII 748 (W.Peek). Republished by Á.Martínez Fernández, *Studia Philologica Valentina* 11 (2008) 275-277 no. 4 (ph.), with commentary (Spanish translation). M.'s edition of epigram A differs from that presented in *SEG* XXVIII 748 in only one point: A L. 7: [α]ἰ{Α}νά, M (αἰανή, Peek).

1012-1015. Lyttos. Epitaphs, 2nd/3rd cent. A.D. Four epitaphs from the area of Lyttos. Ed.pr. C.B.Kritzas, *Horos* 17-21 (2004-2009) 553-557 nos. 17-20 (ph.).

1012: 553-555 no. 17. **Epitaph of Zosime and Eumeros, 2nd/3rd cent. A.D.** Limestone stele; found in a funerary building at Πελεκητὲς Πέτρες near the Monastery of Ἅγιος Ἰωάννης Καλλέργης (northeast of Kastelli).

Ζωσίμῃ καὶ
Εὐημέρῳ τὰ ⟨τέ⟩κνα
μνήμης χάριν
❦ ❦

2. In fine TAKNA lapis; an abbreviated form of τὰ τέκνα, ed.pr. [or a mistake of the mason, Chaniotis].

1013: 555 no. 18. **Epitaph of Dionysios, 3rd cent. A.D.** Limestone funerary altar; found in Kastelli Pediados. The text was inscribed by the same mason as *I.Cret.* I.xviii.148 (ed.pr.).

Ἀδίστα Δι-
ονυσίῳ τῷ
ὑῷ μνήμ̣η̣ς
χάριν

1014: 556 no. 19. **Epitaph of Soterios, 3rd cent. A.D.** Two joining fragments of a marble funerary altar; broken on top; found in 1993 re-used in a wall in Kastelli Pediados.

Ἡρακλ-
έα Σω-
τηρίῳ
τῷ ὑῷ
μνήμ-
ης χάριν

1015: 556/557 no. 20. **Epitaph, 2nd/3rd cent.** A.D. Upper right part of a limestone funerary altar with an engraved pediment; found in 1983 on the akropolis of Lyttos. Text no. II was inscribed later and by a different mason.

I [- - - - - - - - - - - - - -]ος καὶ Με-
[- - - - - - - - - - - - - -].εα τῇ θυ-
[γατρὶ μνήμης χάριν?] vacat
vacat
II 4 [- - - - - - - - - - - - Ἐ?]ρπίας Ω-
[- - - - - - - - - - - - - -]ῳ καὶ Γρά-
[πτῳ τῷ - - - - - - - - - - - μνήμης]
[χάριν?]

1/2. Perhaps [Μηνόφιλ]ος καὶ Με[λιτινή]; cf. *I.Cret.* I.XVIII.131 LL. 1/2: Μηνόφιλος καὶ | Μελιτινή, ed.pr. || 4. Ἑρπίας for Ἐλπίας, ed.pr.

1016. Neapolis. Inscription on a bronze ring, early Byzantine period. *SEG* XXXIV 922; XXXIX 977. J.-L.Fournet, D.Pieri, in *Antinoupolis* I (cf. our lemmata nos. 1790-1793) 182 note 25, argue that υπδ is an isopsephism probably yielding Θεοῦ [this interpretation supersedes all previous reading attempts noted in *SEG*, Tybout]. Cf. our lemma no. 1795, app.cr. ad LL. 3-4 in fine.

1017. Phaistos. Epitaph of Ison, 3rd/2nd cent. B.C. Three joining framents of a poros stele in the shape of a pillar; an inscription within an engraved imitation of a tabula cornuta; found in 1994 during farm work at Γαλιὰ Καινουρίου; now in the Museum of Herakleion Ed.pr. C.B.Kritzas, *Horos* 17-21 (2004-2009) 558-560 no. 22 (ph.).

ϝίσϝων[ι]

Cf. the Cretan names Βισίων and Βῖσος, ed.pr.

1018. Phalasarna. Incertum, ca. 500 B.C. Fragment of the corner of a limestone block, broken on top, bottom, and right; inscribed on two sides (right: A; left: B); found near the second and third towers of the northern fortification wall, where it had been re-used as building material (in the 1st cent. B.C.?); now in the Kastelli Museum. Ed.pr. N.Sekunda, *Horos* 17-21 (2004-2009) 589-593 (ph.).

A: [- -]ΙΔΙΘΙ ←
[- - - - - -]

B: [- -]ΙΑΝΑΚ ←
[- - - - - - -]

A. The first letter may be a word-separator; then perhaps a numeral (δ(έκα)) or a paragraph heading, and then the beginning of θι[δι]; reference to a fine paid to the god? ed.pr. ‖ B. The first letter may be a word-separator; then perhaps a form of ἀνάκειμαι ('to be dedicated'), ed.pr. [or a reference to the Ἄνακ(τ)ες (the Dioskouroi)?, Chaniotis].

1019. Phalasarna. Altar of Aia (?), late 4th or 3rd cent. B.C. *SEG* XLVII 1409. C.B.Kritzas, *Horos* 17-21 (2004-2009) 560/561 no. 22, references *Etymologicum Magnum* 27.24 for Αἶα as a wet-nurse; as a mythological figure, she was a sister of Krete (Αἶα· ὑπὸ Κυρηναίων τηθὶς καὶ μαῖα, καὶ ἀδελφὴ Κρήτης). He proposes that this block was part of an altar for the cult of Aia. Nearby is a wall inscribed with the name of the Nymph Akakallis (*SEG* XLVI 1234), and these finds perhaps indicate a concentration of cults of local goddesses in this area.

1020. Priansos (?). Epitaph of Onasimos, 2nd cent. A.D. Poros pedimental stele; found at the site Ἀνεμόμυλος between Δεμάτι and Φαβριανά Μονοφατσίου; now in the Museum of Herakleion. Ed.pr. C.B.Kritzas, *Horos* 17-21 (2004-2009) 557/558 no. 21 (ph.).

Ὀνάσιμος | Ὀνασίμῳ τῷ | πατρὶ μνήμης χάριν | ❦

1021. Sybritos. Decree?, 3rd cent. B.C. Limestone fragment found at Ellinika. Ed.pr. Y.T.Tzifopoulos, *Horos* 17-21 (2004-2009) 569-573 no. 1 (ph.). The text seems to be a decree either in honor of an individual or concerning the relations with another city (ed.pr.).

[- - - - -]Ι[- - - - - - - - - - - - - - - - -]
[- - - - -]ỊỊỊ.ΕΛ̣Ị̣Σ[- - - - - - - - - - - - -]
[- - - - -]Δ̣Ṇ̣ΝỊ..ΙΗỊ[- - - - - - - - - - - -]
[- - - - -]Ρ̣Λ̣ΛΙ̣Σ̣ΙΑΙ̣ΤΟ̣[- - - - - - - - - -]
[- - - - -]ΑΣ̣ καὶ παρκ[αλ- - - - - - - -]
[- - - - -]Ṇ.Λ̣. τὰν προτέρ[αν - - - - -]
[- - - - -]α̣ τελῆσθαί τε ΜΕΤ̣[- - - - -]
[- - - - -] τ̣άδ' ἐστάλαν ξεστὰ[ν? - - -]
[- - - - ἐ]ṿ τοῖς Διονυσίοις ΦỊ[- - - -]
[- - - - -]ας ἔμεν δὲ τὰν π[- - - - - - -]
[- - - -]τωι κ̣αὶ ΓΕΝΕΙΑ[.]ΔΕΚΑ[- - -]
[- - - -]ΟΣΛΤ̣.Ε̣Ι̣ΝΣΣΟΣΚΑΞ[- - - - -]
[- - - - -]Σ̣..Ο̣ΙΤ̣Λ̣.Ο̣ΝΑ̣Τ̣[- - - - - - - - - -]
[- -]

6. e.g. τὰν προτέρ[αν φιλοτιμίαν or εὐεργεσίαν], ed.pr. ‖ 7. or [δι]ατελῆσθαι, ed.pr. ‖ 8. [ἀναγράψαι δὲ] τạ́δ' ἐστάλαν ξεστά[ν], A.Chaniotis apud ed.pr. ‖ 9. in fine a name, A.Chaniotis apud ed.pr.; this is the first direct attestation of the festival of the Dionysia in Sybritos (cf. *I.Cret.* II.XXVI.1), ed.pr., who provides information on the cult of Dionysos in Crete ‖ 10/11. ἔμεν δὲ τὰν π[ολιτείαν/προξενίαν | καὶ αὐ]τῶι κα̣ὶ̣ γενεια̃[ι], A.Chaniotis apud ed.pr.; or ἔμεν δὲ τὰν π[- - | δὲ αὐ]τῶι κα̣ὶ̣ ξένεια δέκα ν? [ἀμερᾶν στατῆρανς/δαρκνάς - -], ed.pr.

1022. Sybritos. Epitaph, 1st cent. B.C./1st cent. A.D. Upper part of a limestone pedimental stele; remains of red color in the letters. Ed.pr. Y.Tzifopoulos, *Horos* 17-21 (2004-2009) 574 no. 2 (ph.), with comments on the personal names. [It is not clear if Soterichos is the deceased person or the individual who set up the stele, Chaniotis.]

Σωτήριχος Στρά-
του ΤΙΛ̣Υ̣Ι̣
[- - - - - - - - - -]

1022 bis. Sybritos. Epitaph, 1st/2nd cent. A.D. Right upper part of a limestone stele [perhaps originally with a pediment, Chaniotis]. Ed.pr. Y.Tzifopoulos, *Horos* 17-21 (2004-2009) 574/575 no. 3 (ph.).

Πιστ[. . . .]
ΚΗΤΙΙ[. . . .]
ΔΙΟ̣[. . 5 . . .]
4 ΜΙ̣[- ca. 6-7 -]
[- - ca. 8-9 - -]

1. Cf. the names Πίστος, Πίστων, Πιστώ, and Πιστική, attested in Crete, ed.pr. ‖ 3/4. [μνή]|μη̣[ς χάριν], ed.pr.

1022 ter. Sybritos. Epitaph, 1st/2nd cent. A.D. Upper part of a limestone stele with moulding decorated with a geometrical motif. Ed.pr. Y.Tzifopoulos, *Horos* 17-21 (2004-2009) 575/576 no. 4 (ph.).

Μ̣Λ̣Λ̣Ν̣Ο̣Σ
.Ι̣Λ̣Λ̣.Ο̣Ι
.Α̣[. . . .].
4 Ι̣[. . .]Ο̣[. . .]
[. .].[. . . .]
[- - - - - -]

1023-1023 ter. Syvritos. Epitaphs, Hellenistic. Three stelai found at Tsigounas during the excavation of a large grave monument of the 2nd cent. A.D.; the stelai were discarded in the grave as debris. Edd.pr. N.Karamaliki, Y.Tzifopoulos, *Horos* 17-21 (2004-2009) 582-584 (ph.), with comments on the personal names.

1023: 582 no. 2. **Epitaph of Archon, 3rd/2nd cent. B.C.** Poros pedimental stele with base.

v Ἄρχων v | Πανκλεῖος

1023 bis: 582/583 no. 3. **Epitaph of Soteira, 1st cent. B.C./2nd cent. A.D.** Poros pedimental stele with base:

v [Σώ]τειρα v | Ῥωμανῶι | θυγάτηρ

2. Ῥωμανῶ{ι}, edd.pr. [Ῥωμανῶι, the use of a parasitic iota is common; see e.g. *SEG* LVI 795, Chaniotis].

1023 ter: 583/584 no. 4. **Epitaph, 2nd/1st cent. B.C.** Unfinished poros pedimental stele: XA

The unfinished stele was possibly used by the mason as a specimen to be shown to customers; XA may stand for (μνήμης) χά(ριν), edd.pr.

1024. Sybritos. Christian epitaph of Ioannis, 6th/7th cent. A.D. Poros stele broken on bottom right; found in Kefala. Edd.pr. N.Karamaliki, Y.Tzifopoulos, *Horos* 17-21 (2004-2009) 584/585 no. 5 (ph.).

† ἀνεπαύσ-
ατο ὁ μακ̣-
αρ[ι]ώ̣τ̣(ατος) Ἰωάν̣ν̣η̣[ς]
μη(νὸς) Ἰο̣υνίου
[ἐ̣]ν̣δεκ̣ά̣τη
[..] ἰ̣νδ(ικτιῶνι) θθθ´

6. Initio, perhaps [ἡ̣μ(έρ̣α)], edd.pr.

1024 bis. Sybritos. Fragment, ca. 500 B.C. Small fragment broken on all sides except for the right side. Edd.pr. N.Karamaliki, Y.Tzifopoulos, *Horos* 17-21 (2004-2009) 580/581 no. 1 (ph.): AN[- - -] ←

This is the earliest known inscription of Sybritos; ἀν[έθεκε?] or the beginning of a name, edd.pr.

1025. Unknown provenance (east Mesara). Epitaph of Telion and Nemon, 2nd cent. B.C. Upper part of a marble pedimental stele; brought to the Museum of Herakleion in 1996, reportedly found in the east Mesara plain. Ed.pr. C.B.Kritzas, *Horos* 17-21 (2004-2009) 550/551 no. 15 (ph.).

Τηλίωνι | Ἀνδοκίδα· | Νέμωνι | [- - -]

1026. Unknown provenance (area of Herakleion?). Epitaph, 3rd cent. A.D. Lower right part of a marble relief stele; within a frame a representation of a man standing on a base; on the right, a palm branch with two crowns hanging from it; found in a private house in Gournes Pediados; reportedly found by an inhabitant of Emparos Viannou in debris in the area of the harbor of Herakleion; now the Museum of Herakleion. Ed.pr. C.B.Kritzas, *Horos* 17-21 (2004-2009) 551-553 no. 16 (ph.), who interprets the relief as the representation of a young victorious athlete.

[- ca. 8-9 -]ηναίου, ἥρως
[χρηστ]ẹ́, χήρη

1. The name of the deceased was inscribed on top of an earlier inscription; legible in the earlier text is [- - -]ΑΙΟΣ; [Λ]ηναίου?, ed.pr. || 2. in fine χήρη for χαῖρε; eta for AI is common, ed.pr.

MELITA

1027. Melita (Malta; area of: Gozo). Epitaph of the Christian physician Domesticus, 4th/5th cent. A.D. *IG* XIV 604; Wessel, *IGCVO* 144 (M.Buhagiar, in R.Ellul-Micallef, S.Fiorini [edd.], *Collegium Melitense Quatercentenary Celebrations (1592-1992). Collected Papers* [Malta 1993] 196/197 no. 21 [non vidimus]; Samama, *Les médecins dans le monde grec* -- [cf. *SEG* LIII 2191] no. 520). M.Cassia in A.Bonanno, P.Militello (edd.), *Interconnections in the Central Mediterranean: The Maltese Islands and Sicily in History (Proceedings of the Conference St Julians, Malta, 2nd and 3rd November 2007)* (Palermo 2008; also online: http://www.lasiciliainrete.it/STORIAECULTURA/progettokasa/7.pdf) 53-67 (translation; color ph.; dr.), studies this epitaph for a surgeon (two surgical instruments, perhaps pincers, are represented under the text) in the context of other evidence for illness and healing in Malta (a relief representing 14 surgical instruments, perhaps testifying to a professional association) and Sicily (literary sources and inscriptions, listed on 59/60 note 16; we mention those in Greek): *IG* XIV 1529 (*IGR* I 239; *IGUR* 1187; *SEG* LI 1431; *I.Catania* 243; Samama no. 513 [this inscription is irrelevant: it comes from Rome and records a πατήρ rather than an ἰατήρ: see *SEG* LI, Tybout]); *SEG* XXXVIII 968 (XLIV 738 [14]; epigram for a physician according to M.Guarducci); XLIV 779 (XLVI 1269; Samama no. 512); XLV 1394 (Samama no. 519); *I.Catania* 171 (Wessel, *IGCVO* 140; Samama no. 514; the only one in the series also concerning a Christian doctor; 4th /5th cent. A.D.; translation); Samama nos. 515-518 (517 = Wessel, *IGCVO* 141). Dating proposals for the epitaph of Δομεστικός ranged from the 3rd to the 6th cent. A.D.; C. prefers the 4th/ 5th cent. Against the background of the (partly) negative reputation of surgeons in Christian literary sources, C. argues that the epitaph reflects 'the "liberalisation" of the surgeon's trade in 4th/5th century Christian thinking' (62).

SICILY

1028. Sicily. Assorted studies in Greek epigraphy. The *Atti del X Congresso internazionale sulla Sicilia antica (Palermo - Siracusa, 22-27 aprile 2001). Pagani e cristiani in Sicilia. Quattro secoli di storia (secc. II-V)* (Rome 2008/2009) (= *Kokalos* 47/48 (2003) vol. 1 [2008] and 2 [2009]), include the following contributions relevant to Greek epigraphy.

R.Arena (137-143), comments on stylistic peculiarities and terms in Christian inscriptions drawn from S.L.Agnello, *Silloge di iscrizioni paleocristiane della Sicilia* (Rome 1953; texts of nos. 4, 6, 9, 17-20, 34, 36, 42, 63/64, 68, 91, 95-97, and 99-102), inter alia: ἀναπαύομαι, vel sim., κατατίθημι, κοιμήσις, μακαρίας μνήμης (nos. 4, 17, 19, 34, 95); βολιμάριος (no. 97; equivalent of Latin plumbarius: Περεγρίνα τῶν Βολιμαρίων belonged to a family originally consisting of plumbers); λαγών (used in the plural to indicate the tomb in the epigram no. 101; similar use in the epigrams *IG* VII 117 and XIV 2001); λανός ('loculus' in no. 6; cf. already ληνός meaning 'tomb' in the Archaic inscription *IG* XIV 871 [*LSAG*^{2} 240 no. 7; Arena III 12;

IGDGG I 18; *SEG* LVII 920]; πυλών in no. 6 is the arched vault of a niche containing several loculi; other terms indicating the tomb are βόθρος, κούπα (= cupa), οἶκος αἰώνιος, τόπος and τύμβος); Φρετηνσία (no. 43; ethnic referring to the Street of Messina, not a praenomen).

The essay of A.E.Felle (187-205, concerning Christian epigraphy in the catacombs of Syracuse) was also published in *VetChr* 42 (2005) [2006] 233-250: see the extensive summary in *SEG* LV 1030.

F.Cordano, 'Nomi pagani e non nella Sicilia orientale' (237-244), comments on the following names in inscriptions from the territory of Ragusa/Modica (Chiaramonte Gulfi, Comiso, Caucana/S.Croce, Modica, Scicli and Cava Ispica): Ἀγάθη, Αἰθάλης, Ἀνθεμίων [but cf. our lemma no. 1053], Ἀφροδίτη, Βικτώρια, Γερμανός, Ἑρμῆς, Εὐδέμων, Εὔσκιος, Ζανούβιος, Ἰάσων, Ἵλαρος, Παῦλος. Πελεγρίνα (variant of Περεγρίνα; for the latter see above), Πέτρος, Πιστοκλῆς, Πριγομένια (for Πριμογένια), Σεβηρῖνος, Σοτήρ, Ταυρώπη, Τρυγήτη, Τρύφων, Φουρτουνατίων, Χαρμίδας [but cf. our lemma no. 1052], Χρυσιφόρος; Ἀντωνεία Εὐφροσύνη, Ἀντωνεία Εὐτυχεία, Ἀντώνιος Εὔπρακτος, Ἀντώνιος Σατρονῖλος; Σόσιος Βυχχύλος (perhaps a variant of Βακχύλος). She concludes with some observations on ethnics in inscriptions from Syracuse testifying to contacts with distant regions, inter alia Μακρὰ Κώμη (*IG* XIV 117: late Antique name of Sarepta, in the territory of Tyre; epitaph of Ζόδωρος [= Διόδωρος]) and Πορφυρονίτης (Agnello, *op.cit.* no. 42: ethnic of Πορφυρεών [Haifa]).

G.Manganaro (319-330) presents a survey of publications in the field of Greek epigraphy mainly from 1997 to 2001, in which inevitably his own prolific output takes pride of place (detailed discussion of numerous inscriptions, mostly to support M.'s readings or views).

N.Cusumano, 'Culti e miti' (443-462), offers an 'aggiornamento storico-religioso' in a panorama of recent studies which for the most part heavily rely on epigraphic evidence, notably the Lex Sacra (*SEG* XLIII 630; LVII 888*; Arena I² 53 bis; *IGDS* II 18; *NGSL*² 27), the defixiones (*SEG* LV 1018*) and the 'inscription from Temple G' (*IG* XIV 268; *IGDS* 78; *Syll.*³ 1122; *SEG* LVI 1100*) from Selinous; inscriptions testifying to the cult of Ἡρακλῆς; the Tabulae Halaesinae (*IG* XIV 352; *IGDS* 196; *SEG* LVI 1084*); testimonies of rural magic (see our lemma no. 1945 for a list including the Sicilian texts; these documents are also adduced, along with other magic texts from Sicily, in G.Sfameni Gasparro's introductory essay, 'La Sicilia nei secoli II-V d.C.: approdo di tendenze e di movimenti' [97-136], on 122-136, with the focus on the 'international' character of magic in Late Antiquity).

In a survey of the activities of the Soprintendenza in Kamarina and the province of Ragusa between 1996 and 2000, G.Di Stefano (687-728), on 701 mentions a tile from the sanctuary of Demeter in the western agora of Kamarina inscribed ΠΟΛΥΣΤΕΦΑ (4th cent. B.C.? [for πολυστέφανος cf. *SEG* XV 593, XXXIV 959, and XLII 821, Tybout]) and on 707-711 (ph.) presents the epitaph from Castiglione di Ragusa *IGDS* II 44 (*SEG* XLIX 1273; LIII 1006*; cf. our lemma no. 1030 sub 1).

On 936-938, S.Tusa reports on the present state and restorations of the inscribed mosaics in the Christian basilica in Contrada S.Miceli (*SEG* XXXVI 828-831; ph.).

1029. Sicily Dialect inscriptions. LDubois, *Inscriptions grecques dialectales de Sicile* II (Geneva 2008) (*IGDS* II), is a collection of selected dialect inscriptions published since the ap-

pearance of *IGDS* in 1989, with the addition of older texts not included in the latter volume for various reasons. The new volume contains texts (dr. of most; ph. of some; French translations of the longer documents) of and commentaries on inscriptions from the Euboian (Naxos: nos. 1-5; Leontinoi: nos. 6-11; Katane: nos. 13/14 [no. 12: some coins from Katane]; Himera: nos. 15-17), Megarian (Selinous: nos. 18-38), Corinthian (Syracuse: nos. 39-42; Notion: no. 43; Castiglione di Ragusa: no. 44; Palazzolo Acreide: no. 45; Kamarina: nos. 46-64) and Rhodian colonies (Gela: nos. 65-77; Palma di Montechiaro: no. 78); West Sicily (Motye: no. 79; Lilybaion: no. 80; Iaitas: nos. 81-83; Entella: no. 84; Segesta: nos. 85-90; Mytistratos: no. 91; Sichana/Ichana: no. 92; Sipana/Ipana: no. 93); Central-Eastern Sicily (Engyon [Troina]: no. 94: Echetla [Terravecchia di Grammichele]: nos. 95-99; region of Palagonia: no. 100; Centuripae: no. 101; Morgantina: nos. 102-105; Hadranum [Adrano]: nos. 106-108; various provenances: nos. 109-114); unknown provenance (nos. 115-126). In his introduction D. underlines that from the Archaic to the Roman period the majority of the texts are written on metal: bronze for public documents, lead for the Lex Sacra from Selinous (37-66 no. 18, with an extensive line-by-line commentary and French translation; cf. also *SEG* LVII 888 for a recent article by D.), private contracts and defixiones.

The geographical sections are preceded by addenda and corrigenda to inscriptions in *IGDS*. We note four new observations: for *IGDS* 20, D. on 37 refers to the edition in *NGSL*[2] 25, criticizing its new reading Πᾶσι̣ : ἀρὰ : τô : [θ]|εô : hάδε· hòς κl̀ὰ(τ) τô ἀρχομ|άο θύε̄ : ὀγδ||όαν κτλ. ('This is the imprecation of the god for all: Whoever sacrifices against the (will/directions) of the archomaos etc.'; for such a translation ἀρὰ hάδε should have been placed initio); no. 89 is later than instead of prior to 479 B.C. (D. on 93); in *IGDS* 93, υἱός should be added in the last line as the penultimate word (*ibid.*); in no. 125 L. 3 read πρώτ(αι) Νῖκις instead of πρω.᾿Ινικις (D. on 119). For *IGDS* 180 a new text is presented (*IGDS* II 77). D.'s texts are generally constituted prudently, with suggestions for restorations by other scholars criticized or accepted in the commentary.

New readings and interpretations can be found throughout the volume; readings not recorded in previous *SEG*-volumes are in no. 5 (*SEG* LIII 1036), where D. suggests reading τε̂ι Πολι(άδι) instead of τε̂ι Πόλι, since dedications to cities are not attested prior to the Roman Imperial period; in no. 15 (*SEG* XLVII 1427; cf. LVII 866) LL. 2/3 perhaps [μ]έ̄δε τō̂ν [οἰ]ϙοπέδōν [ἄ]|λ(λ)α Δανκλαῖα ποιε̂σαι ('et que des terrains constructibles on n'en constitue pas d'autres qui soient zancléens'); in no. 18 (*SEG* XLIII 630; LVII 888*] Col. A L. 3 perhaps [μηδὲν] καταλ[ε]ι̣ ́πoντας ('leaving nothing in its place', sc. when cleaning the sanctuary and altar; cf. *SEG* IX 72 [LVII 2000] LL. 26-29); in A LL. 6/7 a phrase of the type [ἐπιτελέ̄σθō δὲ] | τō̂ν hιαρō̂ν hα θυσία; in A L. 21/22 perhaps [θυόντ]|ō θῦμα κτλ.; in A L. 23 possibly τ̣[ō̂]ι Δ̣ὶ τ̣ô̂ι ᾿Απτṓχοι ('Zeus sans peur'; new epiklesis); in no. 36 (*SEG* LIV 941) B L. 7 ⟨῾Υ⟩ψοκλε̂ rather than Ψοκλε̂ (resulting from the resemblance of Y and Ψ); in no. 42 (*SEG* XLVII 1462) the nominative of Βείδει (L. 5) is Βείδης rather than Βείδευς; in no. 49 (*SEG* XLVII 1433) L. 1 τᾶι Να[--] rather than Ταινά[ρου --]; in no. 60 (*SEG* XLVII 1435) LL. 3/4 Ξένῑ Κρ|[ατισθε]νίδᾱ rather than ΚΡ[--] | [τῶι ᾿Αρχω?]νίδᾱ; in no. 75 (*SEG* XLIX 1266 [1]) ῾Ριψίνα instead of Διχίνα. The lead tesserae from Kamarina (no. 46; *SEG* XLII 846 [LIV 892*]) may have been used as kleroi in the land distribution of 461 B.C. rather than in a political (democratic) or

military context; δεκάλιτρον/δέκα λίτραι could refer to the quantity of sowing-seeds assigned on that occasion.

For a summary of the contribution of the texts in *IGDS* II to the study of religion, see A.Chaniotis, *EBGR* (2008) [2011] no. 40. For no. 10 (Νικομε̄́[δε̄ς Παρ]μένιος ἐπὶ νεκυσίο̄, written on a vase in a circle: it is not clear where the text starts), C. suggests reading alternatively ἐπὶ νεκυσίο̄ Νικομε̄́[δους Παρ]μένιος ('on the occasion of the funerary banquet for Nikomedes, son of Parmenis').

Appendices on script and dialect characteristics and various Indices conclude the volume, which has no concordance. The following comparatio numerorum may be useful also because in the lemmata D. preferred not to refer to Arena's volumes consistently (cf. Preface p. 8). We present nos. 107 and 114, not accessible in *SEG* or other collections, in separate lemmata: see our nos. 1038 and 1035, respectively. [Bettarini = L.Bettarini, Corpus *delle* defixiones *di Selinunte: edizione e commento* (Alessandria 2005); cf. *SEG* LV 1018].

SEG	*IGDS* II	*SEG*	*IGDS* II	*SEG*	*IGDS* II
XXXV		XLI		XLV	
1014	2	778-795	46	1349	78
1780 (Μύσκελος			(selection)	1365	17
ἔδωκε)	13	822	79	1368	46
XXXVI		825	89		(selection)
833/834	17	827	85	1369	121
857	31	831	90	1370	48
XXXVII		XLII		1377	9
770	21	823	78	1378	6
XXXVIII		846	46	1379	10
934	61		(selection)	1385	103
949	104	846 no. 6	47	1392	86
951/952	3	850	100	1413	18
953	4	871	104	1415	19
965	39	872	2	1420	95
XXXIX		875	20	1421	64
1001/1002	50/51	884	95	1422	41
1002 app.cr. in fine	55	XLIII		XLVI	
1008-1010	52-54	630	18	1248	123
1011-1013	56-58	XLIV		1250 (sub Akrai)	45
1015	1	743	106	1250 (sub	
1020/1021	26/27	754	82	Leontinoi)	100
1034	126		(selection)	1258 bis	81
XL		755	83	1259	46
800	102	758	47	(selection)	
803	4	759	63	1267	2
810	39	774	2	1270 (1)	21
		783	18	1270 (2)	22

SEG	*IGDS* II	*SEG*	*IGDS* II	*SEG*	*IGDS* II
1270 (3)	25	1288 (29)	72	**LIV**	
1273	18	1290	82	876	77
1275	26/27	1301/1302	80	885	16
1296	92	1314	105	887	81
1296 app.cr. in fine	93	1318/1319	91	892	46 (selection)
1299	122	1320	4		
XLVII		1321	109	924 (2)	11
1414	110	1324	85	924 (4)	7
1416	91	1327	18	924 (5)	9
1420	84	1335	94	924 (6)	6
1424	98	1342	24	924 (7)	10
1427	15	1348 (2, 4/5)	118-120	925	8
1433	49	**L**		939-941	34-36
1434/1435	59/60	988	83	945	126
1436	51	1000	16	**LV**	
1437	54	1006	61/62	1020/1021	32/33
1439	62	1007	46 (selection)	1025	38
1440	111			**LVI**	
1442/1443	80	1009	14	1077 B 2/3	92/93
1446/1447	112/113	1019	85	1094	80
1449	103	1020	88	1098	18
1455	18	1021	18	1108	126
1459	37	1023	19	**LVII**	
1460/1461	28/29	1029 (3)	124	876	52, 59
1462	42	**LI**		888	18
1463	40	1387	18		
1465	66	**LII**		**Arena I²**	
1467	126	912	65	17 bis	84
1468/1469	115/116	915	97	22 bis	22
XLVIII		919	44	25 bis	23
1234 bis	78	920	46 (selection)	33 bis	25
1250	18			53 bis	18
1251	96	929	43	62 bis	26
1252	24	932 bis	18	65	31
1254	117	**LIII**		70 bis	27
XLIX		1006	44	81	21
1266 (1)	75	1008 (3)	11	**Arena II²**	
1273	44	1009	7	89	77
1275	101	1032	18	116	69
1280	99	1033	24	124 a	79
1281	108	1036	5	126	46
1287	73	1039	76	131/132	61

Arena III	IGDS II	LSAG²	IGDS II	Bettarini	IGDS II
72	2	454 no. 1 a	2	1/2	32/33
74	3	460 B	39	5	38
76/77	4			10	37
Arena V		*NGSL²*		11/12	28/29
70	39	27	18	13/14	26/27
IGDS				21	31
180	77				

1030. Sicily. Onomastics: rare Greek names. G.Manganaro Perrone, *RFIC* 136 (2008) 5-21, presents nine notes on rare Greek names on record in four inedita (see our lemmata nos. 1036/1037, 1060, and 1062) and in the following inscriptions: 1) Πυρῖνος, Πυτικᾶς and Σφύλος in the epitaph from Castiglione di Ragusa (*IGDS* II 44; *SEG* XLIX 1273; LIII 1006*) 'sono spiegabili in chiave greca' (7; ph.). The text should be read from the bottom to the top [in *SEG* LII 919 in fine, read 'from the bottom to the top' instead of 'from the top downwards'] (M.P. 5-7; cf. also id., *Mediterraneo antico* 6.2 [2003] 792/793); 2) Πινιγός in *IGDS* II 97 (*SEG* LII 915) is a name derived from the fish called pinna (πῖνα/πίννα; cf. *IGDS* and *SEG* for previous suggestions); other names derived from fishes are e.g. Σάλπη, Σηπία, Σκάρος, Σκόμβρος, Σπάρος (M.P. 7); 3) Παλικίων, citizen of Hybla (Heraia), in the Delphic list of thearodokoi (LVI 555* Col. IV L. 105: ἐν Ὕβλαι Π.): theophoric name probably reflecting the cult of the Παλικοί in Hybla in the late 3rd cent. B.C.: Sikel twin gods worshipped in a sanctuary at Lake Naftia, who gave name to the city of Παλική (Diod. 11.88-90; 12.29.2/3); here Φαίκων, presumably a local dynast, dedicated a bronze belt to πάντες θεοί (*SEG* XLIV 776; ca. 350 B.C.); discussion of the honorary decree for Archonides and Demon of Herbita *IG* I³ 228 (*SEG* XLVII 119*; 385 B.C.): the former was the (grand?)son of the ruler of Herbita who died in 414 B.C. rather than that ruler himself, on the assumption that the decree was reengraved (M.P. 10-17); 4) Ποτικεφᾶς (abbreviation of Ποτικεφαλᾶς) in *IGDS* II 43 (*SEG* LII 929) is an anthroponym rather than the name of an occupation ('manufacturer of cushions', as suggested by L.Dubois: see *IGDS* II and *SEG* LII); it may be derived from the noun ποτικεφάλαιον (= προσκεφάλαιον, 'cushion'), just as Κεφαλᾶς (*I.Lipara* 717) from κεφαλά/κεφάλαιον (M.P. 17-19); 5) Ἐμ(μ)ενίδα⟨ς⟩ Σφόδρου, M.P.'s corrected reading of *SEG* LII 932 (dr.; see already *SEG* LIV 938; M.P. 20). See also our lemma no. 1028 for an onomastical study concerning Sicily by F.Cordano.

1031. Sicily. Religion: Zeus Soter and Sichas. Starting from the ineditum in our lemma no. 1061, G.Manganaro, *SNR* 82 (2003) 5-8, collects the evidence for the cult of Ζεὺς Σωτήρ in Sicily from coins and several small inscribed objects: *IGDS* 13 (Arena III 53; bronze ball; Himera; late 5th cent. B.C.); *SEG* XXX 1789 (XXXII 937 bis; strigil; ca. 400 B.C.; ph.); XXXIV 961 (altar with Διός only; Morgantina); XXXIV 985 (krateriskos; Selinous [Syracuse, *SEG*]; undated); XLVI 1241 (amphoriskos; possibly from Montagna di Marzo or Morgantina; undated); XLVI 1279 (sealing; Selinous; ca. 350-250 B.C.); L 1027 (1) (gold ring; 5th cent. B.C.?); LVII 893 (3) (altar inscribed Διὸς Σωτῆρος Ἱέρωνος; Syracuse; see our lemma no. 1056).

On 8-12, M. studies coins of the (S)ichaninoi with the legend Σιχᾶς referring to the river (god). He also adduces two other inscribed objects: the kerykeion *SEG* XLVI 1296 (LVI 1077 [B 2];'Ἰχανίνōν δαμόσιον; Villadoro; late 5th cent. B.C.) and a bronze label reading Σιχᾶς (M.T.Manni Piraino, *Kokalos* 20 [1974] 270/271 no. 6; probably originally attached to an ex-voto, possibly a bronze statuette of the river god; Himera; 5th cent. B.C.).

1032. Sicily. Roman administration. J.Prag, in *Quotidien municipal* 67-81, compares the (mostly Latin) epigraphic evidence on the civic administration of the Roman province Sicilia to that from Britannia. The scant material highlights local and cultural variations, but does not allow general conclusions, Similarly, the few Greek texts used in Sicilian municipia and coloniae do not 'reflect variation in institution, but are, arguably, of some cultural and linguistic significance' (81). Discussion of texts from Tauromenion: *IG* XIV 421 (*SEG* XV 596; LIV 872 [28]*) and *SEG* IV 48 (XLIX 1334 [5]); Drepana: *SEG* LII 893/894 (in 893 in fine, ΠΠ may be understood as p(ecunia) p(ublica) [but see 893 app.cr. for two alternative suggestions, Tybout]); Lilybaion: *IG* XIV 277 (*CIL* X 7240; cf. *SEG* XXXVII 1814 and LIV 872 [16]; ΔΔΒ may be δ(όγματι) δ(εκουριώνων) β(ουλῆς) = d(ecreto) d(ecurionum); cf. also our lemma no. 1047); Syracuse: *IG* XIV 14 (*SEG* XLIV 738 [9]; Alountion: *IG* XIV 367 (cf. *SEG* XXXVIII 919). Cf. also *SEG* L 986.

1033. Sicily. Scholars: Adolf Holm (1830-1900). F.Cordano, *Kokalos* 49 (2003) [2008] 239-245, presents an overview of the publications in the field of Sicilian epigraphy by Adolf Holm (1869-1875), concerning inter alia *IG* XIV 3 (Syracuse), 268, 270 and 271 (Selinous), and *IvO* 266 and 293 (*CEG* 830).

1034. Sicily. Textile/clothing: trade and crafts. A.Brugnone, 'Tessuti costumi e mode nella Sicilia antica', *Kokalos* 49 (2003) [2008] 51-85, studies the production of and trade in textile and the vocabulary of clothing and its colors in ancient Sicily, mainly on the basis of literary sources. In an epigraphical appendix (80-85), B. discusses seven terms on record in Greek and Latin inscriptions offering parallels where possible: **1)** κοινὸν κινακων (see our lemma no. 1047); **2)** fullo/φώλων (see our lemma no. 1057); **3)** πιλητάριος (see our lemma no. 1058); **4)** πλουμάρι(ο)ς (Wessel, *IGCVO* 153 A; = Latin plumarius, 'embroiderer'); **5)** τριμιταρία (Wessel, *IGCVO* 153; manufacturer of τρίμιτοι, i.e. 'garments of drill or ticking' [*LSJ*]); **6)** σαβανᾶς (*SEG* XLV 1354; manufacturer of σάβανον, i.e., linen cloth); **7)** negotia(n)s linatarius (*CIL* X.2.7330; 'venditore di biancheria fine').

B. frequently refers to her article 'Il contributo dell'epigrafia greca allo studio dei mestieri nella Sicilia antica', in *I Mestieri. Organizzazione Tecniche Linguaggi. Atti del II congresso di studi antropologici italiani* (Quaderni del Circolo Semiologico Siciliano 17/18; Palermo 1984). Non vidimus; cf. *SEG* XXX 1899 (incomplete title); for crafts in Sicily cf. also F.P.Rizzo, *La menzione del lavoro nelle epigrafi della Sicilia antica* -- (see *SEG* XLIII 617).

1035. Aitna-Inessa. Dedication by a bronze smith, undated. R.Soraci, *RAL* 13 (1958) 254. F.P.Rizzo, *La menzione del lavoro* -- (cf. our lemma no. 1034) 92 no. 78. Republished by L.Dubois, *IGDS* II 114: [Ὁ δεῖνα] ὁ χαλκοτύπος | μνᾶμα | [ἀ]νέθηκεν | εὐχάν

1036. Capitina civitas (? area of: Cerami). Owner's name on a vase, Archaic period. Graffito incised on the lip of a buccheroid vase found in a tomb in Cerami (province of Caltanisetta; probably belonging to Capitina civitas mentioned by Cicero, *Verr.* 3.43.103); now in the Archaeological Museum of Enna. Ed.pr. G.Manganaro Perrone, *art.cit.* (cf. our lemma no. 1030) 19 (ph.); cf. also L.Dubois, *BE* (2009) no. 562: Μικκύλω

Μικκύλω: Doric gentive of Μικκύλος, D.; Μικκυλώ : previously unattested female name (cf. Μικκύλος, Μίκυλος, Μικύλος, all derived from Μίκκος), ed.pr.

1037. Centuripae. Priest's stamp on a tile, undated. Rectangular stamp on a tile found among the ruins in the Panneria area. Ed.pr. R.Patanè, *Paleokastro. Rivista trimestrale di studi sul Valdemone* 3 (2003) 5-12 (especially 9 and notes 19-21; non vidimus). Republished by G.Manganaro Perrone, *art.cit.* (cf. our lemma no. 1030) 20/21 (dr.): Ἀρτεμιδό̣|του ἱερείος

Ἀρτέμιδ(ος) τοῦ ἱερείος, ed.pr., erroneously supposing the existence of a temple of Artemis || the priest Artemidotos was responsible for the manufacture of tiles to be used for some sacred building, M., who interprets ἱερείος as the genitive of ἱερεύς.

1038. Hadranum (Adrano). Dedication to Adranos, ca. 200 B.C. P.Orsi, *RSA* 5 (1900) 42/43; R.Soraci, *RAL* 13 (1958) 255/256; G.Manganaro, *PP* 16 (1961) 126-130 no. 1; J.Winand, *Les hiérothytes* (see *SEG* XL 1717) 130/131 no. 3. Republished by L.Dubois, *IGDS* II 107.

[Ἀδρανῶι | ἐ]π̣ὶ | Θεύδωρου | καὶ Φίλωνος· || ἱαροθύται | Νικασίων Εὐπολέμου | Νεμήνιος Ἡρακ̣λείδᾱ | Ἀγάθων Εὐδάμου

1039. Halaisa. Tabulae Halaesinae, 250-200 B.C.? *IG* XIV 352 (*IGDS* 196; *SEG* LVI 1084*). O.Belvedere, in A.Burgio, *Il paesaggio agrario nella Sicilia ellenistico-romana. Alesa e il suo territorio* (Rome 2008) 41-52, offers a brief history of Halaisa from its foundation in 403 B.C. to the Byzantine period and its subsequent abandonment, focusing on the cadastral document from a topographic-economic point of view. He concludes that attempts to connect epigraphical data with archaeological traces and to reconstruct the general pattern of Halaisian agriculture (e.g. predominance of olive-culture?) can only remain hypothetical (cf. *SEG* LIII 997).

1040. Himera. Various inscriptions. C.Grotta, in N.Allegro (ed.), *Himera* V (Palermo 2008) 257-272, (re)publishes 32 inscriptions from the 'Blocchi 1-4 dell'Isolato II'. There are 11 inedita (nos. 5-8, 15, 17/18, 22/23, 29, and 32); the other texts have been published by M.T. Manni Piraino, in *Himera* II (Rome 1976) 667-701. All these texts are extremely unrewarding fragments of vase inscriptions mostly consisting of one or two letters, with the exception of the lead tablet M.P. 681 no. 45 = G. 259-264 no. 3 (*IGDS* 11; Arena III 51; *SEG* XLIV 753; G. recapitulates previous interpretations of this problematic document and comments on the term λοχαγός ['luogotenente', 'condottiero', capitano'; 263] which may testify to a civic subdivision of Himera into λόχοι; φρατρίαι are also known for Himera [*IGDS* II 15 = *SEG* XLVII 1427]; cf. Arist., *Pol.* 5.1309 a 10-15: κατὰ φρατρίας καὶ λόχους καὶ φυλάς). From the inedita we mention a single slightly longer graffito incised under the foot of an early 5th cent. B.C. black glazed Attic cup: [--]ΟΣΙΟ[--] or [–]ΧΣΙΟ[--] (265 no. 5). From the edita we mention a graffito on a fragment of an hydria representing a boar (267/268 no. 13 = *Himera* II 681 no. 50): [--]αδρου[--], interpreted by M.P. either as [Χαρ]άδρου (name of a river) or [χαρ]άδρου ('torrent'); alternatively, on the assumption that the hydria depicted Herakles capturing the Erymanthian boar, ἁδρός may qualify the boar, with the genitive perhaps preceded by a noun indicating the hunt or capture; G. underlines the fragility of these restorations, though pointing to the presence of this mythological motif in Himera in sculpture and on coins (for Herakles in Himera cf. also *SEG* XXXVI 834 A).

1041. Kamarina. Cf. our lemma no. 1028 in fine.

1042. Kamarina (area of: Contrada Maestro). Epitaph of Straton, 500-450 B.C. Rectangular limestone stele with boustrophedon inscription beginning dextrorsum. Ed.pr. M.Metcalfe, in P.M.Militello (ed.), *Scicli: archeologia e territorio* (Palermo 2008) 227-230 no. 21.1 (ph.; Italian translation); the volume is also accessible online: http://www.lasiciliainrete.it/STORIAECULTURA/progettokasa/6.pdf. We give the text of L.Dubois, *BE* (2009) no. 567.

Στρά̣τ̣|ōνος ἐ|μι σ̣ε̄|μα ΤΥ[.]

The formula is typical of Sicily: cf. *IGDS* 21, 26, 71, 74, 75, 88, 103 [*SEG* XLVI 1260; LIII 1035], 128 [*Arena* II[2] 3]), D. || 1-2. Στρατονο, ed.pr. || 3-4. σεᾰ|μα, ed.pr. [evidently a printing error]; the Ionic form σ̣ῆμα is remarkable, since an Archaic inscription in Doric (*IGDS* II 49) was found in the same site, D, || 4. the two last letters may belong to the patronymic or ethnic of the deceased, D.

1043. Katane. The early Christian community, 4th/5th cent. A.D. V.G.Rizzone, in C.Pescio (ed.), *Agata santa. Storia, arte, devozione* (Milan-Florence 2008) 173-189, collects the epigraphical evidence for the early Christian community of Katane. The earliest texts date to the 4th cent. A.D.; 79% are in Greek, against 61% of the non-Christian inscriptions in Latin; the seven Jewish inscriptions (*JIWE* I 145-150 and II 515 [cf. *SEG* LVI 1081*]) are the largest

collection from a single place in Sicily. Greek is also used by Christians bearing Roman gentilicia attested since the early Imperial period (e.g. *I.Catania* 179). R. adduces numerous documents (almost exclusively epitaphs) in discussing inter alia ecclesiastical ranks (ὑποδιακών; πρεσβύτερος; a single πρεσβυτέρα [cf. *SEG* L 1738], possibly under Jewish influence [cf. *SEG* L 1743], if not the wife of a priest; comment on *SEG* XLVI 1261 [cf. also XLIII 616], where R. follows G.Manganaro and others in restoring πρεσβυτέ[ρου] or πρεσβυτε[ρικῆς] rather than πρεσβυτέ(ρας)); contacts with Rome, Asia Minor and Egypt; promise of chastity ((ἀεὶ) παρθένος; cf. also μόνανδρος); expressions of faith (e.g. δούλη Θεοῦ καὶ Ἰησοῦ in Wessel, *IGCVO* 338, σὺν Θεῷ Χρ(ιστῷ) κ(αὶ) [Πατρὶ] αὐτοῦ in 384; πίστις/πιστεύω; χρηστιανός; Christian symbols); cult of St. Agathe (no early cult of St. Hilarion: the ναὸς Ἱλαρίωνος in *I.Catania* 189 is named after the owner of the building serving the Christian congregration; cf. the ἐκκλησία Νίκωνος [S.L.Agnello, *Silloge di iscrizioni paleocristiane della Sicilia* (Rome 1953) no. 2], the ἐκκ[λησία] Εἰρηναίου [A.Ferrua, *Note e giunte* -- (cf. *SEG* XXXIX 988) no. 215] and the κυριακὸν Ὀστ[ωρίου] [*ibid.* no. 74] in Syracuse, and the κυριακὸν Ζοσίμου in Neaition [*SEG* XLIV 775; LVII 885*]).

1044. Katane. Funerary epigram for Epagatho alias Rhodogoune, 2nd/3rd cent. A.D. *IG* XIV 499 (*GV* 1936; *SEG* XLIV 738 [6]). E.Sverkos, *C&M* 59 (2008) 139-149 (text and German translation), argues that Ῥοδογούνη (L. 1), the name of the legendary Persian queen which Ἐπαγαθώ received after death (l. 6), is an example of the topos of the assimilation of the female deceased with mythological heroines. The intention was either to compare Epagatho's qualities to those of the queen or to provide consolation (allusion to man's common fate, which even grandees cannot escape). Copious references to epigrams in which women and men are compared to gods (Aphrodite, Athena, Hera), mythological figures (e.g. Alkestis, Laodameia, and Penelope [cf. also *SEG* LII 942]; Adonis, Atlas, Eros, Herakles and Hyakinthos; the Homeric heroes Ajax, Achilleus and Nestor) or historical persons (e.g. Leonidas and Themistokles). The consolation theme is mostly exemplified by Achilleus, Aias, Adonis, Archemoros, Astyanax, Herakles and Phaethon, and, for the bereaved, by Alkmene, Niobe and Thetis. Discussion of inter alia *IGUR* 322 and *GV* 1935 (Bernand, *Inscr. métriques* 71).

1045. Kephaloidion. Three epitaphs, late Hellenistic/Roman period. M.G.Montalbano, in A.Tullio et alii (edd.), *Cefalù. La necropoli ellenistica* I (Rome 2008) 176/177 (ph.; partially defective majuscule texts; bibliography), republishes the epitaphs *IG* XIV 351 (*SEG* XXXVII 763; M. 177 no. VS 4), *SEG* XXXIV 949 (XLIII 625; M.177 no. VS 5) and XXXVI 847 (LVII 877*; M. 176 no. VS 3).

1046. Leontinoi (area of: Alaimo). Graffiti and dipinti on vases, mid 7th-5th cent. B.C. L.Grasso, *La stipe del santuario di Alaimo a Lentini* (Catania 2008), republishes six dipinti and graffiti on vases (ph.; dr.): **1-4)** *SEG* LIII 1008 [1-3] and 1009 (1008 [1] = LIV 924 [3]: 69 no. 281; 1008 [2]: 69 no. 282; 1008 [3] = LIV 924 [2]: 73 no. 301; 1009 = LIV 924 [4]: 128/129

no. 616); **5)** [--]XIKP[--] (graffito on the body of a kylix; 71 no. 287; 575-550 B.C.; H.A.G. Brijder, *Siana cups* [Amsterdam 1983] 109/110); **6)** [...]AI[...] graffito above the foot of a kylix; 6th/5th cent. B.C..; 71 no. 288; B.A. Sparkes, L.Talcott, *Black and Plain Pottery of the 6th, 5th and 4th Centuries B.C.* [Princeton 1970; *Agora* XII] 263-265). Mainly on the basis of the archaeological finds, G. (147-156) comments on ritual activities (sacrifices) and cults: of 'una divinità liminare legata all'elemento acquatico' (154) in the Archaic (660-600 B.C.), and of the Διόσκουροι (*SEG* LIII 1008 [3]) and Artemis in the Classical period (ca. mid 5th cent. B.C.).

1047. Lilybaion (area of: Mazara del Vallo). Honorary inscription for M. Iunius Felix, 220-250 A.D. Marble cippus in the garden of the Biblioteca comunale at Mazara del Vallo. F.Ribezzo, *Rivista indo-greco italica* 17 (1933) 49/50, with the correction of M.Segre, *Il Mondo Classico* 4 (1934) 68-70; M.T.Manni Piraino, *OA* 8 (1969) 121-125; cf. *SEG* XXXVIII 919 in fine. Republished by A.Brugnone, *art.cit.* (cf. our lemma no. 1034) 80/81 no. 1. We give this text which was never included in *SEG*.

Μ. Ἰούν(ιον) Φήλι[κα] | βουλευτ(ὴν) Λιλυ[βα]|ιτῶν φιλοτει[μη]|σάμενον περὶ τὴ[ν] || πατρίδα τὸ κοινὸ[ν] | κινακων ἐκ τῶν | ἰδίων πάτρω[νι] | wreath ἀξίω(ι) | d.d.b.

5-6. The κοινόν of the κινακες or κινακοι may be an association of merchants or dyers of purple, resident in Mazara and coming from the Syro-Palaestinian area (Manni Piraino) or Africa (Manganaro) || 9. [d.d.b.: the siglum has been interpreted either as dono dedit benemerentissimo (Manni Piraino) or as δόγματι δεκουριώνων βουλῆς, Brugnone (per ep.; cf. also our lemma no. 1032).

1048. Naxos. Owner's graffiti on vases, 450-425 B.C. *SEG* LIII 1026. M.C.Lentini, D.Blackman, J.Pakkanen, *ABSA* 103 (2008) 350/351, (re)publish some inscribed ceramic fragments found in the shipsheds: **1)** [Τ]ερίλλο ἐμὶ καὶ μό[νον κεῖνος μ'] ἔχ[ει], vel sim. (*SEG* LIII 1026 [1], without restoration; L., B., P. wonder whether the cup was owned by Terillos, tyrant of Himera in 480 B.C. [This seems at odds with its mid 5th cent. date, Tybout]; either Τήριλλος or Πέριλλος, L.Dubois, *BE* [2010] no. 640); **2)** Δεξίλης Ἄνθō (*SEG* LIII 1026 [2]); **3)** Δεξίλε̄ς Ἄνθō (on a West Greek transport amphora sherd, in a distinctly earlier lettering). For nos. 2/3 cf. Dubois, *l.c.*: Ionic genitive of Δέξιλ(λ)α, hypercoristic of Δεξίλαϝος (cf. *IGDGG* II 5) followed by the patronymic Ἄνθος; the different orthography in fine points to the period of alphabetical change [no. 2 is dated 440-425 B.C.; no date is given for no. 3, which on account of its recording the same person may be assigned approximately to the same period]; **4)** χαῖρε (*SEG* LIII 1026 [3]; 'the disordered letters convey the effect of wine'; 350; late 5th cent. B.C.); **5)** Ἡγέστρατος Τελεσάρχου (on sherds of a West Greek transport amphora; undated); **6)** Ἡγέστρατος Τελεσάρχου (on a jug; undated). L., B., P. think of drinking and drinking contests in a naval context and of crew members receiving wine rations.

1049. Neaition (Noto). Christian inscriptions V.G.Rizzone, *Νέα Ῥώμη. Rivista di ricerche bizantinistiche* 5 (2008) 17-26, (re)publishes an ineditum (see our lemma no. 1050) and four other inscriptions: 1) epitaph from 'hypogeum E' (S.L.Agnello, *Archivio storico siracusano* 2 [1972/1973] 99-102); reading revised on the basis of autopsy: Σάλβιε [..]HC[..] ΘΙΚ[---] (name of the deceased, possibly followed by the formula μνησθῇ σου ὁ Θεός; 18; ph.); 2) rock-cut epitaph (Castelluccio, Cava della Signora; P.Orsi, *NSA* [1891] 354; 18; ph.): Ἐν vacat θάδε κατάκ[εινται? ---]; 3) epitaph from another hypogeum (Stafenna-Coda di Lupo; 19/20; inscription now lost); F.Pennavaria, *Archivio storico siciliano* 16 (1891) 61/62 note 1: χαῖρε; 4) rock-cut inscription (Grotta Spacci; 20; ph.); P.Orsi, *BZ* 7 (1898) 14/15: [† Κ(ύρι)ε βοηθ]ήσων τῷ δούλῳ σου Ἰουανακίῳ. The name Ἰουανάκιος is attested for the 6th (*Inscriptions de Cilicie* [cf. *SEG* XXXVII 1243] 118), but also for the 10th/11th cent. A.D. (A.Messina, *Le chiese rupestri del Siracusano* [Palermo 1979] 132).

1050. Neaition (Noto; area of: Rosolini). Christian prayer for Syntrophos, 6th/7th cent. A.D. Limestone slab found at Rosolini. Ed.pr. V.G. Rizzone, *Νέα Ῥώμη. Rivista di ricerche bizantinistiche* 5 (2008) 22-26 (ph.).

Κ(ύρι)ε Κ(ύρι)ε Κ(ύρι)ε μὴ 'σεν[έγκῃς]
ἰς πιρασμόν, ἀλλὰ ῥ[ῦσε ἱμᾶς]
ἀπὸ τοῦ πονιροῦ κὲ [τῶν ἀγγέλων]
τῶν αὐτοῦ ῥῦσε ἱμ[ᾶς ἀπ-]
ὁ τοῦ πονιροῦ κὲ τῶν [ἀγγέλ-]
ων αὐτοῦ ῥῦσε ἱμᾶς [ἀπὸ]
τῖς ἐπιβουλῖς τῶν ἐπα[νιστ-]
αμένων ἱμῖν ὁρατῖς τ[οῦ]
ἀοράτου ῥῦσε ἱμᾶς ἀπό συ[σ-]
τροφῖς τῶν πονιρευομένων
διασκέδασον τὰς βουλῖς αὐ-
τῶν ἀπὸ ἀνδρὸς ἀδίκου κὲ {δ}
δίωκε λυδόρου κὲ δυνάσ-
του κὲ συκοφάντου ῥῦσε
τοῦ ὕκου Συντρό-
φου ἀμίν, ἀλλὰ [ῥῦσ]-
ε ἱμ[ᾶς ἀπὸ ----]

1. Cf. the triple invocation in the magic formulas, E.Peterson, *ΕΙΣ ΘΕΟΣ* (Göttingen 1926) 57, 179, 233, and 325; 'σεν[έγκῃς] for εἰσεν[έγκῃς]; in fine beginning of *Mt.* 6.13, which is repeated six times; cf. Felle, *Biblia Epigraphica* nos. 44, 46 (= *SEG* XXXVIII 1697), 268, 495, 559 ǁ 2. ἰς for εἰς; πιρασμόν for πειρασμόν; ῥ[ῦσε ἱμᾶς] for ῥ[ῦσαι ἡμᾶς] ǁ 3. πονιροῦ for πονηροῦ; for the request of the liberation from Evil and its angels, which is repeated twice, cf. *Mt.* 25.41 and *Ap.* 12.7 ǁ 7. τῖς ἐπιβουλῖς for τῆς ἐπιβουλῆς ǁ 7-8. τῶν ἐπα[νιστ]αμένων ἱμῖν refers to *Ps.* 43.6, 58.2-3, 91.12, and 108.28 ǁ 8. ἱμῖν for ἡμῖν; ὁρατῖς for ὁρατῆς ǁ 9-10. συ[σ]τροφῖς for συ[σ]τροφῆς; *Ps.* 63.3. ǁ 10. πονιρευομένων for πονηρευομένων ǁ 11. βουλῖς for βουλὰς; cf. *Ps.* 32.10 ǁ 12. cf. *Ps.* 17.49, 42.1, and 139.2 ǁ 13. λυδόρου for λοιδωροῦ ǁ 13-14. cf. *Ps.* 71.4.12 ǁ 15. ὕκου for οἴκου; ἀμίν for ἀμήν ǁ the frequency of the references to *Psalms* and the *New Testament* (mostly attested here for the first time), unusual for the Christian inscriptions of the area of Megara Hyblaea, suggest a monastic background for the writer of our prayer, ed.pr.

1051. Ragusa. Onomastics. See the article of F.Cordano in our lemma no. 1028.

1052-1053. Ragusa (area of: Scicli). Two Christian (?) epitaphs. Two limestone plaques with inscription in a recessed field framed by an incised tabula ansata. A.Ferrua, *RAC* 18 (1941) 214-216 nos. 93/94; cf. P.Militello, in S.Uggeri Patetucci (ed.), *Scavi medievali in Italia 1996-1999. Atti della seconda conferenza italiana di archeologia medievale, Cassino 16-18 dicembre 1999* (Rome 2001) 511/512 note 44. Republished by V.G.Rizzone, in *Scicli: archeologia e territorio* (cf. our lemma no. 1042) 283-285 nos. 1/2 (Italian translations); we give the texts as read by M.-Y.Perrin, *An.Ép.* (2008) [2011] nos. 598/599.

1052: 283/284 no. 1 (ph.). **Epitaph of Kardamas.** Now in the Museo Archeologico Ibleo at Ragusa: Καρδάμαν χρεσ|τὸς καὶ ἄμετος | ἠτῶν ὀκτο|μέκοντα, || μῆνας δέ❦|[κα]

Καρδαμαν χρεσ|τὸς καὶ ἄμε⟨μπ⟩τος | ἠτῶν οκδο|μέκοντα || μῆνας δὲ θ′ | vacat, R. || 1. Καρμίδαν (for Χαρμίδαν), F. (who read ΚΑΡΑΑΙΔΑΝ on the stone); F.Cordano, *art.cit.* [cf. our lemma no. 1028] 243: 'Χαρμίδας, unica lettura possibile di ΚΑΡΑΑΙΔΑΝ' '*Kardaman*, ottimo ed incensurabile', R., who suggests that Καρδαμίων may have been intended; contra P., who points out that the name Cardamas is attested in the correspondence of Paulinus of Nola: see id., *MEFRA* 104 (1992) 1054/1055 || 1-2. χρεστὸς καὶ ἄμετος for χρηστὸς καὶ ἄμεμπτος, with transition from accusative to nominative, P. || 3. ἠτῶν for ἐτῶν || 3-4. ὀκτομέκοντα: confusion between ὀγδοήκοντα and ἑβδομήκοντα, R. || 5. μῆνας for μῆνας; R. mistook the hedera at the end of L. 5 for a theta, P., who adopts F.'s reading δέ|[κα].

1053: 284/285 no. 2 (color ph.). **Epitaph of Autecheion (?).** Now in the Museo Archeologico in Syracuse.

Αὐτεχ̣είον χρεσ|τὸ̣ς καὶ ἄμετος | ἔζεση ⟨ἠ⟩τῶν | {ἠ̣τ̣ῶν} τ̣ησα[ρά]||κοντα, μ[ῆνα]|ς̣ πέντ̣η

Αὐτεχείον χρ⟨ε⟩σ|τὸς καὶ ἄμε⟨μπ⟩τος | ἔζεσ⟨ε⟩ ἠτῶν | {ἠ̣τ̣ῶν} τησ⟨σ⟩α[ρά]||κοντα μ[ῆνα]|ς πέντη, R. || 1. Αὐτεχείον probably for Εὐτυχ⟨ε⟩ίων, R. (for Ἀρτεμίων or Ἀνθεμίων, F.; F.Cordano, *art. cit.* 243, reads ΑΥΤΕ-ΕΙΟΝ, which she interprets as Ἀνθεμίων rather than Ἀρτεμίων); however, the chi is uncertain: possibly Αὐτενείον, to be understood as a phonetical rendering of Ἀφθόνιον, P.; 3-6. ἔζεση ἠτῶν τησαράκοντα, μῆνας πέντη for ἔζησε ἐτῶν τεσσαράκοντα, μῆνας πέντε.

1054. Selinous. Expansion in the 6th cent. B.C. F.Persolja, *ZPE* 167 (2008) 113-118, examines literary sources and some inscriptions, notably the dedication to Herakles from Poggioreale *IGDS* 84 (Arena I² 35; *SEG* LIII 1030 [1]*), for the light they may shed on the extension of the Selinuntian sphere of influence in the 6th cent. B.C. Cf. L.Dubois, *BE* (2009) no. 564: 'Le témoignage de certaines autres inscriptions invoquées me paraît trés suspect tant elles sont de lecture incertaine' (*IGDS* 73 [Arena I² 18]; *IGDS* II 19 [*SEG* XLV 1415; L 1023] and 84 [Arena I² 17 bis; *SEG* XLVII 1420]).

1055. Soluntum. Six fragments, 100 B.C.-200 A.D. Six inscriptions on fragments of limestone blocks now in the Antiquarium of Solunto. Ed.pr. S.Giannobile, *Kokalos* 49 (2003) [2008] 117-120 (ph.; dr.): **1)** [-- Ἀ]ρτέμωνα [--|--] υἱὸν θεοῖ[ς πᾶσι --] (119 no. 4; honorary inscription for Artemon and dedication to 'all gods'?; 1st cent. B.C.); **2/3)** ΕΠ[--] | v Η[--] (117 no. 1) and ---|[--]ΟΣ vacat (117/118 no. 2); these fragments probably belong to the same inscription, to be dated 150-200 A.D.; ed.pr. suggests reading Ἐπ[ὶ -- , followed by the name of an eponymous official (the ἱεροθύτας known for Soluntum?) in the genitive; --ΟΣ may be the genitive of an anthroponym in L. 2 in fine); **4)** [-- ἐποί?]ησε vacat | [-- Ἀρ]τεμιδω[ρ? --] (118/119 no. 3; late 2nd cent. A.D.); **5)** [--]ΟΣ (119 no. 5; undated); **6)** [--]ονιε Ποπλίο[υ? --] (119/120 no. 6; initio probably a name in the vocative; late 2nd cent. A.D.).

1056. Syracuse. Dedication to Hiero (II) Zeus Soter, 271-215 B.C. *SEG* LVII 893 (3) (cf. also our lemma no. 1031). J.Serrati, *Historia* 57 (2008) 80-91 (ph.), argues that this small altar carelessly inscribed Διὸς Σωτῆ|ρος Ἱέρωνος is a private manifestation of an established public cult of Hiero II. The king either founded or furthered the cult; the initiative may have come from the people seeking his favor or protection. A ruler cult fits in with the epigraphical (inter alia *IG* XIV 3 [*Syll.*³ 429; *SEG* LVII 893 (2)]; *SEG* XVII 196 [LVII 893 (6); *ISE* I 58]) and other evidence showing Hiero to have styled himself as a great Hellenistic monarch, engaging in building projects and philanthropy. His closest relations were with the Ptolemaic kings, whom he may have sought to imitate and impress. Like other kings, Hiero cultivated a strong relationship with Zeus (*SEG* XXXIV 961 and XLVI 1241 [cf. our lemma no. 1031] may also be taken into account). S. adduces inscriptions as evidence of the (private and public) cult of other Hellenistic rulers and of rulers associating themselves with Ζεύς and/or bearing the epithet Σωτήρ (84/85).

1057-1058. Syracuse. Christian epitaphs of textile manufacturers. Republished by A.Brugnone, *art.cit.* (cf. our lemma no. 1034) 81. We give these texts which have never been included in *SEG*.

1057: 81 no. 2 b. **Epitaph of the purple dyer Pelegrinos.** Marble plaque from the catacomb of S.Giovanni, formerly in the Museo Archeologico at Syracuse, now in its place in the catacomb again ('II galleria'). P.Orsi, *NSA* (1893) 283 no. 20; S.L.Agnello, *Silloge di iscrizioni paleocristiane della Sicilia* (Rome 1953) no. 18.

Οὗτος ὁ τόπος | διαφέρι | Πελεγρίνου | φώλωνος

1058: 81 no. 3. **Epitaph of the felt maker Proklos.** Marble plaque from the catacomb of Villa Maria. A.Ferrua, *Note e giunte* -- (cf. *SEG* XXXIX 988) no. 365.

Πρόκλος πιλη|τάρις ἐνθάδε κῖτε· ἔ|ζησεν ἔτη τριάκον|τα, φήμης καλῆς· ἀν||επάη ἰδοῖς | Ἰενουάριες

1-2. πιλητάρι(ο)ς = πιλοποιός, B., with further attestations.

1059. Tauromenion. The epigraphical studies of L.A.Muratori. F.Muscolino, *ZPE* 167 (2008) 119-134, publishes the correspondence between Ludovico Antonio Muratori and the erudite clergyman Giovanni Di Giovanni from Taormina (1699-1733), anticipating the edition of Muratori's *Novus thesaurus veterum inscriptionum* (Milan 1739-1742). This dossier includes Di Giovanni's majuscule transcriptions of seven Greek inscriptions, with his Latin translations and annotations: *IG* XIV 422 (*SEG* IV 49; XXXVIII 975*; inscription of the gymnasiarchs), 431 (dedication θεαῖς ἁγναῖς), 441 (epitaph), 1091 (*IGR* I 140; *IGUR* 61; honorary inscription for Ἰαλλία Βασσία [or Βασσιανή or Βάσσιλλα]), 2396 (1 b and 3; stamps on bricks), and *CIG* 8689 (= A.Guillou, *Recueil des inscriptions grecques médiévales d'Italie* [cf. *SEG* XLVI 1302] 185; building inscription; late 9th/early 10th cent. A.D.). Cf. also *SEG* LVII 904.

1060. Unknown provenance. Erotic (?) inscription on a lead ball, Archaic period. Small lead ball with incised inscription spread over it ('in giro di lettere'). Ed.pr. G.Manganaro Perrone, *art.cit.* (cf. our lemma no. 1030) 8/9 (ph.): θρασὺ ἀνέβη ἆς ἐς ἀρχόν (?)

Rho, sigma and chi are typical of the Chalkidean alphabet, ed.pr. ‖ '(questo) con insolenza è montato fino ad *Archos*' (ἆς ἐς = ἕως εἰς); Archos is either the anthroponym Ἄρχος or, more likely, ἀρχός = anus; the ball may represent a testicle which would make the inscription a reference to homosexual intercourse, ed.pr., who adduces other obscene texts from Sicily.

1061. Unknown provenance. Zeus' epithet Soter on a silver ring (amulet?), 5th cent. B.C. Silver ring; on the oval bezel two eagles attacking a serpent; inscription sinistrorsum (rho dextrorsum) above. Ed.pr. G.Manganaro, *art.cit.* (cf. our lemma no. 1031) 5/6 (ph.): Σο̄τέ̄ρ

Unknown provenance; the style and script are reminiscent of contemporary coins from Akragas. Perhaps an amulet against snake bites, ed.pr., who on the basis of parallels interprets Soter as an epithet of Zeus (see our lemma no. 1031).

1062. Unknown provenance. Manufacturer's stamp on a bronze tweezer, 4th cent. B.C. Bronze tweezer ('pinza-cucchiaio') of the same type as those in *SEG* XLIX 1348 (1 and 4); circular stamp on the outside of the handle. Ed.pr. G.Manganaro Perrone, *art.cit.* (cf. our lemma no. 1030) 9/10 (ph.): Ὠνάσο

1063. Unknown provenance. Inscription on an incense-burner, 6th/7th cent. A.D. Bronze cup-shaped incense burner with inscription along the rim; now in the Museo Archeolo-

gico 'A.Salinas' in Palermo Ed.pr. S.Giannobile, *Kokalos* 49 (2003) [2008] 121-127 (ph.; dr.; Italian translation): † Ὁ Θ(εὸ)ς ὁ προσδεξάμενος τὸ θυμ̣ῆ̣αμα τοῦ ἁγίο̣υ̣

θυμῆαμα for θυμίαμα || ed.pr. presents texts and bibliographies of the 13 incense burners with the same or similar texts from Sicily: see the study of G.Manganaro summarized in *SEG* XLV 1344 (nine objects; for the explanation of the formula see *ibid.* in fine), 1350, 1355, 1362, and 1375 [M. reads ὁ/ὠ Θεός, whereas G. interprets O as an invocation (ὂ for ὦ) 'O Dio'].

1064. Unknown provenance. Quotation of *Ps.* 90 on a bronze bracelet, early Byzantine period. *SEG* LI 1398. S.Giannobile, *Kokalos* 49 (2003) [2008] 129-132 (ph.; dr.), repeats his observations and comments summarized in *SEG* LVI 1109.

SARDINIA

1065. Sardinia. Inscriptions on Byzantine instrumentum. P.G.Spanu, R.Zucca (edd.), *I sigilli bizantini della Σαρδηνία* (Rome 2004), offer a complete documentation of the Greek and Latin Byzantine seals from Sardinia, found mainly in San Giorgio di Sinis (territory of Tharros). The same authors (re)publish some seals and other inscribed objects, now in the Antiquarium Arborense in Oristano, in F.Cenerini, P.Ruggeri (edd.), *Epigrafia romana in Sardegna. Atti del I Convegno di studio (Sant'Antioco, 14-15 luglio 2007)* (Rome 2008) 147-172. For those with Greek inscriptions see our lemmata nos. 1066 and 1069-1071.

1066. Karales (area of: Suelli / Siurgus Donigala). Byzantine seal, late 7th/early 8th cent. B.C. Circular lead weight. Edd.pr. P.G.Spanu, R.Zucca, *art.cit.* (cf. our lemma no. 1065) 148-154 (ph.; dr. of obverse). Obverse: monogram in the shape of ■ cross with Θ and B at the vertical and K and H at the horizontal ending (invocation of Mary); in the quarters counterclockwise TΩ | ΔΟΥ | ΛΩ | CΩ: Θ(εο)τ(όκε), β(οή)θ(ει) τῷ δούλῳ σ⟨ου⟩, continued by the text on the reverse: † Νικ|ήτᾳ μη|ζοτέρῳ | AMΩ(--). First attestation of a μηζότερος in Sardinia; Niketas was a provincial official, since the qualification βασιλικός is absent. AMΩ(--) is either a toponym or indicates the branch for which he was responsible as an inspector, e.g. ἀμώτων ('dei castagni'). S., Z. adduce the 6th/7th cent. A.D. epitaph from Karales *CIL* X.1. 1319* ('Εντάδε κατακεῖτε ἡ δού|λη σου Νηκοίτας), which contra *CIL* they consider authentic, as a parallel of the name Νικήτας [without accounting for the problem that Νηκοίτας does not fit in with the female name required by ἡ δούλη, Tybout].

1067. Olbia. Graffito (name) on a vase, ca. 600 B.C. Corinthian kotyle with a graffito on the outside (lower part). Edd.pr. R.D'Oriano, G.Marginesu, in *Epigrafia romana in Sardegna*

(cf. our lemma no. 1065) 197-208 (ph.; dr.); D'O. contributes a section on 'Olbia arcaica' (198-203), whereas M. is responsible for the epigraphical part (203-208): Θέολος

Local (non-Corinthian) script (possibly Syracusan [second alphabet], Attic or Ionic), M. || previously unattested name, either ■ haplography of the well known Θέολλος or abbreviated writing (cf. *SEG* XLI 1881) for Θεόλ(α)ος. He was the owner rather than the dedicator of the vase, M. || this Archaic vase graffito stands alone among the Greek inscriptions from Sardinia; all other texts belong to the Roman period which started in the 3rd/2nd cent. B.C.; after edd.pr. envisaged various scenarios, M. prudently concludes: 'Mancano gli elementi che consentano di fornire una spiegazione circonstanziata del graffito' (208).

1068. S. Nicolò Gerrei (area of: Santuiaci; 50 km northeast of Cagliari). Trilingual (Latin/Greek/Punic) dedication to Asklepios Merre, 1st cent. B.C. *IG* XIV 608 (*IGR* I 511; *CIL* I[2] 2226; *ILS* 1874; *CIS* I.1.143; *SEG* L 1030; LII 940 [4]; LV 1039*). A.R.Ghiotto, *Sardinia, Corsica et Baleares antiquae* 6 (2008) 83-95, discusses this inscription in a study on salt and its production in Roman Sardinia largely based on Latin inscriptions and literary sources: Cleon salari(orum) soc(iorum) s(ervus) / Κλέων ὁ ἐπὶ τῶν ἁλῶν was ■ slave of the members of an association which was awarded a state concession to explore the public salines. The absence of his servile status in the Greek text suggests that Kleon's office enjoyed prestige; he was probably supervisor of the salines. The latter are likely to be those of Karales (Cagliari). For this inscription see also our lemma no. 1910 in fine; cf. also our lemma no. 1965.

1069. Tharros (area of: San Giorgio di Sinis). Inscription on a Byzantine seal, 6th cent. A.D. Circular lead seal. A.Carile, in *I sigilli bizantini della Σαρδηνία* (cf. our lemma no. 1065) 18 and P.G.Spanu, R.Zucca, *ibid.* 105-107 no. 6. Mentioned by P.G.Spanu, R.Zucca, *art. cit.* (cf. our lemma no. 1065) 170-172 (ph.; dr.): Θεο|φυλά|κτου | τῶν | Μαρί|νης

Theophylaktos was κουράτωρ of the Domus Marinae, an imperial residence in Constantinople (Marina was the fifth daughter of Arcadius and Eudoxia) connected with the main palace, S., Z., who comment on the organisation of the patrimonium Caesaris in Sardinia.

1070. Tharros (area of: San Giorgio di Sinis). Inscriptions on a Byzantine relief, 7th cent. A.D. Terracotta relief representing St. George, martyr of Lydda, praying; label (A) in the central field between to 'palmae'; text (B) along the circular frame. Ed.pr. M.Dadea, in *La ceramica nel Sinis dal neolitico ai giorni nostri* (Cagliari 1998) 403-411 (non vidimus); mentioned by P.G.Spanu, R.Zucca, *art.cit.* (cf. our lemma no. 1065) 160.

A: Ὁ ἅ[γιο]ς | [Γε]ώργιος
B: Εὐλ(ο)γ[ία τοῦ ἁγί]ου κ(αὶ) ἐνδ(ό)ξου [μάρτ]υρ(ο)ς Γεωργί[ου †]

1071. Tharros (area of: San Giorgio di Sinis). Inscriptions on Byzantine weights, undated. Five circular (our nos. 1-5) and six square lead weights, ten with Greek inscriptions (incised or silver inlay). Edd.pr. P.G.Spanu, R.Zucca, *art.cit.* (cf. our lemma no. 1065) 162-165 (ph.): **1)** ο(ὐ)γ(κία) α´ (small ο inscribed in Γ; 25.84 g; 162 no. 1); **2)** ν(ομίσματα) ϛ´ (26.42 g; 164 no. 2); **3)** ν(ομίσματα) ε´ (22 g; 164 no. 3); **4)** ν(ομίσματα) γ´ (13.78 g; 164 no. 4); **5)** ν(ομίσματα) γ´ (12.96 g; 164 no. 5); **6)** ν(ομίσματα) ϛ´ (26.16 g; 164 no. 6); **7)** ν(ομίσματα) γ´ (12.98 g; 164 no. 7); **8** ν(ομίσματα) S´ (S = 2; 8.58 g; 165 no. 8); **9)** ν(όμισμα) (i.e., 1; 4.28 g; 165 no. 9); **10)** ν(όμισμα) (ie., 1; 4.68 g; 165 no. 10). On 162, S., Z. mention an apparently unpublished bronze steelyard with owner's inscription: **11)** Ἀντιόχου Σουβᾶ.

ITALY

1072. Italy. Byzantine inscriptions: script. F.Fiori, *Epigrafi greche dell'Italia bizantina (VII-IX secolo)* (Bologna 2008), focuses on the script of Byzantine inscriptions from Italy in an attempt to establish a relationship between palaeography and social identity and the role of stonecutters' workshops. The texts concern members of the eastern Roman elite. For summaries see M.-Y.Perrin, *An.Ép.* (2008) [2011] no. 263, and D.Feissel, *BE* (2011) no. 728.

1073. Italy. Epigrams on Roman wall paintings. E.Prioux, *Petits musées en vers. Épigramme et discours sur les collections antiques* (Paris 2008), focuses on the relationship between ancient collections of epigrams and collections of works of art (for a review see M.Fantuzzi, *AJPh* 130 [2009] 294-299). In the first section, P. discusses three series of epigrams (ph.; dr.; French translations), from the Casa degli Epigrammi in Pompeii (XLV 1455*; cf. LVII 2069 on p. 745 in fine for full references; see also our lemma no. 1095), the 'House of Propertius' at Assisi (*SEG* XXX 1135-1144; LVI 1112*) and the 'Villa of Aelian' in Rome (see our lemma no. 1102). The painted miniature art gallery in Pompei illustrates the main genres of Hellenistic epigrammatic poetry: fictitious epitaphs, dedications and erotic poems. The ensemble testifies to a renewed interest in Greek literature of the 3rd cent. B.C. (especially of Leonidas of Tarentum through his imitator Euenos), to the importance of the *Garland* of Meleager in the transmission of epigrams, and to Meleager's stance of the superiority of epigram over epic poetry (61/62).

As to the set of paintings and epigrams from Assisi, P. shows that it was conceptualized as a celebration of poetry (references to Homer, Pindar, Theokritos, Ovid and Propertius) and divination (references to myths of Apollo and Dionysos), of riddles and mythological allusions. Contra Guarducci (*SEG* XXXVI 908), P. (94-97) offers a new reading of *SEG* XXX 1135 (XLV 2290): ἀρκῶν vacat ἕβριον ποίμνην ποτὲ κοῦρος ('[Lui qui était] jadis un jeune homme ten-tant de repousser le troupeau de l'Hèbre' or 'Alors qu'il n'était qu'un jeune homme, il suffit à [...] le troupeau de l'Hèbre': 97): a possible reference to Orpheus rather than Pentheus.

P. concludes that 'tout ou partie du programme décoratif et du cycle d'Assise aurait été conçu par un erudite actif au tournant des Ier et IIe siècles de notre ère' (121).

For wall paintings and epigrams see also L.Piazzi, in F.De Angelis (ed.), *Lo sguardo archeologico. I normalisti per Paul Zanker* (Pisa 2007) 181-198. In her view the paintings of the Casa degli Epigrammi represent 'un caso limite della "fruizione integrativa"' (197) of the Hellenistic epigram: they provide an imaginary contextualization for the epigrams and at the same time reinstate one of their original functions, sc. the caption of an image. The combined use of painted images and captions results from certain patterns of Roman taste tangible from the 1st cent B.C. to the 2nd sent. A.D. ('House of Propertius').

1074. Italy. Linguistics: bilingualism in the Jewish communities of Rome and Venusia. B.Rochette, in *Bilinguisme* 273-304, studies the relationship between Greek and Latin in the Jewish communities of Rome (*JIWE* II; cf. *SEG* LVI 1130) and Venusia (*JIWE* I 42-116; *SEG* LIII 1137*; cf. also XLIX 2481). In Rome, 74% of the inscriptions are in Greek, 17% in Latin, while 6% are bilingual and 3% in Hebrew/Aramaic. Greek remained the principal language at least until the 3rd cent. A.D. Detailed examination shows that the influence of Greek on Latin (*JIWE* II 50 [ph.], 114, 235, 250) is stronger than vice versa (*JIWE* II 343; ph.). The bilingualism of the Jews of Rome is real (examples of the same text both in Greek and Latin are rare: *JIWE* I 183; II 539 [ph.]), but imperfect (mutual influences; Latin texts written in Greek letters [*JIWE* II 195, 287, 328 [ph.], 349] and vice versa [*JIWE* II 547, 589, 590, 593]). In Venusia, ca. 58% are in Greek, ca. 26% in Latin, and ca. 15% in Hebrew [based on the numbers of inscriptions which R. gives on 289 (total of 72); the result is somewhat at odds with the percentages mentioned on 275 (yielding a total of 103%!) and with the total of 64 inscriptions mentioned on 296, Tybout]; unlike in Rome, the Jewish community replaced Greek by Latin in the course of the 5th/6th cent. A.D.; Greek (which shows Latin influence) was maintained artificially to express Jewish identity in a Latin-speaking environment which included the Jews (cf. the study of M.Williams summarized in *SEG* XLIX 1393, also for the role of Hebrew as a marker of Jewish identity). Detailed comments on *JIWE* I 59 (dr.), 61-63 (dr.), 68, 82, 86 (dr.), and 87.

1075. Italy (south) and Sicily. Onomastics. As a supplement to his study *Die römischen Vornamen* (Helsinki 1987), O.Salomies, in P.Poccetti (ed.), *Les prénoms de l'Italie antique* (Pisa-Rome 2008) 15-38, presents a survey of the Italic cognomina, with frequent references to Greek inscriptions from southern Italy and Sicily. Italic names of Oscan-Umbrian or Faliscan provenance penetrated into the onomastics of the Greek cities already in the 5th cent. B.C. (e.g. Καιλιος [Caelius] and Τιττελος (*Titelos/Titulus) in Selinous; Εἴελος, Καίσιος [Cesio(s)/Ceisio(s)/Caisio(s)], Κῖπος, Ὄππιος, Πάκκιος [Pac(c)ius] and Σώϊος [Soius?] in Entella [cf. *SEG* LI 1185]). Other names discussed are Λάρων (cf. Laronius), Μινας, Νύμψιος (Latin Numerius, Oscan Niumsis), Οὔιος (Ovius; cf. *SEG* LVI 636 LL. 41, 49), Ὄφαλλος (Ofellus/Opellus, Ofilius; cf. *SEG* II 350 [XXII 455; LVI 555*] Col. IV L. 86; *SEG* XLIX 1303; LI 1243 [*I.Lipara* 260]), Πάπελος (Papulus) and Ὦκιλλος/Ὄκκελος/Ὄκκιλος (cf. Occilius/

Ocellius). Cf. L.Dubois, *BE* (2009) no. 73, who points out that Πλατορ is an Illyrian, not an Italic name.

1076. Adria. Rhodian amphora stamps, Hellenistic period. S.M.Marengo, G.Paci, in P.Basso, A.Buonopane, A.Cavarzere, S.Pesavento Mattioli (edd.), *Est enim flos Italiae ... Vita economica e sociale nella Cisalpina romana. Atti delle Giornate di studi in onore di Ezio Buchi, Verona 30 novembre-1 dicembre 2006* (Verona 2008) 313-328, present a survey of the diffusion of Rhodian and Late-Republican amphoras (the latter with Latin stamps) in the Adriatic region. M.'s contribution concerns the Rhodian amphoras (314-316; tabular survey of the stamps recording eponyms and manufacturers [all previously published] on 320-322). Cf. S.Dardaine, *An.Ép.* (2008) [2011] no. 264 (on p. 137).

1077. Aenaria (Pithekoussai; Ischia). Honorary inscription for Seia Spes, 154 A.D. *SEG* XIV 602 (cf. IAG on p. 169, ad no. 63). Republished by M.Buonocore, *Epigraphica* 70 (2008) 287-289 (ph.), who reports that the stone, now in a deplorable condition, is still in the garden of S.Restituta in Lacco Ameno. B. underlines the connection of the inscription with Naples: the honorand, probably originating from Ischia, was victress in the στάδιον undoubtedly in the Neapolitan Σεβαστά (cf. our lemma no. 1085). Ischia belonged to Naples since the time of Augustus.

1078. Aquileia. Christian funerary epigram, late 3rd/4th cent. A.D. Marble plaque broken above and below; found in the area of Candia. Ed.pr. L.Boffo, *AN* 79 (2008) 221-246 (ph.). The text also in *An.Ép.* (2008) [2011] no. 551 (M.-Y.Perrin).

    Μ̣(νήμης?) vacat [χ(άριν)?] ·
μή με θοοῖς, κύδιστε, παρέρ̣[χεο ποσσίν, ὁδῖτα]
    ἀλλά γε Μοιρά̣ω̣ν ΞΥ̣Ν̣Η[–⏖ –]
ὁπποῖον μ̣ερόπεσσιν [⏑ – ⏕ – ⏖ ⏓]
A   πᾶσιν ὁμῶς θ̣άν̣[ατος – ⏕ – ⏖ – Ω]
ἔνθα μ[ε] δὴ δ[⏕ – ⏕ – ⏕ – ⏖ – ⏓]
    ἔξι εὐρ̣ὺ̣ ἠχῷ̣ [– ⏕ – ⏖ –]
καὶ γ̣έρας [– ⏕ – ⏕ – ⏕ – ⏖ – ⏓]
    Υ̣Ε̣[------------------------------------]
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2. For the restoration cf. *AP* 7.337 and 15.27 (L. 20), ed.pr. ǁ 3. reference to the Μοῖραι and the common fate of mortals; perhaps a form of ξυνήϊος (epic variant of ξυνός), ed.pr. [the short syllable ΞΥΝ causes a metrical error in the pentameter; however, the ph. seems to confirm the reading, Tybout] ǁ 5. death is everybody's fate; for the restoration cf. *GV* 1289 (= Bernand, *Inscr. métriques* 48) L. 3; A in the left margin probably corresponding to an Ω in the right margin; these two letters have probably been engraved during re-use of the stone, ed.pr., who com-

ments on the persistence of pagan motifs in early Christian funerary epigrams; in spite of the deviant form of the A, the apocalyptic letters are not necessarily due to re-use, P. || 7. ἔξι (for ἔξει): 'go away', ed.pr.; perhaps rather ἕξι ('il aura largement un écho favorable'), S.Follet in *An.Ép.* [εὐρυήχω[ν]?, Chaniotis] || ed.pr. supposes that the name of the deceased may have stood in a prose text, perhaps in Latin.

1079. Atripalda (area of: Capo La Torre; Campania). Latin epitaph with dating formula in Greek, 465 A.D. Green marble plaque broken at the upper and left side with dipinti in gold, found in the early Christian basilica and now in the Museo Comunale della Dogana dei Grani. Among the exclusively Latin inscriptions from the basilica, C.Lambert, *Studi di epigrafia tardoantica e medievale in Campania* I. *Secoli IV-VII* (Florence 2008) 38 note 56 and 58 note 32 (ph.), notes one epitaph containing a dating formula in Greek at the end; mentioned by H.Solin, in: G.Paci (ed.), *Epigrafia romana in area adriatica: Actes de la IX[e] Rencontre Franco-Italienne sur l'épigraphie du monde romain, Macerata, 10-11 novembre 1995* (Pisa-Rome 1998) 480-481. We give the text as corrected by M.-Y.Perrin, *An.Ép.* (2008) [2011] no. 338.

> [Dep]ositio sanctae memori|[ae F]ortunae, quae vixit | plus minus annos L, adcep|ta in somno paces IIII idus || Februa<ria>s. Deposita III idus Febru|arias post cons(ulatum) Anici Olibri v(iri) c(larissimi). | Ἰν(δικτιῶνος) γ', Μεχὶρ ιη'

4. Paces for pacis || 7. since the dates of the death and funeral are given in LL. 4/5 (the 10th and 11th of February, respectively), February 12 may indicate the date of the engraving of the text, P.

1080. Dertona. Christian epitaph. *Inscriptiones Christianae Italiae* VII (cf. *SEG* XL 819) 91 no. 98. For this insignificant fragment see now A.Crosetto, M.Venturino Gambari, *La collezione archeologica di Cesare Di Negro-Carpani* (Alessandria 2007) 73 no. DNC 225 (ph.).

1081. Fregellae. Rhodian amphora stamps, later 2nd cent. B.C. F.Diosono, *Rei cretariae romanae Acta* 40 (2008) 393 (ph.), mentions four rectangular Rhodian amphora stamps found during recent excavations. Eponym: Νικασαγόρας II (131 B.C.). Manufacturers: Βρόμιος (145-132 B.C.), Ἡφαιστίων (with a caduceus), and Μενέλαος.

1082. Gabies. Inscription on a vase, before 770 B.C. *SEG* XLII 899; LV 1047*, H.Solin, in O.Brandt (ed.), *Unexpected Voices. The graffiti in the Criptoporticus of the Horti Sallustiani and Papers from a Conference on graffiti at the Swedish Institute in Rome, 7 march 2003* (Stockholm 2008) 100 note 5, points out that on a conference in Rome in 2005 (Villa Lante) G.Colonna demonstrated that the Gabies scriblings, mostly read as εὔλιν(ος) or Εὔλιν(ος), are in fact a Latin text.

1083. Hipponion. Orphic text, ca. 400 B.C. *SEG* XXVI 1139; LII 951*. S.Giannobile, D.R.Jordan, *GRBS* 48 (2008) 287-294, observe that the many mistakes in this text occur in clusters, which suggests a damaged model written in stichoi. They argue that the text was transmitted by copyists rather than through oral tradition. Attempts of the copyist to emend or complete the damaged text are probably responsible for the errors. G., J. offer a close reading of the problematic first verse (μναμοσυνας τοδε εριον επει αμ μελλεισι θανεσθαι, tablet); they propose to read the text in its Ionic archetype as μνημόσυνον τόδ' ἄειρον, ἐπὴν μέλλῃς θανέεσθαι: 'This reminder take up, whenever you are about to die'.

For Orphic texts see *SEG* LVII 2173; C.Calame, 'Identités lumineuses, espaces rituels, objects textuels. Itinéraires initiatiques dans les lamelles funéraires d'or', in S.Estienne, D.Jaillard, N.Lubtchansky, C.Poudazoux (edd.), *Image et religion dans l'antiquité gréco-romaine. Actes du Colloque de Rome 11-13 décembre 2003* (Naples 2008) 153-164; F.Ferrari, 'Per leggere le lamine misteriche', *Prometheus* 34 (2008) 1-12; C.Faraone, 'Mystery Cults and Incantations. Evidence for Orphic Charms in Euripides' Cyclops 646-48?', *RhM* 151 (2008) 127-142, especially 131/132; S.S.Torjussen, 'The "Orphic-Pythagorean" eschatology of the gold tablets from Thurii and the sixth book of Virgil's *Aeneid*', *SO* 83 (2008) 68-83; R.G.Edmonds, *Orphic Gold Tablets and Greek Religion* (Cambridge 2010); V.Tzifopoulos, *Paradise Earned. The Bacchic-Orphic Gold Lamellae of Crete* (Cambridge, MA-London); B.Kayachev, 'The so-called Orphic gold tablets in ancient poetry and poetics', *ZPE* 180 (2012) 17-37.

1084. Manziana (area of: La Caldara). Signature on an Attic kylix, ca. 525-510 B.C. Fragment of a tondo of a black glazed late 6th cent. B.C. Attic kylix with a dipinto along the rim; found (together with a fragment of an Attic kylix with a male figure of the same date) by a local inhabitant near an Etruscan tomb in the marshland called 'La Caldara' before it was robbed ca. 25 years ago. Ed.pr. L.Gasperini, *Scritti* -- (cf. our lemma no. 1890) 501-506 (ph.; dr.).

[Ὁ δεῖνα ἐποίε̄σεν κ]αὶ ἔγρα[φσεν]

1085. Neapolis. The Sebasta. E.Miranda De Martino, *Oebalus* 2 (2007) 203-215, reports on the discovery of inscribed marble plaques used as revetment of the wall of a stoa, excavated on the Piazza Nicola Amore in the context of the construction of a metro. The plaques are from ca. 75-100 A.D. and contain the names of 170 victors in the Ἰταλικὰ Ῥωμαῖα Σεβαστὰ ἰσολύμπια (many from Greek cities). Among the victors are two women: Φλαβία Θάλασσα from Ephesos (stadion) and Αἰμιλία Ῥηκτῖνα (diaulos); mention of a torch-race (λαμπάς) established by Augustus, of ἐνκωμιολόγοι (praising emperors) and ποιηταὶ ἔπους, of a Κλαυδιανὴ κρίσις (cf. the Κλαυδιανοὶ παῖδες in *IvO* 56) and of a victorious boxer Μελαγκόμας (mentioned by Dio of Prusa, *Oratio* 28/29).

D.Di Nanni Durante, *Ludica* 13/14 (2007/2008) 7-22, discusses what *IvO* 56 and the above-mentioned new inscriptions contribute to our knowledge of the Sebasta; reflections on the other agones in Naples, in Magna Graecia and Sicily. Non vidimus; cf. J.-Y.Strasser, S.Dardaine, *An.Ép.* (2008) [2011] no. 362 (D.N.D.) and 363 (M.D.M.).

Y.Hunt, in E.Hall, R.Wyles (edd.), *New Directions in Pantomime* (Oxford 2008) 181/182, argues that pantomime was included in the programme of the Sebasta after the death of Augustus; on 181 note 59, she adduces the example of the mime Ἀπόλαυστος (*I.Napoli* 54; *SEG* XXXIII 770) as evidence; contra W.Slater, *JRA* 23 (2010) 536, who objects that this inscription dates to the late 2nd cent. A.D. For the change in the games she refers to the study of R.M. Geer (see *SEG* XI 1200) on *IvO* 56 (*SEG* XLVIII 543*; regulations for the Neapolitan Sebasta), observing that Geer incorrectly suggested reading [ὀρχη]σταί instead of [κιθαρι]σταί in L. 54 - whereas *IvO* has κιθαρισ[ταί]. On 182 H. comments on the relationship between the Roman imperial cult and pantomime in the context of Κοινὰ Ἀσίας festivals.

For pantomime see also G.W.Bowersock, 'Aristides and the Pantomimes', in W.V.Harris, B.Holmes (edd.), *Aelius Aristides between Greece, Rome and the Gods* (Leiden-Boston 2008) 69-77; on 73-76, B. reviews the epigraphy of pantomimes in the later 2nd cent. A.D. when, after 170, pantomime was elevated to the level of agonistic competition in the eastern part of the empire. In Italy, there were competitions for dancers earlier (cf. Lucian, *De Salt.* 31/32, presumably at the Sebasta in Naples, perhaps also at the Capitolia in Rome or the Eusebeia in Puteoli). Discussion of *F.Delphes* III.1.551; *I.Ephesos* 2070/2071; *I.Magnesia* 165; *SEG* I 529 [Apamea]; XI 838 [Sparta; to be dated to the last decade of Marcus Aurelius]; key terms: κίνησις, qualified as ἔνρυθμος, εὔρυθμος, τραγική; ἔνρυθμος τραγῳδία; τραγῳδός; ὑποκριτής.

Cf. also our lemma no. 1077.

1086. Neapolis (?). Christian epitaph of the Antiochian silk manufacturer Heliodoros, 4th/5th cent. A.D. *IG* XIV 785 (*ICUR* 2896; Wessel, *IGCVO* 154; *I.Napoli* 122). H.Solin, *Arctos* 42 (2008) 231/232, traces the history of this stone formerly in the collection of the Neapolitan patrician Adriano Guglielmo Spadafora and argues that it comes from Naples (*I.Napoli*) rather than Rome (*ICUR*, followed by Wessel; A.Ferrua, *Corona* -- [cf. *SEG* XXXI 863] 84) or Puteoli (*IG* XIV).

1087-1094. Ostia. Graffiti, ca. 150-250 A.D. H.Solin, *Unexpected Voices* (cf. our lemma no. 1082) 116-121, (re)publishes Latin and Greek graffiti from the 'Mitreo dalle pareti dipinte' (III, 1, 6; Greek texts: nos. 1, 3, and 6/7; on a single wall of the tablinum; 200-250 A.D.) and the 'Sacello delle tre navate' (III, 2, 12; Greek texts: nos. 12/13 and 17-19; mid 2nd/early 3rd cent. A.D.). All inscriptions are inedita except for nos. 1 and 17-19. Cf. M.Corbier, *An.Ép.* (2008) [2011] nos. 283/284.

'Sacello delle tre navate', mid 2nd/early 3rd cent. A.D.

1087: 119 no. 12. **Graffito:** [--- ἔ]γραψσα

Possibly the end of the hexametric phrase πολλοὶ πολλ' ἐπέγραψαν, ἐγὼ μόνος οὔτι ἔγραψα (e.g. H.Solin, *Arctos* 10 [1976] 36/37), S. [cf. also *SEG* XXIX 974 (Ostia); XLVI 2293 (1), Tybout].

1088: 121 no. 17 (dr.). **Graffito.** M.Della Corte, *SHDI* 27 (1961) 331 no. 30: [Ἔ]ρως

1089: 121 no. 18. **Graffito.** M.Della Corte, *l.c.* nos. 31/32: Ἀβασκαντι[α]νὸς Διόδωρος

Either two names or Ἀβασκαντιανός as a signum of Διόδωρος; Abascantianus is attested in Rome, S.

1090: 121 no. 19. **Graffito.** M.Della Corte, *l.c.* nos. 33: φορά (?)

House of the 'Mitreo dalle pareti dipinti', 200-250 A.D.

1091: 117 no. 1 (dr.). **Graffito of/for Herodes.** *SEG* XLV 1451.

Ἐμνήσθη | Ἡρώδης {ὁ δρ|ν} ὁ δρωπακισ|τής

1-2. If Ἡρώδης is the writer, the graffito should be considered unfinished, since ἐμνήσθη requires a genitive, S. || 2-3. {ὁ δρ|ν}: not in *SEG*; the writer made a new start because of the misspelling, S. || 3-4. for δρωπακιστής see *SEG* XLV, app.cr.

1092: 118 no. 3 (dr.). **Graffito of Theseus:** Θησεὺς ἐμν[ήσθη ---]

The anthroponym Θησεύς has 39 attestations in Rome, S.

1093: 118 no. 6 (dr.). **Graffito mentioning Eonios and others.**

[---]..σ̣ό̣ω̣ Ἐόνιος | Ἀσκληπιάδης ΔΙΑ[..]ΤΑ[---|---]θεν Αὐφιδια[---]

1. Initio: Σῶος or Σόος or Λαύσοος or Πάνσοος (or perhaps a Greek form of Zethus, with the first two letters read as ΕΘ); Ἐόνιος for Αἰώνιος (cf. Aionius in *CIL* V 6693; VI 19611; Eonius in XIII 2000), S. || 3. either the gentilice Aufidia or the cognomen Aufidianus (or Aufidiana), S.

1094: 119 no. 7 (dr.). **Graffito mentioning Hyperides.**

[---]γένη{σ}ς ἐμνή|[σθ]α(ι)? Ὑπερίδην

1-2. Or possibly ἐμνή[σθη δι]ὰ Ὑπερίδην, to account for the accusative, S.; in *An.Ép.*, J.-Y.Strasser wonders whether ἐμνη|[μόνευσα] should be read: 'Je me suis souvenu', with accusative.

1095. Pompeii. Label identifying a poet on a wall painting, 40-30 B.C. On the late Second Style fresco depicting a poet on the east wall of exedra 18 ('library') of Casa VI 17 (Ins. Occ.) 41, D.Esposito, 'Filosseno, il ciclope e Sesto Pompeo', *JdI* 123 (2008) [2009] 51-99, de-

tected a hitherto overlooked graffito in white letters on the green semicircular bench, under the lyre: Φιλόξ̣ενος (see especially 60/61, and G.Del Mastro in an appendix on 90-92; color ph.). This label identifies the poet as Philoxenos of Kythera (435-380 B.C.), author of dithyrambs. The house owner who commissioned the painting sought to express not only his cultural, but [according to E.'s quite tortuous reasoning] also his political preferences: in his *Cyclops* (based on the myth of Polyphemos and Galathea). Philoxenos possibly mocked Dionysos I of Syracuse; this myth is perhaps illustrated in the figural paintings in the tablinum of the same house [of which only scanty fragments remain, Tybout]; with the reference to Philoxenos and his *Cyclops* in the thirties of the 1st cent. B.C., a supporter of Octavian may have expressed his dislike of Sextus Pompeius in ▪ mythological guise. E. discusses other Second Style ensembles (one with inscriptions: the Casa degli Epigrammi [61/62]: *SEG* XLV 1455*; cf. LVII 2069 on p. 745 in fine for full references; see also L.Caso, 'Dioniso negli affreschi dell'esedra (y) della Casa degli Epigrammi', *RSP* 17 [2006] 29-38, and our lemma no. 1073), many of which he believes to contain motifs reflecting contemporary politics.

1096. Pompeii. Two graffiti (dates), undated [prior to 79 A.D.]. *CIL* IV 6730/6731. H.Solin, *art.cit.* (cf. our lemma no. 1104) 264, points out that these graffiti recording dates according to the Roman calendar are in Latin written in Greek letters (probably by the same hand). He suggests reading in 6730 [δ]εκ(ιμομ) or [δ]εκ(ιμουμ) Καλανδας 'Οκτοβρ(ης) (perhaps ἐκ(τὸν) κτλ., *CIL*); 6731 reads VII Κ(αλανδας) Αὐγοστα.

1097. Poseidonia. Inscription on a bronze tablet, early 6th cent. B.C. Two non-joining fragments of a bronze tablet with boustrophedon inscription in Achaian alphabet (L. 1 sinistrorsum); found in the urban sanctuary of Athena (the so-called Temple of Ceres) during excavations in the 1920s or 1930s; now in the Paestum National Archaeological Museum. M.Cipriani, F.Longo, G.Marginesu, *Workshop di Archeologia Classica* 3 (2006) 11-20 (ph.; dr.; the text is provided by ed.pr. Marginesu on 17-19); cf. also M.Cipriani, in G.Greco, B.Ferrara (edd.), *Doni agli dei. Il sistema dei doni votivi nei santuari* (Pozzuoli 2008) 123/124 (ph.; dr.; no text): τιμ̣[---]υβα[---|---]ια[---]ε̣ταν | ποσε̣[---]εμ[---]

1. M, Σ or Λ ; perhaps a name beginning Tí-/Τιμ̣-/Τισ- or a verb τιμ-/τισ-; perhaps an ethnic: [-- Σ]υβα[ρ --] ed.pr. || 2. initio perhaps [τᾶι 'Αθάνα]ι ἀ[νέθηκ]ε, vel sim.?; in fine ε̣ τᾶν or τάν or τἀν (= τᾶι ἐν) or -ε̣ταν (end of noun or verb, e.g. ἀνεθέταν, ἁρμοσθέταν), ed.pr. || 3. ποσε̣[--]: perhaps an ethnic: Ποσε̣[ιδανία], ed.pr. || considerations on the nature of the document must inevitably remain speculative, ed.pr, who with due caution suggests a treaty between Sybaris and its colony Poseidonia or, 'l'ipotesi più piana' (18), a dedication by Τιμ[-- Σ]υβ[ρίτας --], with in L. 2 perhaps [τᾶι 'Αθάνα]ι ἀ[νέθηκ]ε τἀν Ποσε̣[ιδανίαι].

1098. Puteoli. Epitaph of the freedman Kokkeios Archon, late 1st cent. A.D. *IG* XIV 847. Republished after autopsy by P.Lombardi, in *Epigrafia 2006*, 879-888 (ph.).

Θ(εοῖς) Κ(αταχθονίοις) | Κο(ΐντος) • Καλπούρν(ιος) • Ῥοῦ|φος • Ἐφέσ(ιος) • Κοκ|κ[η](ΐῳ) • Ἄρχοντι • ἀπέ||[λευθέρῳ ------]

3. Κο(ΐντῳ) Κ(αλπουρνίῳ), *IG*; in fine, the sequence KOK is written in a totally different way than in L. 2 (small omikron and punctuation in L. 2), which renders *IG*'s reading impossible, L. || 4. Βρύοντι ἀπε(λευθέρῳ), *IG* (which has no L. 5); initio: there is room for one or two letters before Ἄρχοντι: Κοκ|κ[η](ΐῳ), Κοκ|[ηΐ](ῳ) or Κοκ|[ήῳ]; for these variants cf. *IG* IX.2.541; *SEG* VI 718; for Ἄρχων cf. *IG* II^2 949 A. 18, 1028 II L. 130; *I.Délos* 1952; *CIL* XIII 3826 (Archontus); *ICUR* 20819 (Arcontia), L. || 4.-5. ἀπε|[λευθέρῳ γλυκυτάτῳ], L. [however, there is not enough room for this restoration and no parallels are known for such affectionate formulas in inscriptions erected by patrons for their freedmen, Stavrianopoulou] || the difference in the gentilicium (Calpurnius/Cocceius) perhaps points to a marriage between Q.Calpurnius Rufus from Ephesos with a Cocceia; the activities of Calpurnii in Puteoli, the Aegean and Asia are well attested (*CIL* XIV 161; *I.Eph.* 1687; *IG* XII.5.841), L.

1099. Puteoli. Mosaic with athletes, reign of Caracalla. J.-Y.Strasser, *Nikephoros* 17 (2004) 202-207. M.L.Caldelli, *MEFRA* 120 (2008) 469-473, suggests identifying Magira with Αὐρήλιος Ζωτικός from Smyrna [see already *SEG* LIV 536 app.cr. and LV 1053 in fine, also our lemma no. 1873]. C. suggests that another nameless athlete could have been Λ. Σιλίκιος Φίρμος Μανδρογένης from Magnesia on the Maeander (*I.Magnesia* 197 and 199) [but see M.Popescu, M.Corbier, *An.Ép.* (2008) [2011] no. 370, who point out that Mandrogenes is dated one generation before Caracalla].

1100. Rhegion (or area). Christian prayer for the removal of (or protection from?) migraine, headache and ophthalmia on a lead tablet, 7th/8th cent. A.D. *I.Reggio Calabria* 21 (*SEG* LIV 965; Wessel, *IGCVO* 605). Republished by S.Giannobile, *ZPE* 167 (2008) 135-143 (dr.; Italian translation). In the app.cr., we note the differences with L.D'Amore's text (= *I.Calabria*, *SEG*) omitting those in bracketing (G. inter alia consistently reads κ(αί) instead of καί); for other readings see the app.cr. of *SEG* LIV. G. discusses exorcism in a Christian context; in the absence of magical formulas, our text should be considered a regular (non-exorcistic) Christian prayer, for which G. finds parallels in two liturgical prayers on papyrus (tabular survey on 139); however, it remains unclear whether the Church sanctioned or condemned expediencies like the present one. On 143, a list of eight inscriptions referring to headache and a map showing their (wide) geographical distribution (cf. also *SEG* LVI 2140 [1)]): no. 1 = *SEG* XXXIX 1093 (XLIII 1301; *CIGP*^{3} 12); no. 2 = *SEG* LII 949 (LVI 1116); no. 3 = *SEG* LII 1872; no. 4 = *SEG* XXX 1793; no. 5 = O.Y.Neverov, in *Hommages Vermaseren* II (cf. *SEG* XXIX 720-731) 848; no. 6 = R.Kotansky, *Greek Magical Amulets* I (see *SEG* XLIV 1737) no. 57 (*CIJ*^{2} 849); no. 7 = J.Naveh, S.Shaked, *Amulets and Magic Bowls* (cf. our lemma no. 1947); no. 8 = our text. Text and French translation in *An.Ép.* (2008) [2011] no. 437 (M.-Y.Perrin, M.Popescu).

A: † Ἐν ὀνομάτι τοῦ
πατρὸς κ(αὶ) τοῦ
υἱοῦ καὶ τοῦ ἁγί-
4 ου πν(εύματ)ος · two pentagrams

πνεῦμα ἅγι[ον --]
[--]φορο υἱὸν
μονογενῖ{ν} πε-
ριβέβλιμε κ(αὶ) π-
νεῦμα ἅγιον [..]
[..] κθαρασε·
φεῦγε ἀπὸ τ-
ῖς δούλις τ[οῦ]
Θ(εο)ῦ Σίττησμ[α]
πᾶν κακὸν κ(αὶ) [π]-
ᾶν βάρος κ(αὶ) ἱμ[ί]-
κρανον κ(αὶ) πανο[κέ]-
φαλος κ(αὶ) πᾶν ἀ-
κάθαρτον
πνεῦμ[α· τὸ σô]-
μα κ(αὶ) τὸ ἶμ[α τοῦ]
Κ(υρί)ου ἱμô[ν Ἰησ]-
οῦ
Χ(ριστο)ῦ

B: Φίσε ἀπὸ τῖς
δούλις τοῦ
Θ(εο)ῦ Σίττισμα·
ἀναστίτο ὁ θ(εὸ)ς
κ(αὶ) διασκορπισθί-
τοσαν ἱ ἐχθρ[οὶ]
αὐτοῦ κ(αὶ) φιγέτ-
οσαν ἀπὸ προσ[ό]-
που [αὐτοῦ] οἱ μι-
σοῦντες [αὐτόν], ὁς
[--------------------]
[--------------------]
[--------------------]
[--------------------]
[--------------------]
ἀ[πὸ] τῖς δούλις
τοῦ Θ(εο)ῦ Σίττησμα
ὀφθαλμίαν [κ(αὶ) πᾶν]
κακὸν κ(αὶ) πᾶν βάρος κ(αὶ) πο[νο]-
[κ]έφαλος κ(αὶ) πᾶν ἀκά]-
θα[ρ]τ[ο]ν πνεῦ-
μα [------------]
magic signs
magic signs
magic signs

A. 5-6. Probably πνεῦμα ἅγι[ον κ(αὶ) | [ἁγιο]φόρο⟨ν⟩, G. || 5-10. πνεῦμα ἅγι[ον καὶ | --]φόρο⟨ν⟩ (υἱ)ὸν | μονογενῖ πε|ριβέβλιμε καὶ π|[ᾶν πο]νιρὸν π|[νεῦμα] κθαρασσ[?], *I.Reggio Calabria*, *SEG* || 7. μονογενῖ for μονογενῆ || 7-8. περιβέβλιμε = περιβέβλημαι || 10. a form of καθαρίζω, G.; P., P. (in *An.Ép.*) transcribe κ(α)θάρασε || 13. Θ(εο)ῦ, σίττησμ[α], *I.Reggio Calabria*, *SEG*; Σίττησμα (Σίττισμα; cf. also B LL. 3 and 17): previously unattested name, perhaps a corrupted form of Septimia, G. || 14-23. πάνκακον καὶ π|άνβαρος καὶ π[άν]|κρανον καὶ πανσ|φαλὲς καὶ παν[α]|κάθαρτ[ον] | πνεῦμ[α, διὰ τὸ] | [σô]μα καὶ τὸ ἶμ[α | τοῦ] κ(υρί)ου ἱμô[ν | Ἰησ]οῦ | Χ(ριστο)ῦ, *I.Reggio Calabria*, *SEG* || 15-16. ἱμίκρανον for ἡμίκρανον || 20. ἶμα for αἷμα || **B.** 1. φῖσε for φεῖσαι; perhaps (νοσ)φίσαι, S.Follet apud P., P. || 3. Θ(εο)ῦ σίττισμα, καὶ, *I.Reggio Calabria*, *SEG* || 4. ἀναστίτο for ἀναστήτω || 5-6. διασκορπισθίτοσαν for διασκορπισθήτωσαν || 6. ἱ for οἱ || 7-8. φιγέτοσαν for φυγέτωσαν || 10. ὁς for ὡς || 11-15. [ἐκλείπει καπνὸς ἐ|κλιπέτωσαν ὡς | τήκεται κηρὸς ἀ|πὸ προσώπου πυρός, | οὕτως φεῦγε] (*Ps.* 67.3/4, continuing the quotation of *Ps.* 67.2 in LL. 4-9), G.; no readings, *I.Calabria*, *SEG* || 18. ὀφθαλμία: for amulets against inflammation of the eyes on two gold leaves see R.Kotansky, *Greek Magical Amulets* (cf. *SEG* XLIV 1737) nos. 31 (Latin) and 53 (Greek; Christian; 3rd/4th cent. A.D.; Tyre), G., who adduces medieval texts in which ophtalmia and headache are associated as in our document, and others, including a dialogue between Jesus and Migraine; it is unclear whether Sittisma already suffered these evils and prays for their removal or just for (preventive) protection. S.Follet apud P., P. points out that πονοκέφαλος (LL. 19/20) exists in modern Greek.

1101. Rome. Christian epigraphy: the beginnings. C.Carletti, 'Inscriptiones a Christianis religionis causa positae (de Rossi, IC, I, XXXVII*). Alle origini di un mito storiografico', in *Epigrafia 2006*, 1263-1280, discusses the Christian epigraphical habit in correlation to modern scholarship (G.B.de Rossi, A.Ferrua) and to the history of early Christianity. He argues that early Christianity in Rome consisted of minorities, i.e., of various church houses with varying theological orientation. This overall picture changed drastically between 199 and 222 A.D. due to the transition from collegial to monarchic episcopal governance and from minorities to an organized and hierarchized community. C. refers to the following Greek texts: *ICUR* I 1778 (Latin epitaph with the phrase δούλη Ἰη(σοῦ) Χρ(ιστοῦ); ph.); II 4246 (Latin epitaph with ἰχθὺς ζώντων; cf. *SEG* XLIX 1370); V 12900 (epitaph for Ἀνκωτία Ἰρήνη; *SEG* II 521; cf. LIV 971; ph.); VI 15874 (epitaph for Ἰουλία Εὐαρέστα); VI 15884 (epitaph for Φλαβία Σόφη; *SEG* LI 1437; ph.); X 26971 (epitaph for Τολλία Ἀσκλεπιακή; Wessel, *IGCVO* 1473).

In M.G.Angeli Bertinelli, A.Donati (edd.), *La comunicazione nella storia antica. Fanta-sie e realtà. Atti del III incontro internazionale di storia antica (Genova, 23-24 Novembre 2006)* (Rome 2008) 195-208, Carletti characterizes the Christian funerary epigraphy prior to Constantine (ca. 320-340 A.D.). He underlines the differences between the innovative style 'di "scrivere la morte"' (202) initiated between 199 and 222 A.D. (bishops Victor, Zephyrinus and Callistus), with its minimal, 'egalitarian' structure (name of the deceased; εἰρήνη-formula; Christian symbols), and the elaborated epitaphs after the second half of the 4th cent. In both studies there is a considerable overlap with C.'s article summarized in *SEG* LVI 1128; cf. also *SEG* XLVIII 1295 and our lemma no. 1931.

1102. Rome. Homer and Menander in Greek epigrams. E.Prioux, *Petits musées en vers* (cf. our lemma no. 1073) 123-140 (ph.; dr.; French translations), studies the 'architecture du cycle épigrammatique' of the poems *IGUR* 1526 and 1532 on the busts of Menander and Homer found in the Casale di Valeriano, written by some Αἰλιανός who is probably the author of the *Varia Historia* Κλαύδιος Αἰλιανός from Praeneste (cf. *SEG* XXVIII 793 app.cr.; LVII 960). The poems (each consisting of three epigrams) evoke an imaginary gallery of Greek authors around the central figure of Homer and the secondary of Menander: Aristophanes of Byzantion, the author of the epigrams himself and especially Antipatros of Sidon, to whom the first epigram on the Homer-herm is indebted (cf. Antipater Sid., 9 *HE* [A.S.Gow, D.L.Page, *The Greek Anthology - Hellenistic Epigrams* (Cambridge 1965)] = *AP* 7.6). P. connects the erotic seductiveness of Menander's gaze according to the first and third epigram on the Menander-herm with the epigram about the gaze of the 'Eros of Thespiai' by Praxiteles (*AP* 16.204 = Ath., *Deipn.* 13.591a; cf. also *AP* 16.203, 205, and 206).

1103. Rome. Jewish inscriptions. See our lemma no. 1074.

1104. Rome. Roman dates in Greek inscriptions. H.Solin, in *Bilinguisme* 259-272, studies the way in which the days of the Roman calendar are expressed in Greek inscriptions of

Imperial Rome: mainly dates in graffiti scratched on the walls of a private house (see our lemma no. 1120) and Christian epitaphs, which are shown to reflect Roman official dating practice, except for cardinals rather than ordinals being used for counting the days. A date falling on the day of Kalendae, Nonae or Idus is given in the dative, and the name of the month in adjectival form (Καλάνδαις/Νώναις/Εἰδοῖς Ἰανουάριαις, etc.). The intermediate days are counted back, taking both the first and the last day into account, as in Latin. Kalendis is rendered by Καλάνδαις, pridie Kalendas by πρὸ α΄ Καλανδῶν, (ante diem) III Kalendas by πρὸ γ΄ Καλανδῶν, etc. The day preceding the Kalendae, Nonae or Idus is expressed by πρὸ α΄ (or occasionally by πρό only), as in official pagan and Christian documents (e.g. *I.Cret.* IV 300 B; *ICUR* 19934/19935); πρὸ β΄ was not used (though II Kalendas may replace pridie) due to the fact that the Greeks translated pridie by προτέρᾳ, which they wrote as πρὸ α΄ felt to be equivalent; then they continued with πρὸ γ΄, etc. Πρό (often abbreviated to πρ or written as a monogram) may be preceded by τῇ; Καλάνδαις may be abbreviated to Καλ or Κλ; names of days and month can be abbreviated in various ways.

On 261/262, S. offers a survey of the ways in which Roman dates were rendered in Greek documents from the Hellenistic and Imperial period in the East; on 263/264, a list of the relatively few pagan Greek inscriptions from Rome featuring Roman dates: *IGUR* 1, 26, 77, 130 (where S. [270] reads πρὸ ι΄ Εἰδῶν Ἰουνίων rather than πρὸ [Ε]ἰδῶν Ἰουνίων), 168, 191, 235 /236, 664, 999, 1566, and 1658/1659; cf. also the rare examples from Naples (*IG* XIV 824 = *I.Napoli* 261) and Pompeii (see our lemma no. 1096).

On 266/267, observations on *ICUR* 19820 (κατ(άθεσις) Εἰδ(οῖς) Ἰουλ(ίοις) rather than Εἰδ(ῶν) Ἰουλ(ίων)) and 22472 (read ιβ΄ instead of ιβ(ιτ)); on 269 note 14, S. rejects three alleged attestations of πρὸ β΄ in *ICUR*: arbitrary restorations in 7166 and 11043 (the B in 7166 is highly uncertain); in 12213 e.g. [πρὸ ι]β΄ may be restored instead of [πρὸ] β΄. On 271 comment on *ICUR* 8397, which seems to include a date without πρό ([δη]π(οσιτους) δέκ[α Καλανδῶν]?); however, the date is in Latin written in Greek letters: δ(η)π(ο)σ(ιτα) πριδ(ιη) [---]ονιος ἐν [πακε δη]π(οσιτους) δεκ(ιμουμ) [---].

1105. Rome. Dedication for Caracalla and Iulia Domna, 212 or 213 A.D. *IGUR* IV 1658. Republished by K.Dietz, in *Monumentum* 71-83, with new readings and restorations implying that not Septimius Severus and Caracalla but Caracalla and Iulia Domna are mentioned; cf. J.-Y.Strasser, *An.Ép.* (2008) [2011] no. 191.

[Ὑπὲρ σωτηρίας καὶ αἰωνίου διαμονῆς (or ὑπὲρ αἰωνίου νείκης καὶ διαμονῆς) τοῦ κυρίου (or τῶν κυρίων) ἡμῶν]
[αὐτοκράτ(ορος) Καίσαρ(ος) Μ(άρκου) Αὐρηλ(ίου), Λ(ουκίου) Σεπτι]μ(ίου) Σεβ[ήρου]
[Εὐσεβοῦς Περτίνακος ---ο]υ Σεβ(αστοῦ) Ἀραβικ(οῦ) Ἀδιαβ(ηνικοῦ) Παρθ(ικοῦ) μεγ(ίστου)
4 [υἱοῦ, Σεβήρου Ἀντωνείνου Εὐσ(εβοῦς) Εὐτυχοῦς Σεβ(αστοῦ) μ]εγίστου Παρθ(ικοῦ) Βριταννικ(οῦ) καὶ
[Ἰουλ(ίας) Δόμνης Σεβ(αστῆς) μητρ(ὸς) Σεβ(αστοῦ) καὶ στ]ρατοπ(έδων) καὶ συνκλ(ήτου) καὶ πατρίδ(ος) τὴν

[-- πρὸ] πέντε εἰδῶν Ἰουνίων

[---] Λ. Σεβ. [---|-- Ε]ὐσεβ. Ἀραβικ. Ἀδιαβ. Παρθ. Μεγ. | [-- Μ]εγίστου Παρθ. Βριταννικ. καὶ | [-- αὐτοκ]ράτορι καὶ συνκλ(ήτῳ) καὶ πατρίδ(ι) τὴν || [[-- πρὸ] πέντε εἰδῶν Ἰουνίων, *IGUR* 4. || [6. Εὐτυχοῦς: omitted by D., but see *An.Ép.*] the 9th of June, day of the Vestalia, D., who dates the text to 212 or 213 because of the absence of Caracalla's epithet Germanicus Maximus.

1106. Rome. Honorary epigram for Q. Iulius Miletos and inscription commemorating his construction of a labyrinth, after 206 A.D. *IG* XIV 1092/1093 (*IGUR* 1566/1567; *IGR* I 167/168; *CIL* VI 10091; *SEG* LIII 1096*). As an addendum to his observations on Ionicus as an indication of provenance in *Arctos* 41 (2007) 109-112, H.Solin, *Arctos* 42 (2008) 232/233, argues that Εἰωνικός (Ἰωνικός) in *IG* XIV 1092 may well be an ethnic rather than another name (signum according to *IGUR* and L.Robert, *Hellenica* XI-XII 11/12; *OMS* III 1632), though he does not exclude the latter possibility. The honorand, however, comes from Lydian Τρίπολις (*IG* XIV 1093 L. 2). If τὸν σοφὸν ἐν ἀνδράσιν Εἰωνικόν (LL 1-3) is meant as an allusion to the Ionic school of philosophy, this may explain the free use of 'Ionic' in a poetical context as an indication for western Asia Minor in general; the honorand's 'Ionic stamp' is also supported by his cognomen Μείλητος, a name known especially from Asia Minor. On Μείλητος, Μιλήσιος and related names see now H.Solin, 'IG V (2) 229 Revisited', in R.W.V.Catling, F.Marchand (edd.), *Onomatologos. Studies in Greek Personal Names Presented to Elaine Matthews* (Oxford 2010) 258-262.

G.Sarullo, 'Labirinti a Pompei: a proposito di CIL IV 2331', *Oebalus* 3 (2008) 203-220, on 219 adduces this inscription as evidence for a λαβύρινθος in Rome.

1107. Rome. Epitaph of Saturnus, ca. 100 A.D. Marble plaque with tabula ansata found in 1993 on the Via Latina. Ed.pr. G.Sacco, in R.Egidi, P.Catalano, D.Spadoni (edd.), *Aspetti di vita quotidiana dalle necropoli della Via Latina. Località Osteria del Curato* (Rome 2003) 202 no. 231, and in M.A.Tomei (ed.), *Roma. Memorie dal sottosuolo* (cf. our lemma no. 1119) 380 no. II.714 (ph.); cf. M.-Y.Perrin, *An.Ép.* (2008) [2011] no. 206.

Σατοῦρνε | χρηστέ, | χαῖρε, | ζήσας || ἔτη π̣ʹ | μνήμης | ἕνεκεν

ἔτη πʹ, ed.pr.; P. discerns sees an omikron: 70 rather than 80 years old [however, the pi is clearly written above the omikron as a correction, Lazzarini].

1108. Rome. Epitaph of Philoumene, 2nd cent. A.D. Marble stele with akroteria; in a private collection in Monteverde Nuovo. Ed.pr. S.Biagini, in *Epigrafia 2006*, 386/387 no. 2 (ph); cf. S.Dardaine, *An.Ép.* (2008) [2011] no. 246.

Θ(εοῖς) Κ(αταχθονίοις)· | Φιλουμένηι | ἔτη κʹ | Φιλία ἀδελφῇ || γλυκυτάτῃ | μνήμης ἕνεκα | ἀνέθηκεν

'Noter les noms "affectueux" donnés aux deux soeurs', S.Follet, in *An.Ép.*; the common etymological derivation of the two sisters' names perhaps points to their servile status, ed.pr.; unlike Φιλουμένη, Φιλία is relatively rare in Rome (16 attestations in H.Solin, *Die griechischen Personennamen in Rom. Ein Namenbuch* [Berlin-New York 2003] 1349, against 110 for Philoumene, *ibid.* 966-968), ed.pr.

1109. Rome. Epitaph of Aurelius Marcianus Alypios, 2nd cent. A.D. *IGUR* 411. V.Garulli, *ZPE* 166 (2008) 80-82, comments on the 'paratext' of this inscription: 1) the imperative εὐκοίτι, aligned vertically in the left margin, which is not unparalleled as stated in *IGUR*: Phrynichos s.v. εὐκοίτει dissuades using this form (of an otherwise unattested verb εὐκοιτέω, already postulated in *IGUR*); the meaning is 'rest well'; contra S.Follet, apud A.Bérenger, *An.Ép.* (2008) [2011] no. 190: 'Εὐκοίτης, à l'heureuse couche, bien marié = "heureux époux"'; 2) the signum of the deceased revealed in the acrostichon Ἀλύπι μνησθείης (attestations of Ἀλύπι(ο)ς on 80/81 note 5).

1110. Rome. Funerary epigram for Geminas alias Petrokorax, 2nd/3rd cent. A.D. *IGUR* 1181 (*IG* XIV 1517; *SEG* XLVI 1340; Kaibel, *EG* 716). E.Sverkos, *C&M* 59 (2008) 149-154 (text and German translation), underlines the humoristic tone of this epigram and argues that the nickname Πετροκόραξ alludes to some physical characteristic of the deceased, perhaps his short legs. Οἱ σοὶ ἀδελφοί who erected the tomb (L. 6) are not his brothers by blood, but the ἑταῖροι who gave him this ὄνομα χαριέστατον (LL. 2/3). Discussion of Κόραξ and other names of animals used as anthroponyms. Other nicknames possibly referring to deformities are Μύσκελ(λ)ος ('krummbeinig') and Στραβέλαφος ('der mit den leicht schielenden Hirschaugen'; *I.Eph.* 1574 = *GIBM* 574).

1111-1112. Rome. Two epitaphs, 2nd/3rd cent. A.D. Two marble plaques found between the Via Appia and Via Ostiense during the construction of a public parking lot. Ed.pr. G.Sacco, in *Roma. Memorie dal sottosuolo* (cf. our lemma no. 1119) 432/433 (ph.; Italian translation); cf. M.-Y.Perrin, *An.Ép.* (2008) [2011] nos. 234 (French translation) and 235.

1111: 432 no. II.851. **Funerary epigram for Zoilos, 2nd cent. A.D.**

Κ(αταχθονίοις) Θ(εοῖς) |
Κοῦρος ἐγών, ὦ ξεῖνε, | ταλάντατος ἐνθάδε κεῖμαι
πατρίδος ἐκ || ⟦κ⟧ Βεροίης Ζωΐλος οὔ|νομά μοι,
πᾶσαν ἀ(ε)ικείη|ν προπαθὼν κακότη|τά τε θνητῶν·
ἀλλὰ σύ γ' | ἡμετέρης μή ποτε τεύ||⟦ζ⟧ξῃ τύχης

2. Βεροία: unknown which Beroia is meant, ed.pr. ‖ 3. πᾶσαν ἀ⟨ε⟩ικεί|ην: cf. Hom., *Il.* 24.19.

1112: 433 no. II.852. **Epitaph of Thais, 2nd/3rd cent. A.D.**

Δ(ις) ❦ Μ(ανιβους)· | Πολύκλει|τος τῇ γλυ|κυτάτῃ ‖ θυγατρὶ | Θαΐδι εἰς μ|νήμην ἐ̣|[ποίησεν]

6. First iota between two triangular dots.

1113. Rome. Epitaph of C. Tineius Agathon, 2nd/3rd cent. A.D. *IG* XIV 2039; *IGUR* 977. L.Gasperini, *Scritti* -- (cf. our lemma no. 1890) 507-512 (ph.; dr.; text confirming previous readings), reports that this stone was found in the Villa Biocchi in Manziana, to which it was brought from the neighboring Villa Fiorita (now the Monastero Cottolenghino del Sacro Cuore). C.Q.Giglioli had copied the text ca. 1940 in the Villa Fiorita, where Gasperini could not trace it in 1975 (*Quarta Miscellanea greca e romana* [Rome 1975] 163-189). The deceased Γ. Τίνειος Ἀγάθων was probably a freedman of an otherwise unattested C. Tineius, who belonged to a gens prominent in the 2nd/3rd cent. A.D. (cf. *IGUR* 976 for another freedman). C. compares the lettering to that of *IGUR* 202 (1st/2nd cent. A.D.) and 1204 (2nd cent. A.D.).

1114. Rome. Two similar Christian (?) funerary epigrams, late 2nd/early 3rd cent. A.D. In an appendix (425-428) to his article 'Testi metrici latini ripetuti nelle iscrizioni cristiane di Roma', *RPAA* 80 (2007/2008) [2008] 393-428, P.Cugusi discusses one example of two Greek/Latin bilingual epigrams using the same verses to a large extent: *GV* 1547 and 2007 (= *ICUR* 26492 and 26530, respectively). Both are from the cemetery of Pamphilos, not necessarily Christian and are likely to have been erected by the same family; 2007 dates to the late 2nd, 1547 to the late 2nd/early 3rd cent. A.D.; the later text was modelled on the older with some minor modifications. C.'s comments on motives are restricted to the Latin text of the better preserved later poem.

1115. Rome. Epitaph of Aurelius Epaphrodeitos, after 212 A.D.? *IGUR* 401 (*IG* II^2 13225; XIV 1459). E.Angelicoussis, *BJb* 208 (2008) [2010] 45-62 (ph.; dr.; translation), traces the vicissitudes of this sarcophagus (now at Wilton House, near Salisbury, Wiltshire), studies its iconography (myth of Triptolemos) and dates it to the late Antonine period on stylistic grounds. On 56-58, she republishes the inscription, which on account of its improvised placement and the Aurelius name she assigns to re-use after 212 A.D. [But the onomastic argument is not compelling; neither is the placement of the inscription, which, as A. rightly observes, is adapted in a quite refined way both to the shape of the sarcophagus and the contents of its imagery: '... engraved on the mouldings of lid and coffin so that its two lines marry' (56). 'The epigraphy is of high quality, and its clever placement - just above the central characters - physically links and thereby equates the mortal couple with the mythic' (58), Tybout].

1116. Rome. Funerary epigram for Attalis, late 3rd cent. A.D. *IG* XIV 1320 (*IGUR* 1167; *GV* 1443). Reprinted by G.Sacco, in *Epigrafia 2006*, 1495-1502 (ph.; Italian translation), with special comment on LL. 3/4: νῦν δέ σοι γραφὴν θήσω χάριν, ἧς ἀπὸ κηροῦ | ἀντίτυπον ῥεύσει τοῖς δακρύοις χάριτα ('ora to offrirò in dono questa iscrizione, la cui copia in cera gronderà di *gratia* con le mie lacrime'); for ἀντίτυπον (cf. also L. 7: ἐτύπωσε τὰ γράμματα) which usually means 'copy (deposited in an archive)', cf. *TAM* V.1.33 (*SEG* XXX 1381) and *IGUR* 1327; cf. also *SEG* XLII 1860 and P.Degni, *Usi delle tavolette lignee e cerate nel mondo Greco e romano* (Messina 1998).

1117. Rome. Two Christian epitaphs, 300-350 A.D. *ICUR* 15867 (Wessel, *IGCVO* 887) and 15868. Republished by A.E.Felle, *RAC* (2008) 175-178 nos. 21/22 (ph.), respectively, together with 24 Latin inscriptions (of which 6 are inedita) now in the collection of the Pontifica Commissione di Archeologia Sacra (housed above the catacomb of St.Ermete on the Via Salaria Vetus) and found in the Via Latina in the early 20th cent. As to 15867, F. discusses the dative Αὐγουρίναι instead of Αὐγουρίνῃ (analogy with Latin -ae; cf. φιλίαι as a dative in *ICUR* 25018), eta in the shape of h, and the representation of the deceased holding a beaker (a reference to the refrigerium); for Πανθη[--] in 15868 [F. prints Πανκη+[--]: evidently a printing error, Tybout], F. suggests Πάνθη[ρ] or Πανθή[ρα].

1118. Rome and the Roman Campagna. Tabulae Iliacae, early 1st/late 2nd cent. A.D. *IG* XIV 1284-1293; *IGUR* 1612-1633; *SEG* L 1066*.

After a survey of scholarly views concerning the purpose of the Tabulae (didactic; role in Augustan propaganda; cultural show-off for the 'nouveau riches'; mnemotechnical aid), C.Salimbene, *Bollettino dei Musei Comunali di Roma* 16 (2002) 5-33 (ph. of several tabulae), focuses on their formal characteristics, material and contents. Rejecting the classification of A.Sadurska, who distinguished four groups corresponding to four workshops, she proposes a new grouping centering around the workshop of Θεόδωρος: 1) tabulae signed by Theodoros and hence produced in his atelier with certainty (1A, 2NY, 3C, 4N, 5O, 20Par = *IGUR* 1612-1616, 1631); 2) tabulae which, though not signed, very probably belong to his atelier (6B, 7TI, 21Fr, 8E = *IGUR* 1617/1618, 1632, 1619); the signature may have been lost in the lacunas; 3) tabulae probably to be assigned to his atelier (9D, 10K, 16Sa, 11H, 12F, 13Ta, 14G = *IGUR* 1620/1621, 1627, 1622-1625); 4) incerta (15Ber, 18L, 22MA = *IGUR* 1626, 1629, 1633); 5) tabulae not manufactured by Theodoros (17M, 19J = *IGUR* 1628, 1630). The pinakes of categories 1-4 probably come from a single workshop with various hands of unequal experience, or possibly from two workshops (1/2, of high quality, specialized in Homeric themes; 3 [and part of 4?], imitative and yielding less characteristic products). S. argues that all tablets have been made in Rome in the early Imperial period (Augustus to Nero, with 15/16 A.D. as a terminus a quo [cf. the comments on the 'Roman Chronicle' below]) for a clientele of elite literary connaisseurs rather than ignorant pretenders. Reflections on how the tabulae may have been presented in their houses.

G.Scafoglio, *RhM* 148 (2005) 113-127 (dr. of details), analyses the central scenes on the Tabula Capitolina (1A; *IG* XIV 1284; *IGUR* 1612) representing Aeneas and his entourage. He argues that neither the images nor the labels (inter alia Αἰνήας σὺν τοῖς ἰδίοις ἀπαί[ρ]ων εἰς τὴν Ἑσπερίαν, i.e., Italy) are necessarily derived from Vergil's *Aeneid*; consequently the indication Ἰλίου πέρσις κατὰ Στησίχορον should not be distrusted, though the iconography 'conserva una pur moderata libertà' and 'possiede con l'*Eneide* alcune analogie' (124); the latter may be explained on the assumption that Vergil drew on Stesichorus, whether directly or indirectly.

D.Petrain, *ZPE* 166 (2008) 83/84, observes that in L. 6 ([--]πμ ,δυʹ· ταύτηι δὲ) of the fragmentary list of epic poems on the 'Borgia Tablet' (10K; *IG* XIV 1292; *IGUR* 1621; *SEG* XXXV 1044, with the fragment reproduced on p. 282) there is a mark above the M resembling A or Λ. Following A.Michaelis, he interprets small A above M as the numeral 10,000; the poem in question has 14,400 and not 4,400 lines as stated by W.McLeod (cf. *SEG* XXXV). The Π initio is improbable; E or N are better guesses (if ταύτηι implies that the poem's title is feminine singular, then perhaps [-- οὖσα]ν, as in L. 4). S.Follet, apud A.Bérenger, *An.Ép.* (2008) [2011] no. 184, specifies that μ(ύρι)α should be read; the π may belong to [--] ἔ]π(η): 'verses'.

The 'Roman Chronicle' *SEG* XXXIII 802 B (22MA; *IGUR* 1633) dates events backwards from 15/ 16 A.D., as in LL. 19-22 which place the death of Kyros and the accession of Kambyses 540 years ago (ἀφ' οὗ ... ἔτη φμʹ); the next entry (LL. 23-31) starts again with Kyros' death and mentions Kambyses' conquest of Egypt; after the mention of Kambyses' death and Dareios' succession, it ends with the enigmatic phrase ἀφ' οὗ ἔτη νʹ ἅπαντα ('from which time, 50 years in all'). If ηʹ is read instead of νʹ (the stone has only two verticals), there is no need to suppose confusion of any kind: '8 years in all' (with ἅπαντα signalizing duration instead of the normal retrospective dating) transpired between the start of Kambyses and Dareios' reigns (cf. e.g. Her. 3.67); LL. 23/24 repeat events from the previous entry to mark the beginning of this time span.

P.Puppo, 'Le *Tabulae Iliacae*: studio per una riedizione', in C.Ampolo (ed.), *Immagine e immagini della Sicilia e di altre isole del Mediterraneo antico. Atti delle seste giornate internazionali di studi sull'area elima e la Sicilia occidentale nel contesto mediterraneo, Erice 12-16 Ottobre 2006* (Pisa 2009) vol. 2, 829-849 (ph. of most tabulae; tabular survey of the 23 known tablets, of which 22 are extant), comments on the function of the tabulae (see this lemma initio; 'costituiscono un importante strumento di istruzione e di mnemotecnica'; 835); the selection of specific moments from several narratives; the identity of Theodoros and the date of the tabulae; provenance from Rome and workshops (like Salimbene, P. rejects Sadurska's four groups, preferring a more refined division resulting in seven workshops: six around or contemporary with Theodoros [reign of Augustus] and one considerably later); the social context (focus on Aeneas in the Tabula Capitolina; P. sees clear relations with Vergil's *Aeneid* [Scafoglio (2005) is absent in P.'s otherwise remarkably complete bibliography]); the tabulae in 17th/18th cent. collections, with special reference to the Tabula Rondanini (*IG* XIV 1291; *IGUR* 1622).

See now also D.Petrain, 'More inscriptions from the Tabulae Iliacae' , *ZPE* 174 (2010) 51-56, and a spate of publications by M.J.Squire, in which he argues (inter alia) that the tabulae are sophisticated and 'erudite party-pieces designed to exercise the literary, artistic and mytho-

logical ingenuity of their Roman consumers ... destined for high tables' (*ZPE* 178 [2011] 70): 'Texts on the Tables: The *Tabulae Iliacae* in their Hellenistic Literary Context', *JHS* 130 (2010) 67-96; 'Toying with Homer in Words and Pictures. The *Tabulae Iliacae* and the Aesthetics of Play', in E.Walter-Karydi (ed.), *Μύθοι, κείμενα, εικόνες. Ομηρικά έπη και αρχαία ελληνική τέχνη* (Athens 2010) 305-346; *The Iliad in a Nutshell. Visualizing Epic on the Tabulae Iliacae* (Oxford 2011); 'Three New *Tabulae Iliacae* Reconstructions (Tablets 2NY, 9D, 20Par)', *ZPE* 178 (2011) 63-78; 'Running Rings round Troy. Re-circling the Epic Cycle in Hellenistic and Roman Visual Culture, in M.Fantuzzi, C.Tsagalis (edd.), *A Companion to the Greek Epic Cycle* (Cambridge, forthcoming); 'ΑΣΠΙΣ ΑΧΙΛΛΗΟΣ ΘΕΟΔΩΡΗΟΣ ΚΑΘ' ΟΜΗΡΟΝ. An Early Imperial Text of *Il.* 18.483-557', *ZPE* 182 (2012) 1-30; cf. also id., *Image and Text in Graeco-Roman Antiquity* (Cambridge 2009) 134-139.

Squire's thesis of a refined and cultured Roman elite (no 'Trimalchiones' as maintained by N.Horsfall in an influential article, for which *SEG* XXIX 993) as the target group of the Tabulae to be used for relaxation in otio was already put forward by N.Valenzuela Montenegro, *Die Tabulae Iliacae. Mythos und Geschichte im Spiegel einer Gruppe frühkaiserzeitlicher Miniaturreliefs* (Berlin 2004; ph. and/or dr. of all pieces; texts of and comment on all inscriptions and German translations of the longer, narrative inscriptions): a thorough and detailed study of all aspects of these objects, including the first systematic study of their iconography (eclectic; no connection with book illustrations; free adaptations of models and many new inventions). Since the full summary which this many-sided book deserves would grow exceedingly long, we mention only some selected topics: single workshop (of Theodoros, probably from Egypt) employing craftsmen of unequal abilities; date: first quarter of the 1st cent. A.D., with the exception of the much later 'copies' J and Sa; in the absence of iconographic models for many scenes, the artists frequently drew on mythographical compendia as summarized in the inscriptions; in spite of occasional 'errors', the narratives are faithfully rendered; the Tabula Iliaca (A) shows no influence of Vergil's *Aeneid* and Stesichoros was not used directly but via an intermediary mythographer. For the inscriptions other than labels and narratives (which are discussed passim) see 347-358: comment on the magic squares, the palindrome ΙΕΡΕΙΑΙΕΡΕΙ (cf. *SEG* XXIX 993; XXXIX 1073) and Theodoros' signature in various forms (the distich referring to his τέχνη ['work of art'] as a means of acquiring a μέτρον σοφίας (A, NY) echoes introductions to literary manuals).

1119. Rome. Mosaic inscriptions (labels), ca. 150-200 A.D. During excavations in Quarto di Corzano in the context of the construction of the TGV-railroad Rome-Naples a bath complex was found; in the frigidarium a mosaic representing the episode of Odysseus and the Sirenes (*Od.* 12.39-54 and 158-200), with inscriptions. Ed.pr. S.Musco, in M.A.Tomei (ed.), *Roma. Memorie dal sottosuolo. Ritrovamenti archeologici 1980/2006* (Milan 2006) 321/322 no. II 542 (ph.); cf. M.-Y.Perrin, *An.Ép.* (2008) [2011] no. 214 (a-e). **a)** above a Siren: Ἑρμιώνη [for Ἑρμιόνη]; **b)** around Odysseus' head and the mast: Λεοντίς; **c)** above the head of the rower seated right of Odysseus: Φῆλιξ; **d)** at right of the same rower Βίκτωρ: **e)** above the head of the rower seated left of Odysseus: Βίκτωρ. M. suggests that the names belong either to the ow-

ner and the personnel of the Baths or to famous pantomimes bringing episodes of the Odyssey on the stage.

1120. Rome. Graffiti (dates) from a private house, 2nd/3rd cent. A.D. Graffiti from walls in a private house near Stazione Termini excavated long ago; now in the Museo Nazionale Romano delle Terme and in the Altes Museum am Lustgarten in Berlin. Anticipating a full publication of the complete texts, H.Solin, *art.cit.* (cf. our lemma no. 1104) 265/266, publishes (parts of) the graffiti offering a date in Greek according to the Roman calendar: **1)** πρ(ὸ) Καλ(ανδῶν) Ὀκτωβρί(ων) (if read correctly, a rare example of πρό followed by the name of the day without the numeral α′); **2)** πρ(ὸ) δ′ Καλ(ανδῶν) Μαΐων; **3)** πρ(ὸ) ι′ Εἰδῶ(ν) Μαΐω(ν); **4)** πρ(ὸ) δ′ Εἰδῶν Μαΐω(ν) **5)** πρὸ δ′ Εἰ(δῶν) Φ[εβρα]ρί(ων) (πρό written as a monogram); **6)** πρὸ (?) [-] Καλα(νδῶν) Μαΐω(ν); **7)** (πρὸ) ιδ′ Καλ(ανδῶν) (if correctly read, the omission of πρό may be influenced by Latin usage [frequent omission of ante diem]; cf. *ICUR* 20602 L. 2: δηποσειτους [= depositus] θ′ Κ(αλανδῶν) Ὠκτ(ωβρίων) Βαλ., the latter word being an abbreviation of a consul's name); **8)** πρ(ὸ) γ′ Εἰδῶ(ν) Σε{σ}πτενβρίων; **9)** πρὸ ιε′ Νωνῶν Μα⟨ρ⟩τί(ων) (πρό written as a monogram); **10)** πρὸ θ′ (?) (uncertain reading). These graffiti are a unique source for the use of the Roman dating system in Greek by the lower classes.

1121. Rome. Magic inscriptions on small cylindrical lead containers, 4th cent. A.D. Ed.pr. M.Piranomonte, in *Roma. Memorie dal sottosuolo* (cf. our lemma no. 1119) 194-196 no. II 11 (c), 15, and 16 (ph.; dr.), presents three small cylindrical containers, closed with resin and put in other similarly closed containers; found in the sanctuary of Anna Perenna; cf. also id., in R.L.Gordon, F.Marco Simón (edd.), *Magical Practice in the Latin West. Papers from the International Conference Held at the University of Zaragoza, 30 Sept.-1 Oct. 2005* (Leiden-Boston 2010) 191-213. J.Blänsdorf, *ibid.* 215-244, publishes the same inscriptions; cf. M.-Y.Perrin, *An.Ép.* (2008) [2011] nos. 226-228. **1):** 194-196 no. II.11 (c) (= *Magical Practice* 209/210 [b]): on the first container representation of a bird carrying on its belly magical letters (ΙΧΝΟΠΙ ΧΝΚΘΙΘΘ) and with the inscription αβλαναθαναλβα around its head; **2):** 194-196 no. II.15 (*Magical Practice* 208/209 [a]; Blänsdorf 217 and 231/232 no. 2): on the first container again representation of a bird carrying on its belly magical letters: ΙΧΝΙΧΙΝΚΘΘΘ (or ΥΚΕΘΘ according to Blänsdorf); Latin inscription: Le|ontl|ius; **3)** 195/196 no. II.16: on the second container (no. II.16 b) ABLATANABLA (erroneous transcription in Latin letters of αβλαναθαναλβα); on the first cylinder (no. II 16 c) a bird carrying on its belly the magical letters ΙΧΝΟΠ ΙΧΝΚΘΙΘΘ (L. 1: ΙΧΝΟΠ/Γ, Perrin).

1122. Sybaris (area of: Francavilla Marittima). Graffito on a vase, 6th cent. B.C. Graffito incised sinistrorsum in the Achaian alphabet before firing on the rim of an 'Ionian' type cup (presumably 550-500 B.C., though an earlier date is not excluded). Ed.pr. A.Johnston, in *La dea di Sibari e il santuario ritrovato. Studi sui rinvenimenti del Timpone dalla Motta di Francavilla Marittima* (Bollettino d' Arte, volume speciale, I, 2; Rome 2008) 18/19 (ph.; dr.); for

the vase cf. also D.Tsifakis, *ibid.*18. With due caution, since several letters cannot be identified with certainty, ed.pr. reads [--]αιϝετε[--] or perhaps [--]αιϝελε[--]. The latter might yield [--τ]ᾶι or [-- κ]αὶ Ϝελέ[ναι] (the spelling of the name Ἑλένα with a digamma is on record in Sparta); the far more probably [--]αιϝετε[--] does not result in an obvious restoration; since the inscription is probably a dedication, ed.pr. suggests reading a name (early attestation of Ἐτέαρχος?) 'rather than the more exciting [-- κ]αὶ ϝέτε[α --]' (19).

1123. Tarentum. Dedications to Hermes, mid 4th cent. B.C. Graffiti on two vase fragments found in the early 1970s in Piazza Garibaldi or Piazza Archita. Ed.pr. A.Viesti, *ASP* 61 (2008) 159-164 (ph.): **1)** ΕΡΜ (bottom of a black glazed skyphos); **2)** ΡΜΕ (black glazed sherd). The two graffiti are very probably dedications in the dative to Ἑρμῆς. The cult of Hermes is not explicitly attested in Tarentum (though mid 4th cent. coins show a rider in front of a herm and a terracotta statuette probably represents the god) and presumably not elsewhere in Magna Graecia either. Possibly a sanctuary of Hermes was situated in the area indicated (in the agora?).

1124. Tarentum (area of: Satyrion [Saturo]). Panathenaic prize amphoras, 575-430 B.C. L.Todisco, *RAL* 19 (2008) [2009] 383-406 (ph.), draws attention to numerous sherds belonging to Panathenaic or pseudo-Panathenaic prize amphoras found in the Aphrodite sanctuary in Saturo (now in the Museo Nazionale in Taranto; partly bearing fragments of the τῶν Ἀθήνηθεν ἄθλων inscription). Their great number ('un totale massimo calcolabile di 54 vasi') exceeds the number found in other sanctuaries of Magna Graecia and Sicily. The amphoras were probably dedications to Aphrodite. M.Bentz, *Panathenäische Preisamphoren* (cf. *SEG* XLIX 76) 103 (note 549) and 135 no. 6, assigned the vase fragments from Saturo bearing the dedication [Κ]λεοκράτεια ἀνέθēκεν τᾶι Βασιλίδ[ι] (*SEG* XL 898; cf. XLV 1475; *LSAG*² 463 A) to a Panathenaic amphora rather than associating it with the fragment bearing the signature of Ἐχσεκίας (cf. *SEG* XL 898). [Cf. now also L.Todisco, 'Dalla Grecia all'Italia meridionale e alla Sicilia: l'esempio delle anfore panatenaiche', in C.Masseria (ed.), *Ceramica attica da santuari della Grecia, della Ionia e dell'Italia (Atti Convegno Internazionale Perugia 14-17 marzo 2007)* (Venosa 2009) 527-552, and id., *Scritti di archeologia classica. Architettura, scultura, ceramica figurata in Grecia, Italia meridionale e Sicilia* (Bari 2011) 173-190; see also 151-158 and 159-171, Tybout].

1125. Tarentum. Inscription (name) on a sling bullet, 4th cent. B.C. Oval lead sling bullet; on one side an emblem (two hemispheres); on the other an inscription (sinistrorsum). Offered for examination by a private collector to ed.pr. L.Gasperini, *Scritti* -- (cf. our lemma no. 1890) 499-501 (dr.): Σωτάκω̣

The anthroponym Σώτακος is new in Tarentum, but it may lurk in the abbreviated mark Σωτ(--) (sinistrorsum) on some terracotta disks from that city dated to the 4th/3rd cent. B.C.: P.Wuilleumier, *RA* (1932) 40 no. 43, ed.pr.

1126. Venusia. Jewish epitaph of Faustina, 4th/5th cent. A.D.? *JIWE* I 116 (*CIJ*[2] 619 d [p. 47]); *Supplementa Italica* 20 (cf. *SEG* LIII 1136) 284. H.Solin, *Arctos* 42 (2008) 246, traces the history of the constitution of the text of this epitaph to conclude that the remarkable orthography πάτρονος for πάτρωνος appears to be based on autopsy [πάτρονος also in *I.Histria* 292 L. 5, Tybout]. L.Robert's correction of Bognetti's erroneous reading of the male name in LL. 4/5 (ΑΥΣΑΝΙΟΥ) into Λυσανίου (*BE* [1955] no. 301) is 'kaum richtig' (Αὐξανίου, *CIJ*[2], *JIWE*, *Supplementa*). For the Jewish inscriptions from Venusia in general see our lemma no. 1074.

1127. Vicarello. Dedication to Apollo, undated. *IG* XIV 2256; *CIL* XI 3296. Republished after re-examination of the stone by L.Gasperini, *Scritti* -- (cf. our lemma no. 1890) 529-536 (dr.; Italian translation); see also id., 'El tesoro de Vicarello. Un gran descubrimiento arqueológico del siglo XIX', *Gerión* 26.2 (2008) 91-102, especially 96 (Spanish translation; dr. on 102); cf. also A.Gangloff, *An.Ép.* (2008) [2011] no. 521.

Σεξτίλ̣[ιος] | 'Αττάλο[υ] | 'Οβᾶς | 'Απόλλωνι || κατ' ὄναρ v | 'Αφ[ρ]οδειΙσιεύς ❦

2. 'Αττάλο[υ], *IG* and Gasperini; "Ατταλο[ς], *CIL*, followed by Gangloff, who argues that Sextilius has two cognomina || 3. 'Οβᾶς: southern Anatolian name: cf. C.Brixhe, *REG* 76 (1963) 10-33, G. || 6. either Carian or Cilician Aphrodisias, G.

GAUL

1128. Gaul. Linguistics: bilingualism. J.-C.Decourt, in *Bilinguisme* 305-319, argues that the co-existence of Latin, Greek and Gaulish in Roman Imperial Gaul implies various forms of bilingualism, of which only Latin/Greek left traces in inscriptions (no documentation of Gaulish/Greek, but cf. the Gaulish names in *IGF* 1, 135, 178; possible influence of Gaulish on Greek in 66; reflections also on 54). D. shows that Greek/Latin bilingualism is not a uniform phenomenon but rather manifests itselfs in various degrees of adaptation to the prevalent language (Latin), ranging from translation (*IGF* 23, 120/121, 123, 164) or transliteration (*IGF* 93) of formulas, via complementary short formulas in Greek and Latin (*IGF* 10, 57, 126 144, 146, 148-152), Latin epitaphs accompanied by Greek epigrams (*IGF* 73, 119, 145, testifying to interest in Greek and Greek culture; for the latter cf. also *IGF* 124, 127, 136, 156-158; cf. also our lemma no. 1130 on *IGF* 199), and a short Latin heading introducing a Greek decree (*IGF* 101), to unequivocal bilingualism (dedications: *IGF* 85, 87; epitaphs: *IGF* 89, 92, 134, 141). Comments on *IGF* 8 (Greek translation of a Latin decree) and *IGF* 120/121 (Greek epitaphs modeled on Latin exemplars).

1129. Arelate (Arles). Various inscriptions. A number of Greek inscriptions from Arles are presented in M.-P.Rothé, M.Heijmans, *Carte archéologique de la Gaule* 13/5: *Arles, Crau, Camargue* (Paris 2008); cf. J.-C.Decourt, *BE* (2009) no. 557, who gives the references to *IGF* missing in R., H. and points to various errors in *CAG*, both in readings and otherwise: *IGF* 55 (R., H. 568 no. 12), 56 (R., H. 548 no. 7), 57 (R., H. 573 no. 10), 58-61 (R., H. 446 nos. 30-33), 62 (R., H. 777 no. 19), 63 (R., H. 581 no. 73), 146 (which, however, comes from Lyon; R., H. 794 no. 547), 191 (R., H. 284 no. 27), and *CIL* XIII.3.10021 (54) (cf. *SEG* L 1722; R., H. 312); for the inscription on 324 no. 5 cf. *IGF* p. 15 note 73 (ad *IGF* 8).

1130. Crest. Label on a bust of the poet Phileitas, early 2nd cent. A.D. *IG* XIV 2486; *IGF* 199. É.Prioux, *ZPE* 166 (2008) 66-71, traced this portrait bust, identified as the poet Φιλειτᾶς, in a private collection in Lyon and publishes five photographs. She argues that it is an early 2nd cent. A.D. replica of an early 3rd cent. B.C. prototype described in an epigram of Poseidippos (63 A-B; bronze seated statue erected by Ptolemy II, possibly in Alexandria). The object, found in 1770, comes from an area which yielded other sculptural finds, inter alia two busts in 1828/1829; one of the latter is *IG* XIV 2485 (*IGF* 198): Εἴβυκος· | Πραξιτέλης | ἐποίει (present whereabouts unknown; P. publishes a photo of a squeeze in the Musée de Die et de Diois). The busts probably decorated the library of a Roman villa. See now also K.Tsantsanoglou, *ZPE* 180 (2012) 104-116 (ph.), for further reflections on the iconographic type of the Lyon portrait.

SPAIN

1131. Spain. Egyptian deities: two bilingual dedications. S.Dardaine, J.Lancha, in *Belo* VIII. *Le sanctuaire d'Isis* (Madrid 2008) 158/159, briefly comment on the bilingual (Greek/Latin) dedications to Serapis from Panoias (*SEG* XLVI 1373; *EGH* 28.1; *RICIS* 602/0501; *CIL* II 2395 c; 158 note 39: 'γάστρα, qui est un vase à panse marquée, désignerait ici la petite fosse circulaire menagée au sommet du rocher') and to Isis and Serapis from Emporion (*SEG* XLII 974; LIV 994; *EGH* 2.6; *RICIS* 603/0701; *CIL* II 6185; 159 note 48 Νουμᾶς is a rare name on record in Egypt and Crete).

1132. Spain (and Lusitania). Epigrams. M.P.de Hoz, in *Carmina Epigraphica Graeca et Latina* (cf. our lemma no. 1007) 103-135 (in Spanish), republishes the few metrical Greek inscriptions from the Iberian peninsula. Most texts are epitaphs; with the exception of *SEG* XIII 485, the corpusculum dates to the Roman Imperial period. D.H. studies the texts against the background of the more prolific Latin metrical production in this region; she discusses all previous readings and provides detailed comments, notably on vocabulary and topics of funerary poetry (numerous parallels from epigrams elsewhere); reflections on the question whether

commissioners opted for Greek as immigrants from the East or as an expresssion of cultural identity. We mention the inscriptions of which D.H. presents the texts (Greek unless stated otherwise [*RIT* = G.Alföldy, *Die romischen Inschriften von Tarraco* (Berlin 1975)]), preserving her geographical arrrangement: 1) *SEG* XIII 485 (*EGH* 2.49; Emporion; 350-300 B.C.); 2) *SEG* XXXIII 837 (XLVII 1537*; *EGH* 2.3; Emporion; probably the epitaph of a merchant from the Greek east); 3) *SEG* XXVI 1217 (*EGH* 5.5; *RIT* 684; translation); 4) *SEG* XXVII 714 (*EGH* 5.7; *RIT* 559; translation; χαῖραι (for χαῖρε) Παρη⟨γ⟩ο⟨ρ⟩εῖ [similar farewells in Greek in the Latin inscriptions *RIT* 952/953 and 959; in Latin letters in 984] or consolation formula παρη⟨γ⟩ο⟨ρ⟩εῖ?; possibly Christian); 5) *IG* XIV 2539 (*CIL* II 4315; *SEG* LIV 1004; *RIT* 445; Latin epigram for a member of a factio from the circus with last line in Greek: τοὺς σοὺς ἀγῶνας αἰὼν λαλήσει; for a similar expression cf. *IG* XIV 843 from Puteoli); 6) *SEG* XXVII 713 (*CIL* II 6085; *RIT* 232; *EGH* 5.6; Latin prose epitaph with a possibly metrical first line in Greek); 7) *SEG* LIV 1002 (*EGH* 9.1; Saguntum; in the last line preserved [the text was probably longer], D.H. gives ο̣ θεσμ̣[ο]ὺς α[--], probably belonging to an expression like θεσμοὺς ἀθρέπτους διαφυγεῖν ποτ' φήθη [Bernand, *Inscr. métriques* 71 L. 18]); 8) *EGH* 18.1 (cf. *SEG* LV 1084 app.cr.; Hispalis; translation; in L 2 either an ethnic of Apamea -'Απαμι̣[σσ --] or 'Απάμ̣η - or a name 'Απάμη or 'Απάμισσα; in L. 6 perhaps ἥρπασεν ἐ[ξαπίνης] or ε[ἰς 'Αΐδην]; the deceased, ἀπὸ ἀντολίης ('from the east', L. 8) was probably a recent immigrant); 9) *SEG* XXVI 1216 (*EGH* 18.2; Hispalis; celebration of Herakles); LV 1084 (metrical or not?; in L. 3 possibly [ἑξα]μήνῳ, which would make the deceased a six months old baby); 10) *SEG* XXVI 1215 (LVII 990*; *EGH* 23.3; Córdoba; the famous dedication to Artemis by the proconsul Arrianus; copious bibliography, convenient survey of the numerous restorations of LL. 3/4, and translation); 11) the fragment from Corduba presented in our lemma no. 1135; 12) *IG* XIV 2541 (*CIL* II 562; *EGH* 25.1; Kaibel, *EG* 704; Emerita Augusta; translation; bilingual [Greek/Latin] epigram for a six months old boy; probably a family of immigrants from the east, adapting themselves to their Latin speaking environment).

1133. Asturica Augusta (area of: Castro de Viladonga). Inscriptions on instrumentum, 3rd-5th cent. A.D. Inscriptions on four objects from Castro de Viladonga (occupied from the 3rd to the 5th cent. A.D.); now in the local museum. Ed.pr. M.de Hoz, *Croa. Boletín da asociación de amigos do museo do Castro de Viladonga* 18 (2008) 20-27 (color ph.; in Spanish [also accessible on http://castrodeviladonga.pruebas.org.es/adjuntos/1295431277.pdf; note that all Greek texts have been lost in the printing process; we thank the author for providing us with a plain text containing the correct readings, Tybout]): 1) ΑΧΥΔΩΝ (two identical circular stamps on tile fragments; inscriptions in a circle along the rim; either a previously unattested anthroponym [owner's name?] or, on the assumption that the letter resembling a delta is an angular rho, an indication of the building: ἀχυρών ['storehouse for chaff', 'grange'; cf. e.g. *IG* II^2 1672 L. 73 [cf. also *SEG* XL 648, XLIV 679 and 1772, XLVI 2055, and XLVIII 2198 sub (1)]]; 3rd cent. or later; 22/23 no. 1); 2) οὐ(γκίαι) γ' (bronze weight in the shape of a hemisphere truncated at two sides; inscription incised on the smaller flat surface; 77.54 g, which nearly fits in with the indicated quadrans [three ounces = 81.87g]; probably 5th cent. A.D.; 23 no. 2) 3) ΠΤΔ (incomplete silver spoon [cochlear or ligula]; incised mark on the part connecting the handle and the bowl; perhaps an abbreviation of the owner's or

manufacturer's name; 3rd/4th cent. A.D.; 24 no. 3). Discussion of Greek epigraphy and the presence of Orientals in the Iberian peninsula (cf. also *SEG* LVII 993).

1134. Corduba. Dedication to Syrian gods, first third of the 2nd cent. A.D.? *SEG* IV 164; XXXVI 953; *CCCA* 174 (cf. *SEG* XXXVII 1836); *EGH* 23.4. J.P.Monferrer-Sala, *SBF* 58 (2008) [2010] 443-448 (ph.), comments on the nature and Semitic background of the divine names Χαρι and Ναζαία recorded in L. 5 according to the reading of S.Perea Yébenes ('Teónimo egipcio Φρῆν en un altar de Córdoba y los "dioses que escuchan" (θεοὶ ἐπήκοοι)', in id., *En sello de Dios (Σφραγὶς Θεοῦ). Nueve estudios sobre magia y creencias populares greco-romanas* [Madrid 1999] 75-99; expanded reprint of an article in *Anales de Arqueología Cordobesa* 8 [1997] 27-41; non vidimus), who observed that these names are marked by punctuations on the stone and that there is no room for letters preceding Χαρι in L. 5 (Κύπ[ρι||δι εὐ]χάρι Ναζαία, *SEG* IV [F.Cumont]; Κυ[πή||πη Σα?]χαριναζαίạ, J.T.Milik, *Syria* 44 [1967] 301; Κύπ[ριδι?] || Χαριναζαιạ, *EGH*). The deities Ἀθηνᾶ and Ἀλλᾶθ (L. 6) 'are goddesses of the Nabatean, Palmyrene and pre-Islamic Arabic pantheons, whereas the other two (Χαρι and Ναζαία) seem to be adaptations of pre-Islamic Arabic deity names that were worshipped in the North-Arabian Aramaic area' (M.-S. [444], with further reflections).

1135. Corduba. Metrical (?) epitaph, 2nd cent. A.D. White reddish marble fragment found in 1996 or 1997 in the Calle del Avellano in a place identified as a nekropolis. Ed.pr. A.Ventura Villanueva, *Antiquitas* 9 (1998) 77 no. 14 (ph.); cf. J.Curbera, *Hispania Epigraphica* 8 (1998) [2002] no. 177. Republished by M.P.De Hoz, *art.cit.* (cf. our lemma no. 1132) 128/129: ----- | [--]πρευ[--|--]σμεθ[α --|--]ụμος [-- || ἐτῶ]ν ❦ μ´ ❦ [--]

2. θπρε Y, ed.pr. || 3. [--]σμεθ[α --] (e.g. πεπ(ε)ίσμεθα) may point to an epigram, ed.pr., C., D.H.; D.H. points out that alternatively [--]ς μεθ[--] may be read || 5. or perhaps [ἔζησε ἔ(τη)] ν´, μ(ῆνας) [-], C.

1136. Numantia. Inscription on lead sling bullets, 134/133 B.C. *SEG* XLVI 1371 (cf. LIV 1003 in fine). J.Gómez-Pantoja, F.Morales, 'Los etolios en Numancia', in F.Cadiou, Á.Magallón Botaya, M.Navarro Caballero (edd), *La guerre et ses traces dans la péninsule Ibérique à l'époque de la conquête romaine: approches méthodologiques. Actes de la table ronde internationale (Madrid, novembre 2007)* (Zaragoza 2008) 37-58 (ph.; non vidimus; cf. *Hispania Epigraphica* 17 (2008) [2011] nos. 124-130 and 135), publish three new examples of the lead sling bullets inscribed Αἰτω|λῶν found in Garray (Numantia) and now in the Museum of Numantia (41/42 nos. 3-5 = *HE* nos. 124-126; only no. 4 is complete) and one similar ineditum found in nearby Renieblas (42/43 no. 10 = *HE* no. 135; complete); they republish three bullets of the same type already known (40-42 nos. 1, 2 and 6 = *HE* nos. 127-129; no. 6 = *SEG* XLVI 1371 [the article by J.González summarized *ibid.* is now reprinted in J.González, *Epigrafía Jurídica de la Bética* (Rome 2008) 323-334]; on 42 nos. 7-9, they mention three more poorly preserved

examples, like no. 6 belonging to a private collection in Sevilla. For the historical context see *SEG* XLVI 1371.

BRITANNIA

1137. Bures (in Essex). Inscription on a ring, undated. Gold ring; inscription in niello majuscules on the bezel. Ed.pr. R.S.O.Tomlin, *Britannia* 39 (2008) 375 no. 8 (ph.). Text also in *An.Ép.* (2008) [2011] no. 788 (P.Le Roux): Εὐτύχι (= εὐτύχει, the equivalent of Latin feliciter).

1138. Oxonia (area). Amulet for childbirth on a gold tablet, ca. 250-350 A.D. Rectangular gold leaf found in a field south of Oxford; cursive lettering in 'Latinate' hand; the last two lines are reduced in size; currently in the British Museum. Ed.pr. R.S.O.Tomlin, *ZPE* 167 (2008) 219-224 (ph.; dr.; translation); cf. also id., *Britannia* 40 (2009) 353/354 (dr.). Text and French translation in *An.Ép.* (2008) [2011] no. 778 (P.Le Roux).

Magic signs | Magic signs | Magic signs σαμιου | Ηρισφαλμα χνουν || ιαχματιαν φνε | φνε ωχ ποιήσα|τε τοῖς ⟨ὑ⟩μετέροις | ἁγίοις ὀνόμασι | ἵνα τὸ ἔνκυον || κρατήσ⟨ει⟩ καὶ τέξετε | ὁλοκληροῦσα | καὶ ὑγιένουσα Φάβι|α ἣν ἔτεκεν Τερέ|τια μήτηρ ἐή ὀνό||ματος τοῦ κυρίου | καὶ μεγάλου θεοῦ

1. The first two signs can be read as FL (ligatured) and D: perhaps an abbreviated name Fl(avius) D(--us), ed.pr. || 3-6. the 'holy names' (cf. L. 8) are a mixture of Greek words and magical sequences; it may be a concidence that Σαμίου (L. 3), σφάλμα or περίσφαλμα (see below ad L. 4) and ματίαν (L. 5) are Greek words, ed.pr., with parallels for most terms || 4. or perhaps περίσφαλμα (error for ligature ΠΕ): previously unattested, but deducible from σφάλμα and περισφάλλω, ed.pr. || 5-6. φνε: cf, the first element ('lord') in φνεβεννουθ, ed.pr. || 6. 'ωχ irresistably recalls Liddel and Scott's "magical incantation against fleas", and as a combination may be compared with sequences found in other amulets, ωωωχ and χωωω', ed.pr. (153) || 7. ημετεροις, tablet (not ἡμετέροις, but a writing error due to iotacism), ed.pr. || 9. ἔνκυον for ἔγκυον, here used as a substantive (the unborn child, properly ἔμβρυον) and object of the two verbs in L. 10, ed.pr. || 10. κρατησα, tablet; copying error for κρατήσει: the mother should 'master' the unborn child; τέξετε for τέξεται, ed.pr. || 12. ὑγιένουσα for ὑγιαίνουσα || 13-14. Τερέτια for Τερέντια || 14. ἐή for αἰεί (ἐν cannot be read in this hand), ed.pr. || 14-16. ⟨αἰεί⟩ ὀνό||ματος τοῦ κυρίου | καὶ μεγάλου θεοῦ: formulaic yet unattested; cf. ἔστιν γὰρ δυνάμεως ὄνομα τοῦ μεγάλου θεοῦ on a magic papyrus; there is no reason to think that the unspecified god was Christian, ed.pr. || together with FL D in L. 1 and the 'Latinate' quality of the Greek hand, the names Terentia and Fabia suggest that the amulet derives from a Latin-speaking milieu in the West, whether or not in Britain itself. An amulet for easy childbirth with formulas like ours is unparalleled even outside Britain, but the thought and some of the language are found in Aetius, *Libri medicinales* I-IV (in *Corpus Medicorum Graecorum* VIII.1; ed. A.Olivieri; Leipzig 1935) p. 166 II 32, ed.pr.

PANNONIA

1139. Pannonia. For an inscription possibly from Pannonia see our lemma no. 1856.

1140. Aquincum. Gems. T.Gesztelyi, in *Thiasos* 299-325, offers comments on and ■ catalogue of the gems found in Aquincum including *CIGP*³ 96 (*SEG* XXIX 1047 [XLVI 1378]; 322 no. 44; ph.; text in majuscules; German translation; for the affectionate [Hellenistic, G.] formula cf. *SEG* XLI 1867; XLIV 1704).

1141. Carnuntum. Latin dedication to Genius Centuriae written in Greek letters, 3rd cent. A.D. F.Hild, *Supplementum epigraphicum zu CIL III. Das pannonische Niederösterreich, Burgendland und Wien* (Vienna 1968; PhD thesis) 24 no. 33. In comparing Petronius with the inscriptions of Thrace and Moesia (cf. our lemma no. 727), D.Boyadzhiev, *Opera Minora Selecta* -- (cf. our lemma no. 667) 281, reprints this text as evidence for bilingualism.

Γενείῳ [κ]|ετουρίας | Λουτα[τίου] Αὐ[ρ]|ή(λιος) Tiudotu||s Ἀσιάνυs

'Aurelius Tiudotus (= Theodotus), un Asiatique, (dédie cet autel) au génie de la centurie de Lutatius', B.

1142. Halbturn. Hebrew inscription in Greek letters on a gold phylactery, 150-300 A.D. Gold leaf with punched inscription found in a child's tomb in the Halbturn nekropolis. A.Lange, H.Taeuber, in J.Tiefenbach (ed.), *Die Bernsteinstraße. Evolution einer Handelsroute* (Eisenstadt 2008) 177-179 (ph.; text in Latin letters); cf. F.Daim, N.Doneus, H.Taeuber, *ibid.* 180-182. Non vidimus; Taeuber's text in Greek letters in *Tyche* 23 (2008) 197/198 no. 140 (German translation). The proper ed.pr. by id., *Journal of Ancient Judaism* 1 (2010) 154-158 (color ph.).

Συμα | Ἰστραή|λ, Ἀδω|νὲ Ἐλω||ή, Ἀδω|ν(ὲ) α´

No punctuation in T.'s text in *Tyche*; comma's after the second, third and fourth word in T.'s 2010 edition [that after Ἀδωνέ is better removed, Tybout] || 'Hear Israel, the Lord is our God, the Lord is One': the well known 'Shema Israel' prayer in Hebrew (*Deut.* 6.4) transcribed in Greek letters; first attestation on ■ phylactery and the earliest testimony of Jewry in Austria, T. || T.'s (2010) edition forms part of the proceedings of a symposium dedicated to this small yet unique object: N.Doneus, A.Lange (edd.), *Golden Words. An Ancient Jewish Amulet from Austria and the Jewish Presence in Roman Pannonia* (May 6h-7th 2009, Institute of Jewish Studies, Vienna University) = *Journal of Judaism* 1 (2010) 139-245. Contributions inter alia on the find circumstances (N.Doneus, 146-153; cemetery belonging to a Roman villa rustica); the Jewish inscriptions from Pannonia (P.Kovács, 159-180; Greek texts: *CIGP*³ 86 [*CIL* III 10599; *IGR* I 533; *IJO* I Pan1: *SEG* LV 1098 bis; ph.] and 101 [*CIL* III 10611; *IGR* I 536; *IJO* I Pan2]; possibly Jewish: *CIGP*³ 91 [*SEG* LI 1480*]); Jewish elements in the Greek amulets from Pannonia (G.Németh, 181-188; comment on magical/divine names, inter alia on the silver amulet from

Aquincum *SEG* LV 1096; ph.); the Shema Israel in Second Temple Judaism (A.Lange, 207-214) and in rabbinic tradition (G.Langer, 215-226); the pronounciation of Hebrew as appearing from the Halbturn amulet (M.Bar-Asher, 227-232); the Halbturn amulet in the context of Jewish magic and of archaeological evidence (K.Davidowicz, A.Lange, 233-245; Jewish lamp from Carnuntum; Jewish manufacturer of the amulet; unclear whether the child for whom it was made was Jewish or not). See also E.Eshel, H.Eshel, A.Lange, ' "Hear, o Israel" in Gold. An Ancient Amulet from Halbturn in Austria', *ibid.* 43-64, with a presentation of the amulet with a line by line commentary and discussion inter alia of *Deut.* 6.4 and its later interpretations, its use in amulets and magic bowls and Judaism in Pannonia.

1143. Sirmium. Two Christian epitaphs, 350-500 A.D. *CIPG*³ 208/209; *SEG* LVII 1000/1001. P.Kovács, in *Thiasos* 495-501, once more offers a survey of Christian epigraphy in Pannonia (cf. already *SEG* LIII 1162 and LVII 997 on p. 353), this time including these two new texts (dr.). D.Feissel, *BE* (2009) no. 654, reads and restores in *CIPG*³ 209 LL. 4-7 [κώ]μ⟨η⟩ς Τερούτης [ὅρων 'Απαμέων] | τῆς Κοίλ⟨η⟩ς Συρίας [ζήσας ἔτη τεσ]|σαράκοντα, μικρ[ῷ πλείω] instead of [-- 'Ερ(?)]|μοστέρου (ghost name!) τῆς [---] | τῆς Κοίλης Συρίας [-- ἔζησε ἔτη τεσ]|σαράκοντα, μ(ῆνας) ι' κε[ì --]; the copy has twice square omikron instead of eta and in fine MIKI, not MIKE; Τερούτη seems to be a new variant of the name of a village in the Apamene already known under the names Ταρουτία, Θαρουθία, vel sim.; in L. 8 θήσας τὸν τίτου[λον] instead of θήσας τὸν Τίτου [τίτλον] should be read.

AFRICA PROCONSULARIS

1144. Hippo. Christian epitaph of Flavia Kosmopolis, 3rd cent. A.D. Inscription on a sarcophagus now in the museum of Gharf el Artran. E.Marec, H.I.Marrou, *RAC* 43 (1967) 153-164. Republished by C.Carletti, in *Epigrafia dei cristiani* -- (cf. our lemma no. 1931) 167/168 no. 48 (ph.; Italian translation).

Φλαουίᾳ Κοσμοπόλει | τῇ γλυκυτάτῃ συνβίῳ | Αὐρήλιος Βαρλαας· |
ἰρήνη || σοι,'Αναστάσι

One of the few Christian inscriptions from Africa in Greek, C. || 3. Βαρλαας: Semitic name, on record especially in the area between Antiochia and Apamea and in Doura Europos [cf. *SEG* VII 461, 478/479, 618, 646; XXVI 1522, 1607; XXXVII 1460; XL 1777]; the couple probably emigrated from Syria, M., M., followed by C. || 4-6. written in minature script at right of LL. 1-3 || 'Αναστάσι: nickname (perhaps a 'cognomen *ex baptismate*') of the deceased, C. [i.e., a woman bearing the male nick-name 'Αναστάσι(ο)ς, which is impossible. This apparent contradiction, on which C. does not comment, can be explained only on the assumption that ἰρήνη σοι,'Αναστάσι is a secondary inscription due to re-use of the sarcophagus, Tybout].

1145. Lambaesis. Funerary epigram for the physician Euandros, 2nd/3rd cent. A.D.? *GV* 785 (*SEG* XXX 1237; cf. LVI 2110; LVII 1003; Samama, *Les médecins dans le monde grec* -- [cf. *SEG* LIII 2191] no. 458). B.Boyaval, *Cripel* 27 (2008) 115/116, argues that this perfectly normal epigram does not require the existence of another, 'real' epitaph specifying the full name and age of Euandros (as supposed by B.Helly, J.Marcillet-Jaubert, *ZPE* 14 [1974] 252-256). In LL. 4-6, L. 5 is a parenthesis: εἰσ[ὶ] γὰρ οὓς τεκόμην | (ἔσκον δ' ἀμφὶ δόμον Κυνθήιον ἐσθλὸς ἕταιρος) | τῷ νύ μευ ἀμφὶ νέκυν γνήσιον ἦλθε δάκρυ, which explains τεκόμην (with δέ as a synonym of γάρ); Euandros was a good companion of Artemis, who helped her mother Leto in giving birth to Apollo; εἰσί should be taken pregnantly to express an opposition to death: 'ils sont vivants ceux que j'ai mis au monde'.

CARIA

1146. Alabanda. Fragment, Byzantine period. Marble fragment, found during the excavations in the theater. Ed.pr. E.Varinlioğlu, *AST* 25.1 (2008) 173: [- -]Ο.Λ.[- -]ΙΓΑΡΕΑ.[- -]

1147. Amyzon. Letter of a Seleukid king. *Amyzon* 7. K.Rigsby, *ZPE* 161 (2007) 133, proposes replacing in LL. 8/9 διέ|[θεντο τὰ ὑφ᾽ ὑμῶν] ἠξιο[υμένα πα]ραπλησίως with διε|[λέγοντο περὶ ὧν] ἠξιο[ῦτε πα]ραπλησίως, since ambassadors cannot 'arrange' requests; for the suggested wording cf. *RC* 6 L. 8 and 54 L. 4.

1148. Amyzon. Decree, 3rd cent. B.C. *Amyzon* 6; *SEG* LVI 1189. A.Meadows, *ZPE* 166 (2008) 115-120 (ph. of squeeze), returns to the date of the inscription and argues that there is no evidence for a Ptolemaic possession of inland Caria during the reign of Ptolemy I Soter. On the basis of an examination of the squeeze, he argues that the letter forms point to the late 3rd cent., which would allow for a date either before 227 B.C. (Antigonos Doson's campaign) or ca. 214-203 B.C. (reconquest under Ptolemy IV Philopator). He reads the text as follows:

[Βασιλεύο]ντος Πτολ[ε]μαίου· ἔτου[ς]
[1-2 ἐπὶ νεω]ποιοῦ Κλεά̣ν̣δρου τοῦ Διον[υ]-
[σίου· ἔδο]ξεν Ἀμυζο[νεῦσι], ἐ̣κ̣κλησίας
4 [κυρίας γεν]ο̣[μένη]ς̣ [- - - - - - - - - - - - -]

1-2. ἔτου[ς ca. 2-3 | ἐπὶ κτλ.], *Amyzon* 6 || 2. Κλ̣[ε]ά̣[ν]δρου, *Amyzon* 6 || 2-3. Kleandros may be identical with the homonymous man in *Amyzon* 36 (ca. 190 B.C.), which would fit the suggested new date of *Amyzon* 6, M., who notes that *Amyzon* 13 (ca. 203/202 B.C.?), 14 (202 B.C.) and 17 (ca. 190 B.C.) were inscribed on the same stone || 3-4. no text read after Ἀμυζο[νεῦσι] in *Amyzon* 6.

1149. Aphrodisias. Statue of Livia or Iulia, Tiberian period. *SEG* XXX 1249. Republished by J.Lenaghan in *Aphrodisias Papers 4*, 37-45 (ph.). The statue to which this statue base belonged (a statue of Livia, wife of Augustus and officially adopted by him at his death?), has been reconstructed from various fragments and is now on display in the central passageway of the Sebasteion's gate. A.Chaniotis, *AAntHung* 43 (2003) 341-344, suggested that Augustus' daughter Iulia might have been intended.

1150. Aphrodisias. Letters of Hadrian, 119-125 A.D. *SEG* L 1096; LVII 1008. J.Thornton, in *Epigrafia 2006* 913-934, comments on several passages. On 924-929, he compares the first letter (LL. 1-13; Greek text of LL. 4-11) with LL. 37-39 of the treaty between Rome and the Lycian League (*SEG* LV 1452) which deal with law suits between Lycians and Romans; on

the assumption that LL. 8/9 of Hadrian's letter are about law suits by Aphrodisians against Roman citizens, he suggests restoring, e.g., πα![ρὰ Ῥωμαίου, followed by a form of μεταπορεύεσθαι] (*SEG*: πα![ρ' ἄλλης πόλεως]) and, consequently, in L. 7 [παρ' Ἕ]λληνος instead of [ὑφ' Ἕ]λληνος.

On 914-924, he studies the third letter (LL. 27-41; Greek text of LL. 31-41) and suggests that the phrase εἰ μέντοι φαίνοιντό τινες αὐτῶν εὐπορώτε|ροι, προτέρους ἐκείνους ἀρχιερᾶσθαι δίκαιον (LL. 35/36) does not mean 'if, however, some of them were to appear to be better off, it is fair that they should hold the high priesthood first' (ed.pr., followed by later edd.), but 'if, however, some were to appear to be better off than they (i.e. those who were designated as highpriests) etc.'.

K.M.Coleman, *AClass* 51 (2008) 31-46, also comments on the third letter. She argues that the reason why people hesitated about holding the function of high priest of the imperial cult, lies in the fact that the amounts of money, required for the gladiatorial games which high priests were supposed to organize, had become oppressive. The possibility to replace these heavy expenses by contributions for an aqueduct (LL. 35-40) was supposed to attract candidates. Cf. also *SEG* LI 1491.

1151. Aphrodisias. M. Ulpius Carminius Claudianus. A.-V.Pont, *CCG* 19 (2008) 219-245, studies *CIG* 2782 (*I.Aphr*. 12.1111). In App. I (239-242) she presents the Greek text, a full bibliography and a French translation. In some cases she prefers the readings of the British architect J.P.Gandy Deering to those of *CIG*, especially in LL. 25/26 where she accepts G.D.'s ἐμβασιλικόν. In LL. 21-24 she finds a reflection of an acclamation. P. focuses on three subjects: 1) The building activities of the honorand, notably those mentioned in LL. 24-27 concerning the Διογενιανὸν γυμνάσιον. She suggests identifying the 'Porticus of Tiberius/Baths of Hadrian' with the gymnasion. In *CIG* 2782 LL. 24/25 the honorand's work on the ἀλειπτήριον, financed ἀπὸ ἑτέρων ἰδίων χρημάτων ('à partir d'autres ressources privées' rather than 'additional sources of his own money') corresponds with the information provided by *I.Aphr*. 5.9 (time of Hadrian; engraved on an architrave from the Baths of Hadrian) about the construction of an aleipterion in the Baths (for the word ἀλειπτήριον see our lemma no. 1972); the latter text also contains names of donors contributing to the financing and identical with the owners of ἕτερα ἴδια χρήματα in *CIG* 2782; for this passage see also A.-V.Pont, *REA* 110 (2008) 157-160. 2) The political career of the honorand, with special reference to ἀργυροταμίαν τῆς Ἀσίας, λογιστὴν μετὰ ὑπατικοὺς δοθέντα τῆς Κυζικηνῶν πόλεως (LL. 13/14; also on record in *MAMA* VI 74 LL. 6-10). P. argues that the otherwise unparalleled function of 'treasurer of Asia' is to be related to contributions of the member-cities of the Asian Koinon to a special fund necessary for the repair of damage caused by an earthquake in Kyzikos during Hadrian's reign. The implication is that the functions of ἀργυροταμίας and λογιστής are closely linked to each other. As to μετὰ ὑπατικούς P. advances two interpretations: 'after consulares' (sc. who previously had acted as logistai in Kyzikos) or 'after a special commission of consulares' (sent to the city in connection with earthquakes). 3) The date of Carminius' activities. P. dates C.'s work on the aleipterion to the reign of Hadrian [for some doubt see *An.Ép*. (2008) [2011] no. 1377 in fine, Pleket]. On 245 she presents a stemma of M. Ulpius Carminius Claudianus' family,

incorporating the evidence from *CIG* 2782, *MAMA* VI 74 and 75, *SEG* LV 1408/1409, *I.Aphr.* 12.1020 (235/236, with note 91), and from various coins. In App. II (243/244) she presents the Greek text of *MAMA* VI 74 and 75. For builders/benefactors see also A.-V.Pont, in *Pathways to power* 181-208.

1152. Aphrodisias. Two statues dedicated by women from Aphrodisias, 2nd cent. A.D. J.M.Reynolds, in *Epigrafia 2006* 1047-1050 (English translation), (re)publishes two inscriptions engraved on the bases of statues found in the Baths of Hadrian; they are part of a larger series of similar inscribed statues; the statues represent inter alia Caryatids. See *An.Ép.* (2008) [2011] nos. 1387/ 1388 (B.Puech).

A: Οὐλπία Ἀπολλων[ί]ου πρειμοπειλαρίου καὶ ἀπὸ στρα|τοπεδαρχίας || θυγάτηρ Ἀπολ|λωνία τῇ πα| vac. τρίδι vac.

O.Salomies (*An.Ép.*) points out that the formula in LL. 3/4 is the equivalent of ex praefectura castrorum.

B: (*I.Aphr.* 5.7) Ἀτταλὶς Μη|νοδότου | τοῦ Νεικομά|χου ἀρχιερέ|ως, ἱέρεια Ἀρε|τῆς, τῷ δήμῳ

1153-1157. Aphrodisias. Inscriptions from the civil basilica, 1st cent. A.D. (Flavian period). J.M.Reynolds in *Aphrodisias Papers* 4, 131-143, (re)publishes the fragmentary inscriptions found in the basilica.

1153: 133-136 no. 1 (a-i, k-p). **Inscriptions from the western Colonnade.** *I.Aphr.* 6.2. Fifteen pieces; ten certainly, four probably and one possibly from the white marble architrave of the western Colonnade. Fragments a-k were found in 1977/1978; frr. b and p were recorded by W. Kubitscheck and W.Reichel in 1893; frr. l-o were seen by Reynolds in 1973. Fragments b and p were published by J.M. R.Cormack, *ABSA* 59 (1964) 19/20 nos. 12 a-b (from K. and R.'s notebooks).

a) (ph.): [Καίσ]αρι vacat Σεβα[στῷ (or Σεβα[στοῦ υἱῷ])

b) (ph.): [- -]ΤΩ leaf ΚΑΙ[- -] (e.g. [ἐν αὐ]τῷ καί; the restorations [Τί]τῳ Καί[σαρι], [Καίσαρι Σεβασ]τῷ καὶ [- -], or [Σεβασ]τῷ Καί[σαρι - -] cannot be excluded)

c) (ph.): [- -]λλεῖνα vacat Ἱεροκλ̣ι̣[- -] ([Παυ]λλεῖνα Ἱεροκλέ̣[ους]; possibly Claudia Paulina on record in *SEG* L 1096 LL. 1 and 13)

d): [- - -]Α[- -]

e): [- - -]Η vacat Ε[- -]

f): [- -]Κ̣ΑΠ̣[- -] (K or just possibly Λ; Π might be E)

g): [- - -]Τ̣[- -]

h): [- -]Τ[- -]

i): [- - -]Α̣Ν[- -]

k): [- -]ΝΕ̣[- -] (E could be Σ)

l) (ph.): [- -]ΑΣΙ.[- - -] (after the iota an alpha or lambda; if an alpha, probably the name of Vespasian; if a lambda, perhaps [β]ασιλ̣[ικὴ (στοά)])
m) (ph.): [- -]ν. ΑΝΕΙΚΗ̣[- -] (an oblique case of ἀνείκητος; epithet of Titus or Domitian; for the latter 'the case is a little stronger'; title accepted by Domitian in 89 A.D. [see already *SEG* LIV 1038 with attribution to Domitian, Chaniotis])
n): [- -]ANT[- -]
o): [- -]E[- -]
p): [- -]ΩΝΟΣ • ΔΕΚ[- -]

1154: 137-140 no. 2 (ph.). **Inscriptions on relief panels from the eastern Colonnade, Flavian period.** Three white marble relief panels, each with one or more captions; for a description of the panels see B.Yıldırım, *ibidem* 107-129; the texts also in *I.Aphr.* 6.1.
Panel A: 1) To the right of a winged horse: Πήγα|σος 2) To the right of a male figure in a chlamys, reaching out to the bridle of the winged horse with his right hand and holding an unidentified object in his left: Βελλερο|φόντης 3) To the right of (2) beside a naked male figure standing on a rock, holding a laurel in his right hand and resting his left on a tripod with a snake curling around its feet: Ἀπόλ|λων
Panel B: To the right of a male figure clad in chiton and himation, holding a staff in one hand and stretching out his other to an altar; on the altar an eagle; to the left of the altar a barren tree with three branches: Νίνος
Panel C: 1) To the right of a veiled female clad in peplos and himation, holding a staff and a leafy branch, as she stands beside an altar: Σεμείρα|μις 2) To the right of a male figure in armor, pouring a libation on an altar: Γόρδις
These panels 'illustrate episodes from local ancient history' (137). In another inscription from Aphrodisias Bellerophontes is described as κτίστης (*SEG* LIII 1194). Νίνος is related to Ζευς Νινεύδιος (*SEG* XLIV 864; LIV 1037); Gordiouteichos, the city of a man honored by Plyara with an inscription found in Aphrodisias (T.Drew-Bear, *BCH* 96 [1972] 435/436), is called after Gordi(o)s; the city may have been absorbed into Aphrodisias, Reynolds [cf. A.Chaniotis, in R.van Bremen, M. Carbon (edd.), *Hellenistic Karia* (Bordeaux 2010) 455-466: Ζεὺς Νινεύδιος derives his name from the earlier name of Aphrodisias (Nineuda), which local legends associated with Ninos; Gordioupolis and Plyara were incorporated into Aphrodisias, Chaniotis].

1155: 140/141 no. 3 (ph.) = *SEG* XLVI 1398 (*I.Aphr.* 6.4).

1156: 141/142 no. 4 (ph.). **Inscriptions of unknown character, 4th cent. A.D.** Roughly-shaped tabula ansata with handles at top and bottom; scratched onto a column.
a) Letters appearing legible on the photo above and to the left of the upper handle but not observed on the stone
b) In the upper handle: ΔΙΚΑΙΣΜΕΣΟΥ | ΜΗΕΟ | ΕΙΟΣ

'I have sometimes thought that I could read δικαιοσύνη --- but do not know how exactly to interpret it if so', ed.pr.

c) In the tabula; formerly nine lines; erasures in all but L. 7:
† ΚΑΤΑ [- -]|ΜΕΡΕΣ[- - -]ΑΤΕ|ΚΥΔ[- -|ΠΕ[- -]||ΑΤΩΘΕΟΔΩΡΟΣ|ΠΕ[...]Ε| ΝΗΣΦΙΛΙΠΠΟΥ[...]|ΔΗ[- -|- - -]

5. Θεόδωρος, ed.pr. || 6-7. perhaps [Θεαγ]έ|νης, ed.pr. || 7. Φιλίππου, ed.pr., who suspects a list of names 'and perhaps, therefore, the members of a club'.

d) In the lower handle: ΕΠ[..] |- - illegible - -

1157: 142/143 no. 5 (ph.). **Inscription of unknown character, 2nd/3rd cent. A.D.** *I.Aphr.* 6.102. Fragment of a white marble panel: [- - Αὐρ]ηλιο[- -| - -]ΑΖΩΣ[- -|- - στεφα]νηφορο[- - -|- -]ΙΑΥ[- - -[

2. ΖΩΣ: either from ζάω or from a personal name, ed.pr.

1158-1180. Aphrodisias. Inscriptions from the Bouleuterion/Odeion, Severan period-5th cent. A.D. In *Aphrodisias Papers* 4, 169-189, J.M.Reynolds (re)publishes the inscriptions belonging to the bouleuterion (English translations). For the building itself see L.Bier, *ibidem* 145-168.

1158: 170/171 nos. 1 and 2 (ph.). **Texts mentioning Tiberius Claudius Attalos, reign of Commodus.**
a) 170/171 no. 1. *I.Aphr.* 2.16 (a). Marble statue base terminating an analemma of the cavea. [- -? Τιβ. Κλαύ|διο]ς Ἄτταλ|ος συνκλη|ντικός v
b) 171 no. 2. *I.Aphr.* 2.16 (b). Marble statue base partially reconstructed from four adjoining fragments. [? Τιβ. Κλαύδιος] | Ἄττα[λ]ος | Διογένην | τὸν ἀδε[λ]||νφόν

In *CIG* 2805 an Attalos claims to have set up a statue of his brother Diogenes, and a Diogenes one of his brother Attalos, ed.pr., who refers to *PIR*² C 796, 851 and to the text in our lemma no. 1176.

1159: 171/172 no. 3 (ph.). **Dedication of a statue of Aphrodite, 2nd/3rd cent. A.D.** *I.Aphr.* 2.109. Marble base capital moulded above; clamp hole on the underside for attaching it to a lower element; inscription on the front moulding; the text must have continued onto the lower element: Θεὰν Ἀφροδεί|[την - - -]

1160: 172-175 no. 4 (A, B and C). **Inscriptions on the corridors (A), on the seating or on the risers of seats (B) and on the seats (C).**
A. Corridors: 1) on the lower corridor running around the rim of the orchestra (*I.Aphr.* 2.14.1): (a) beside the entry to the staircase adjoining the eastern analemma: a small Maltese cross and Γ Ζ Γ Ι; (b) beside the entry to the second staircase

from the western analemma: BB; **(c)** behind the the western analemma: Γ Ι Γ Ζ; **2)** on the upper corridor (*I.Aphr*. 2.14.2): **(a)** on the top step of the second staircase from the western analemma: BB ('Were these letters perhaps intended to guide those who were seeking their seats?' 173).

B. On the seating or on the risers of seats: poorly-shaped letters in groups of two, three and occasionally four (Roueché, *Performers* --- no. 47.1; *I.Aphr*. 2.6-2.9).

1) in block B: ΓΟ (row 1); ΖΗ, ΑΡΔΗ, ΖΗ (row 4; ΑΡΔΗ read as ΑΡΑΡ by Roueché); ΕΡ, ΗΡ, ΖΗ, ΑΔΡ (row 5); ΑΔΡ, ΗΡΙ, ΑΔΡ, ΑΔΡ (row 6); ΗΡΑ, ΑΛΕ, ΑΛΕ, ΑΔΡ (row 7); **2)** in block C: ΖΗ (row 4); **3)** in block D: ΑΝΟ (row 7); **4)** on seats detached from position and seen in the storeroom: ΑΔΡ, ΑΥ [- -], ΠΑΛ, [.] ΔΡ and [- -] ΜΑ v ΑΝ [- -]; on a fragment of the rim of a seat: ΑΛ [- -]. Probably abbreviations of personal names, indicating reserved seating for individuals and their families.

C. On seats:

1) block B, rows 5 and 8 = *I.Aphr*. 2.6 (*ALA* 180 I (ph.) and II (*SEG* XXXVII 847)); **2)** block D, row 6 = *I.Aphr*. 2.18 (*ALA* 180 III (*SEG* XXXVII 846)); **3)** block E rows 5 and 7 = *I.Aphr*. 2.8 (*ALA* 180 IV and V); in row 7 there is also a painted inscription: [Τόπο]ς Βενέτ(ων) vacat [- -]ΙΟΙ[.]ΤΠΒ[- -]; row 9: † C Φ

1161: 175 no. 5. **Fragment, 1st/2nd cent. A.D.** *I.Aphr*. 2.15. Marble fragment re-used to patch the floor of the orchestra: [- -]ΩΔ[- -]

1162: 175 no. 6. **Dipinti.** *I.Aphr*. 2.1. Dipinti on building blocks of the outer walls. **1)** ΠΡΟΒΑΤΟ[Υ]; **2)** Προβάτου; **3)** ΠΡΟΒΑΒΑΤΟΥ (?); **4)** Προβ[ά]το[υ]; **5)** [Π]ρ[ο]-β[ατου]? Texts not intended for display here and covered with plaster when the building was in use; genitive of Πρόβατος: ownership marks. A.Chaniotis, *art.cit.* (see our lemma no. 1181) 69, presents a ph. on which one can clearly read the ending -ΒΑΤΑ, not -του. He has read the same text (προβατα) on 11 blocks and suggests interpreting this word as the Greek rendering of the Latin *probata* ('examined, approved'). These blocks were taken from an older building to be re-used in the bouleuterion with official approval of the authorities. [An alternative would be the genitive of Προβατᾶς, not Πρόβατος, Chaniotis.]

1163: 175 no. 7 (ph.). **Acclamation of Ourania and Chrysomallos.** *I.Aphr*. 2.2; Roueché, *Performers* --- 42/43 no. 12 (cf. *SEG* XLIII 698 on pp. 241/242). R. confirms the reading πῆξας τὸ μάρμαρον (L. 4; not τῆξας). Chrysomallos may have been a pantomime who 'had the broken stone fixed'.

1164: 176/177 no. 8 (ph.). **Building inscription, mid-5th cent. A.D.** *I.Aphr*. 2.19; *ALA* 43.

1165: 177 no. 9A (ph.). **Honorary inscription for Septimius Severus, 198-210 A.D.** *I.Aphr.* 2.110 I. Two adjoining pieces of a marble base with remains of a moulding above and below; the base was re-used for the inscription in our lemma no. 1166.

Αὐτοκράτορα Καίσα[ρα] | Λούκιον Σεπτίμιο[ν] | Σεουῆρον Εὐσεβῆ v | Περτίνακα Σεβασν||τὸν Ἀραβικὸν Ἀδιαβηνι|κὸν Παρθικὸν μέγιστο[ν] | vacat ὁ δῆμος vacat

Date: Severus adopted the title Parthicus Maximus in 198 and Britannicus Maximus in 210 A.D., ed.pr.

1166: 177/178 no. 9B. **Dedication to the metropolis, between 388 and 392 A.D.** *I.Aphr.* 2.110 II; *ALA* 28.

Ἀντ(ώνιος) Πρίσκος ὁ [λαμ]|π(ρ) scroll (ότατος) ἡγ[εμὼν? vacat] | τῇ μητρο[πόλει? v] | ἀνέθηκε[ν? vacat]

2. ΠΙ, lapis (according to Reynolds); πρ(ότατος), *ALA*; in fine ἡγ[εμὼν? v ἐν], *ALA*.

1167: 178 no. 10. **Fragment, undated.** *I.Aphr.* 2.108. Three marble fragments hardly distinguishable in appearance from those of the inscription on our lemma no. 1166.

a) [- - -]CKO[- - -] b) ἀ[νέθη]κεν vacat

Perhaps part of another inscription mentioning Antonius Priscus, ed.pr.

1168: 178/179 no. 11 (ph.). **Building inscription, mid-5th cent. A.D.** *ALA* 56; Merkelbach-Stauber, *SGO* I 02/09/19. We note two new readings: L. 4: ὀρ[?θῶσ]α (ὀρ[ῶσ]α, *SGO*). L. 5: Χορε[. . .] (ΧΟΡ[[--], *ALA*; Χορσ[--], *SGO*).

1169: 179-182 no. 12. **Graffiti in the back-stage corridor.** Graffiti on the plaster of the corridor.

Panel A:

1) *I.Aphr.* 2.3; *ALA* 218 II; Roueché, *Performers* --- 11 Panel A, I.

2) *I.Aphr.* 2.3; *ALA* 218 I; Roueché, *Performers* --- 11 II.

3) *I.Aphr.* 2.3; *ALA* 218 III, Roueché, *Performers* --- 11 IV.

Panel B:

I.Aphr. 2.4; *ALA* 218 IV; Roueché, *Performers* --- 11 Panel B, I. R. reads ὁ κὲ CΤΡΟΠΟΣ (κέστροπος: 'sharp-faced, *ALA*).

Panels C and D: *I.Aphr.* 2.5 and 10; *ALA* 218 V and VI; Roueché, *Performers* --- 11 Panels C and D. We give R.'s text of D.

D:

vacat ζήτημα vacat
[- - -] v ἄψυχον ὑπο̣[. .]ο̣υ̣ vacat
[- -]βαστάζετε Κλαυ[- - -]
[- - ψ]υχὰς βαστάζει v [- - -]
[- -] vacat εὐτ(υχῶς) vacat [- - -]

D 1. ζήτημα: 'riddle', 'trick question', E.L.Bowie apud Reynolds: 'a lifeless (?) is carried by' and '(it?) carries lives' || 4. τ]ύχας, *ALA* and *Performers* —; [ψ]υχάς, Reynolds (in view of ἄψυχον in L. 2) || Reynolds leans toward connecting the images and the graffiti to people using the stage and to see in some cases references to (panto)mime.

1170: 182 no. 13. **Graffito (mason's instructions).** Scratched in a smooth rectangular area within a window-frame at the western end of the corridor behind the stage: ΔΕΚΑΤ | Α̣Κ̣Λ̣ΗC vacat

'For δεκάτα κλῆς (= κλεῖς)', ed.pr.; does it refer to the tenth crossbeam?, ed.pr. [the Doric form δεκάτα is unlikely; possibly δέ(κα) κατακλής (κατακλείς = window); an instruction to the builders: '(after) the 10th stone (leave space) for a window', Chaniotis].

1171: 182/183 no. 14 (ph.) = *SEG* XXXII 1107 (*ALA* 13; *I.Aphr.* 2.113).

1172: 183 no. 15. **Statue of the people, Late Antique.** *I.Aphr.* 2.111. Two adjoining fragments from the bottom of a marble statue base.

Ἡ βουλὴ τὸν Δῆμ[ον]

1173: 183/184 no. 16. **Statue of the council, Late Antique.** *I.Aphr.* 2.101. Low plinth of white marble inscribed on the front and carrying a complete statue.

Ὁ δῆμ[ος] vacat | τὴν βου̣λ̣[ήν]

C.Roueché suggests for this inscription and for the inscription in our lemma no. 1172 a date later then for the statues; the statues may have been relabeled in late antiquity.

1174: 184 no. 17. **Graffito, undated.** *I.Aphr.* 2.102. Upper part of a marble base moulded above; inscription on the moulding: ΦΙ ('presumably a workman's mark').

1175: 184/185 no. 18 (ph.) = *SEG* XXXII 1101; *I.Aphr.* 2.17.

1176: 185/186 no. 19 I (ph.) = *SEG* XXXII 1100; *I.Aphr.* 2.13 (a).

1177: 186 no. 19 II = *SEG* XXXII 1103; *I.Aphr.* 2.13 (b).

1178: 186/187 no. 20 (ph.). **Honorary epigram for Oikoumenios, late 4th cent. A.D.?** *I.Aphr.* 3.8; *ALA* 31 (Merkelbach-Stauber, *SGO* I 242 no. 02/09/17; *SEG* LII 1035).

1179: 187/188 no. 21 I (ph.). **Dedication, 1st/2nd cent. A.D.** *I.Aphr.* 3.4 I. Octagonal base inscribed on two occasions; for the second inscription see our lemma no. 1180.

Ζήνων Εὐθύμου
φύσει δὲ Ζήνωνο[ς]
τοῦ Ἀγαθᾶ τοῦ Εὐ[θύ]-
μου σὺν κὲ? Ἰουλ[ί]ῳ
τῷ ἀδελφῷ? π̣ο̣[ι]-
ήσας μετὰ Κλ(αυδίου) Ἱέρ̣[α]-
κος υἱοῦ Ἀδράστ[ου]
ἀνέθηκεν τῇ πα[τρί]-
δι σὺν καὶ τῷ περ[ὶ αὐ]-
τὴν κόσμῳ πάν̣τ̣ι̣

1 (and 3/4). Εὐθ̣ύ̣μου: 'uncertainly read', ed.pr., who adds 'Eudamus may be preferable' || the persons involved are previously unattested, ed.pr., who points out that an Adrastus with a Hierax in his genealogy is on record in *MAMA* VIII 413, 483-485 and 528.

1180: 188/189 no. 21 II (ph.). **Honorary epigram for Alexander, mid-4th cent. A.D.** *I.Aphr.* 3.4 II; *ALA* 32; Merkelbach-Stauber, *SGO* I 231 no. 02/09/02.

1181. Aphrodisias. Buildings. A.Chaniotis, in *Aphrodisias Papers 4*, 61-78, collects '12 published texts which mention buildings that have not yet been located or securely identified' (64). Relevant parts of the Greek texts and English translations: *CIG* 2782 (*I.Aphr.* 12.1111; Διογενιανὸν γυμνάσιον, with ἀλειπτήριον and βασιλικὸς (οἶκος); cf. also our lemma no. 1151), 2827 (*I.Aphr.* 15.246; Φαρνάκου χωρίῳ is to be read instead of *CIG's* Φαρμάκου; 'fortified estate of Pharnakos') and 2839 (*I.Aphr.* 12.107; *SEG* XXX 1244; τὸ τέμενος θεᾶς Κόρης); *MAMA* VIII 406 (*Aphrodisias and Rome* 29; *I.Aphr.* 12.402; τὸ γυμνάσιον; cf. also *Aphrodisias and Rome* 28 for τὸ γυμνάσιον: the (only) Hellenistic gymnasion), 413 (*I.Aphr.* 12.26; θυηπολεῖον; θυηπολεῖον δειπνιστήριον), 448 (*I.Aphr.* 12.204; φοινεικοῦς = φοινεικῶν = 'palm-tree grove' [as A.Wilson (Oxford) pointed out (per ep.), this palm-tree grove can be located in the South Agora; it is mentioned in a Late Antique inscription (*ALA* 38 = *I.Aphr.* 4.202 i: χώρῳ φυνικόεντι), Chaniotis]), 449 (*I.Aphr.* 12.314; water facilities: ὑδρεγδοχεῖα ('water-tanks'), δεξαμεναί ('cisterns'), τὰ ὕδατα ('canals'?), τὰ ἄμφοδα ('gutters')), 498 and 498bis (*I.Aphr.* 12.1006; construction activities in the γραμματοφυλακεῖον; comment on διάστυλον, περιφλιώματα; διάστυλα from a παλαιὰ στοά were used for construction of the E. Stoa of the archive-building), and 577 (*I.Aphr.* 12.526; ἡ βασιλικὴ (sc. στοά); identification with the so-called Civil Basilica is 'a possibility' (70) [for the latter cf. P.Stinson, *ibidem* 79-106 and J.M. Reynolds, *ibidem* 131]); *Aphrodisias and Rome* 30 (*I.Aphr.* 12.701; ὀχυρώματα); *SEG* XL 946 (*I.Aphr.* 1.174; γυμνάσιον τῶν νέων); XLIV 864 (*I.Aphr.* 12.304; ἐπιστύλιον of the temple of Ζεὺς Νινεύδιος; cf. *SEG* XLIV 864); XLV 1502 (*I.Aphr.* 12.205; grave monument); XLVI 1393 (*I.Aphr.* 11.16; grave monument); *I.Aphr.* 11.302 (πύργος).

1182. Aphrodisias. Personifications in the Sebasteion. R.R.R.Smith, *KST* 29.2 (2008) 161 (ph.), reports that the relief of a female statue with a bull fits the base for the Daci (*SEG* XXXI 926: ἔθνους Δακῶν), and one of a female with a headband fits that of the Bessi (*SEG* XXXI 927: ἔθνους Βεσσῶν) [for the relief panels cf. *SEG* XXXI 916-930 and XLII 990, Tybout].

1183. Aphrodisias. Gladiatorial reliefs and inscriptions. A.Hrychuk Kontokosta, in *Aphrodisias Papers 4*, 191-230, presents a catalogue of 41 marble stelai with reliefs and inscriptions (ph.). The catalogue is preceded by a series of reflections on the nature of the *munera* at Aphrodisias, the wide variety of gladiatorial types, the role of beast-hunters and convicts, gladiatorial familiae and their owners, the adaptation of the stadium and theater to wild-beast hunts and gladiatorial combats respectively (construction activities in the stadium suggest that by the late 4th cent. A.D. athletic festivals were in decline (194/195)), cults associated with gladiatorial games (Νέμεσις) and the typology of the 41 stelai (on 196/197 study of the stelai memorializing a familia, to be associated with elite tombs; on 198 reflections on the πᾶλος of gladiators: 'brigade'). Nos. 17/18, 26 and 28-38 are anepigraphic. No. 12 is an ineditum: a stele depicting the retiarius Μελάνιππος. For the other texts we give a comparatio numerorum.

SEG	**Kontokosta, nos.**	**Roueché,**	**Kontokosta, nos.**
XXX 1257	8	*Performers* ---	
LIII 1195	13 [murmillo, not secutor, Pleket]	18	20
		19	22
LVI 1191	41	20	24
MAMA		21	27
VIII 507	1	23	25
Robert,		24	23
***Gladiateurs* nos.**		25	4
156/157	1/2	26	5
158/159	4/5	27	15
160/161	15/16	28	14
162	19	29	6
Roueché,		30	7
Performers ---		31	8
13	3	32	16
14	2	35	9
15	1	36	10
16	19	37	11
17	21	43	39
		44	40

Names of gladiators provided in these texts: Ἀνίκητος (7), Εἰρηνίων (39), Ἐπιφάνι(ο)ς (40), Ἑρμᾶς (19), Ἕρμος (41), [Ε]ὐπιθανός (27), Εὔπλους (24), [Εὐπρέ]πης (11), Εὐρώτας (13), [Θερ]σίτης (15), Καίστιλλος (14), Καλανδίων (25), Μαργαρέτης (16), Μελάνιππος (12), Μένανδρος (10), Νάρκισσος (20), Ξάνθος (4), Οὐνίων (21), Παρδαλᾶς (21), Πάτροκλος (5), Ποδήνεμος (19), Σαρπηδών (41), [Σε]κοῦνδος (9), Σκίρτος (8), Φέροπες (23), Φόρτις (6), Χρυσο[--] (20), [--]ενις (22).

1184-1185. Aphrodisias. Two heavy athletes, mid-3rd cent.-early 4th cent. A.D. Roueché, *Performers* --- 207/208 nos. 74/75. Republished, with detailed description of the statues and the bases on which the inscriptions were engraved, by J. van Voorhis, in *Aphrodisias Papers 4*, 231-252 (ph.), who concludes that the 'sculptures pre-date the letter-forms of the inscribed bases' (242). On 243-248 detailed discussion of the hairstyle 'cirrus in vertice', the gloves, and athletic nudity.

1184: 241. **Honorary inscription for Kandidianos.** Roueché 74 (cf. *SEG* XLIII 698 on 244 s.v. New Texts): Κανδιδιανὸς vacat ἀττεονίκην | περιοδονίκην vacat ἡ πατρίς

1. ἀκτιονίκην, R. || 'letters are sloppy', v.V., who observes that the statue-base was re-used.

1185: 242. **Honorary inscription for Piseas.** Roueché 75 (cf. *SEG* XLIII 698 on 244 s.v. New Texts): Πίσεαν Πισέου | περιοδονίκην | ❦ ἡ πατρίς ❦

Careful script; square sigma || on the plinth of the statue the sculptor's signature: *SEG* XXXII 1104 (XL 931) || 'The question of whether the repair and re-erection of the statues belong to a restoration of monuments that commemorated athletic 'superstars' from the past, or if one or both were re-used for more recent victors, with newly cut bases to reflect their different identities, cannot be answered', v.V. (242).

1186-1187. Aphrodisias. Dedications to Zeus, Imperial period. Two marble statues of an eagle, inscriptions on their bases. Brought from the village Dedeler, 16 km northwest of Aphrodisias, now in the Aydın Museum. Ed.pr. F.Ertuğrul, *EA* 41 (2008) 88-90 nos. 4-5 (ph.). A. Chaniotis, in *EBGR* (2008) [2011] no. 43, refers to a similar statuette dedicated to Ζεὺς Νινεύδιος (*SEG* LIV 1037) and suggests identifying Μελτίνη with the Μελτίνη in an ineditum from Aphrodisias (Μελτίνη ὑπὲρ ΕΕ[- ca. 5 -]χίου | τοῦ υἱοῦ Διὶ Νινε[υδίῳ κατ' εὐ]χήν; see provisionally R.R.R.Smith, *KST* 29.2 [2008] 161 with fig. 8 [see now A.Chaniotis, *CCG* 21 (2010) [2011] 245 no. 7 with a discussion on 239-242, Chaniotis]).

1186: 88/89 no. 4. **Dedication of Adrastos.** The head and some parts of the wings are broken off. vacat Θεῷ Διὶ vacat | Ἄδραστος ἀνέθη| vacat κε vacat

For another dedication of eagles see *I.Tralleis* 4, ed.pr. || 1. Θεῷ Διὶ: Latinism corresponding to deo Iovi, cf. A.B.Cook, *Zeus. A Study in Ancient Religion* II 2 (Cambridge 1925) 958.

1187: 89/90 no. 5. **Dedication of Meltine.** The head and the upper parts of the wings are broken off. Μελτίνη Διεὶ | vv εὐχήν vacat

1188. Aphrodisias. Sarcophagi and Roman citizenship. R.R.R.Smith in *Aphrodisias Papers 4*, 347-394, argues that the portraits on a number of Aphrodisian sarcophagi 'reveal that there was --- a sudden surge in sarcophagus manufacture precisely in the early 3rd c. that can be shown to begin immediately after 212 as part of the local response of the new citizens to a highly valued status' (348). In a catalogue of Aphrodisian sarcophagi with datable portraits he collects 32 items, both inscribed and uninscribed, all with photographs. We give a comparatio numerorum of the inscribed texts.

MAMA VIII	**Smith, nos.**	***SEG***		**Smith, nos.**
556 (c)	25	**XLIV**	866	31
565	19	**XLVII**	1557	22
566	23	**LIV**	1056	28
586	24	**LVII**	1020	3
			1026	21
			1027	27

1189-1190. Aphrodisias. Epitaphs, early 3rd cent. A.D. Two sarcophagi; traces of inscribed texts. Mentioned by R.R.R.Smith, *KST* 29.2 (2008) 160 (ph.).

1189: Fig. 11. **Epitaph of Aur. Ammia.** Sarcophagus with flying Erotes on either side of a tabula, and Pan and Dionysos in the corners; the Erotes and the inscription in the tabula (save for a few letters) were erased for a second use, when Αὐρ. Ἀμμία bought the piece for herself and a relative, Πολυδεύκης. The now damaged inscription mentioning the new owners was inscribed on the lid which did not originally belong to the sarcophagus [on the bosses apparently the addition [ζῶ] - σιν, Corsten].

1190: Fig. 12. **Epitaph of M. Aur. Epagathos.** Garland sarcophagus with Nikai, portrait busts, putti, and a tabula; found in the southeast necropolis. M. Αὐρ. Ἐπάγαθος made the sarcophagus for himself, his son Μηνόδοτος and his wife Αὐρηλία Ἀτταλίς; a third of the fine for violation of the tomb (1,000 drachmai) is to be paid to 'the centurion in charge of the region' (ὁ κατὰ τὸν τόπον ἑκατόνταρχος).

1191-1201. Aphrodisias. New inscriptions of the Late Antique period. Ed.pr. A.Chaniotis, *Τεκμήρια* 9 (2008) 219-232 nos. 1-11 (ph., except for no. 11; English translation), publishes the following texts.

1191: 220-222 no. 1. **Christian building inscription, 5th cent. A.D.** Marble plaque broken at left, reused in the pavement in the Agora.

† Εὐτυχῶς † | [ἀνεν]εώθη κ(αὶ) τοῦτο τὸ ἔρ|[γον ἐκ] θεμελίων ἐπὶ Φλ(αβίου) | [- ca. 4-5 -]ου τοῦ περιβλ(έπτου) τριβ(ούνου) || [κ(αὶ) πατρ(ὸς)? τ]ῆς λα[μ]πρ(ᾶς) Ἀφροδ(ισιέων) μητροπ(όλεως)

Text written within double guidelines; abbreviation sign: ˢ || 4. περίβλεπτος: 'spectabilis'; title attested in Aphrodisias for a governor and elsewhere for a tribunus, ed.pr. || 5. [κ(αὶ) πατρ(ὸς)] τῆς λαμπρ(ᾶς) Ἀφροδ(ισιέων) μητροπ(όλεως), D.Feissel, *BE* (2011) no. 707; [πατρ(ὸς)? τ]ῆς λα[μ]πρ(οτάτης) Ἀφροδ(ισιέων) μητρ(οπόλεως): title on record in *ALA* 62, ed.pr., with other parallels for πατήρ.

1192: 222-224 no. 2. **Christian dedication, 4th cent. A.D. (or later).** Fragment of a moulded marble pedestal broken above and on two sides; when it was reused, it was turned around and inscribed on two adjacent faces (**A**, **B**); found in the southern necropolis.

A: [- - - - -].ος
[- - - -]ς ἐπαρ-
[- ? -]

B: [εὐ]ξάμ[ενος?]

A 2-3. a form of ἔπαρχος or ἐπαρχία, ed.pr.

1193: 224-226 no. 3. **Christian prayer, 5th cent. A.D. (or later).** Three joining fragments of a marble plaque; in an engraved circle a cross and two birds; upper left corner and entire lower left quarter are missing; found in the Temple-Church.

[Κ(ύρι)ε, β]οήθι τῷ δούλῳ σου Προκοπίῳ

1194: 227 no. 4. **Christian prayer, 5th cent. A.D. (or later).** Three non-joining fragments of a marble screen; found in chamber 6 of the bouleuterion, originally from the area of the Temple-Church.

[- - -] † βοήθησ[ον - - - τοῖς - - -]φοῖς κ(αὶ) Π[- -]

Probably [Κ(ύρι)ε] or [Χριστέ] followed by the abbreviation sign ˢ; possibly [τοῖς ἀδελ]φοῖς, ed.pr.

1195: 228 no. 5. **Christian prayer, 5th cent. A.D. (or later).** Fragment broken on all sides; found in the stone quarries; initio a Christogram.

Κύριε βοήθ[ι] or βοήθ[ησον]

1196: 228 no. 6. **Fragment, 3rd cent. A.D. (or later).** Fragment of a marble block broken on all sides; careless lettering; found in chamber 6 of the bouleuterion, originally from the area of the Temple-Church: ΤΝ | [- -] ΙΟ οἰκονο|[- - -]

1. Oblique stroke above the N: the numeral 350?, ed.pr.

1197: 228 no. 7. **Invocation, ca. 4th cent. A.D.** Marble cornice with moulding on three sides; found in chamber 6 of the bouleuterion, originally from the area of the Temple-Church: Ἀγαθῇ Τύχῃ

Invocation often used in late honorary inscriptions, ed.pr.

1198: 229 no. 8. **Christian invocation, ca. 5th cent. A.D.** Marble capital of a column broken at left; found in the 'Bishop's Palace': [Ἀ]γ̣αθῇ † Τύχῃ

1199: 229 no. 9. **Epitaph of Ioulianos, ca. 4th cent. A.D.** Upper part of a marble plaque found in the Temple-Church; a frame surrounds an undecorated panel; inscription on the frame: Ἰουλιανοῦ.

For a similar plaque ed.pr. refers to *ALA* 175.

1200: 229/230 no. 10. **Epitaph of Theodoretos, 4th cent. A.D. (or later).** Marble plaque built into the east wall of room 29 in the 'Bishop's Palace': Θεο̣δ̣ω̣ρ̣ή̣τ̣[ου]

Or Θεο̣δ̣ω̣ρ̣ή̣τ̣[ας] (fem.; genitive), ed.pr.

1201: 231 no. 11. **Fragment, 4th cent. A.D. (or later).** Fragment of a marble plaque broken on all sides; found in the room north of the apse of the Temple-Church; inscription with a monogram consisting of ΠΕΡ and possibly Τ: perhaps Πέτρ(ος)

1202. Aphrodisias. Christians, Jews, and pagans in Late Antiquity. In a discussion of the transformation of the temple of Aphrodite into a church ca. 475-500 A.D., A.Chaniotis in J. Hahn, S.Emmel, U.Gotter (edd.), *From temple to church. Destruction and removal of local cultic topography in Late Antiquity* (Leiden/Boston 2008) 243-261, reflects on the interaction between Jews, Christians, and pagans and underlines the 'ambiguity and vagueness', which 'are the strongest evidence for the religious complexities of this period' (246). He adduces va-

rious inscriptions testifying to the relations between these groups: *SEG* XXXVI 970 (Jewish community; for the date see *SEG* LII 1033 and for Jews in Aphrodisias in general 1034); XXXVII 851; *MAMA* VIII 457 (cf. already *SEG* LII 1034; in L. 2 C. now suggests restoring εὐσ̣ε̣[βῶς?] (*MAMA*: εὐ⟨ξ⟩ά[μενος?]); *ALA* 11/12 (the sculptor Flavius Zenon), 25, 31 (cf. *SEG* LII 1035/1036), 40, 56 and 163. Jewish and Christian identity is reflected in onomastics (cf. *SEG* LII 1033); in certain families Christians and pagans coexisted; the religious identity is sometimes blurred by the use of the same religious vocabulary and the belief in the immortality of the soul. For a summary of the article see *An.Ép.* (2008) [2011] no. 1382.

1203. Attouda. Honorary inscription for Neikias, Imperial period. *MAMA* VI 76. B. Söğüt, *AST* 24.2 (2007) 393 (cf. 386), publishes a photograph of the stone.

1204. Bybassos (area of). Amphora stamps. Stamped Rhodian amphorae found in the region of Bybassos. Mentioned by G.C.Şenol, A.K.Şenol, *AST* 24.1 (2007) 41-45: **A)** heavily damaged, may have mentioned Μενταῖος (ca. 304-271 B.C.; ph.); **B)** Διάνδρο[υ] (3rd cent. B.C.; ph.); **C)** Ἱεροτέλης (3rd cent. B.C.); **D)** Ἀφροδίσιος (3rd cent. B.C.); **E)** ἐπὶ Κλ̣εω[ν̣ύμου] (ca. 263 B.C.; ph.); **F)** Λύσανδρος (ca. 262-247 B.C.); **G)** Δ̣[αμο]|κράτο|υ̣ (244-236 B.C.; ph.); **H)** ἐπὶ Ἀρ̣ατο|φά̣[νους] | ΠΑ[- - -] (ca. 169-167 B.C.; ph.).

1205-1206. Euromos. Two dedications. *SEG* XLIII 711/712. Republished by M.Kajava, *Arctos* 42 (2008) 69-76. The texts also in *An.Ép.* (2008) [2011] nos. 1394/1395.

1205: 69-71. *SEG* XLIII 711. **Dedication of a statue of Iulia, reign of Augustus.** In L. 1 K. accepts C.Habicht's restoration [ὑπὲρ Ἰουλίας] (cf. app.cr. of *SEG* XLIII 711).

1206: 71-76. *SEG* XLIII 712. **Dedication to Asklepios, 3/4 A.D.**

Ὁ δῆμος Θεῶι Σωτῆρι [Ἀσκληπιῶι ὑπὲρ]
Γαίου Καίσαρος [Σεβαστοῦ Καίσαρος]
[υἱοῦ -]

The text in *SEG* XLIII 712 is only the left part of the inscription (i.e., without the text in brackets), K.

1207. Gergakome. Old and new inscriptions, 2nd/3rd cent. A.D. W.Held, *Gergakome. Ein 'altehrwürdiges' Heiligtum im kaiserzeitlichen Karien* (Ist.Forsch. 49; Tübingen 2008) 107-115 nos. 1-24 (ph.; except for nos. 2, 5/6, 12, 18/19 and 21-23), (re)publishes rock-cut inscriptions from the site; cf. also 144-150 for the date and interpretation of these texts. For the buildings on the site (I-XIV) see the map on 15 and the detailed descriptions on 21-65. [Below

we use the following abbreviations: Bean (1969) = G.E.Bean, *AS* 19 (1969) 179-182; Bean (1989³) = G.E.Bean, *Turkey beyond the Maeander* (London ³1989); Laumonier (1934) = A.Laumonier, *BCH* 58 (1934) 304-307; Laumonier (1936) = A.Laumonier, *BCH* 60 (1936) 286-335; Laumonier (1958) = A.Laumonier, *Les cultes indigènes en Carie* (Paris 1958)].

1) Γεργα (north of Building IV); **2)** Γεργα (east of Building VII); **3)** Γεργα (east of the so-called 'Große Becken'); **4)** Γεργα|κώμ⟨η⟩ (east of no. 3; ΚωΜ); **5)** Γεργα (west of Building VI); **6)** Γερ|γας (west of Building VII); **7)** Γεργα (east of the so-called 'Rundterrasse'); **8)** Γεργα|[κ]ώμη (above no. 7); **9)** Γεργα (Laumonier (1936) 288; northeast of Building X); **10)** Γεργα (Laumonier (1936) 288/289; on a block in the terrace-wall, north of Building X); **11)** Γεργα ἔνβολο (on a stone plaque probably originally built into the terrace-wall; Bean (1969) 180; Bean (1989³) 172); **12)** Γεργα (south of Building XII); **13)** Γεργα (north of Building XII); **14)** Γεργα (Laumonier (1936) 287; on a hill in the western part of the precinct); **15)** Γεργας | κώμην (south of no. 14); **16)** Γεργα | κώμη (Laumonier (1934) 304; Bean (1969) 179; southwest of no. 15); **17)** GERGA (Latin; Bean (1969) 179 and (1989³) 172; near no. 16); **18)** Γεργα (west of nos. 16/17); **19)** Γεργα (northwest of the statue of Dionysos); **20)** Γεργακώμη (Laumonier (1934) 304/305 and (1936) 287; Bean (1969) 179 and (1989³) 172; between nos. 17 and 19); **21)** Γεργα (Bean (1969) 179 and (1989³) 171; southeast of the statue of Dionysos); **22)** Γεργα (Bean (1969) 179 and (1989³) 171; opposite no. 21); **23)** see our lemma no. 1208; **24)** Γερ|γας (in a smoothed field; in a cave north of Building II).

An additional 19 texts are inscribed on buildings (15 texts; Γεργα, Γεργας, Γερ, Γεργακώμη, Μαρσύας), on two stelai (Γεργας), on a statue of Apollo and a statue of Dionysos (Γεργακώμη and Γεργα respectively): see the tabular survey on 144. For a review cf. H. W.Pleket, *BABesch* 85 (2010) 219/220.

1208. Gergakome. Incertum, undated. G.Cousin, *BCH* 24 (1900) 30; A.Laumonier, *Les cultes indigènes en Carie* (Paris 1958) 447. Republished by W.Held in *op.cit.* (cf. our lemma no. 1207) 114/115 no. F 23. Block inscribed on three sides; found in the central part of the precinct, now lost.

Cousin		Held
A:	Ξ Ι Ι Η Σ	ΘΙΓΗΣ
B:	Γ[Λ]Ρ Υ	[- - -]ΓΑΡΥ[- - - - -]
	\‾ Μ Κ Α Ι Ε Ν	[- -]Μ καὶ ἐν[- - -]
	Τ Ο Γ Ε Χ Ρ Η	τότε χρη[- - - - - -]
C:	Ν Η Φ Ο Ρ W	[στεφα]νηφορῶ[ν -]
	Γ Ε Ν Ι ' Γ \	[- συγ]γένι[α] ΑΛ
	Φ Ω Ν	[- - - -]ΦΩΝ
	Τ Ι	[- - - -]ΤΙ

C. 1. The stephanephoros probably belonged to the city in whose territory the village of Gergakome was situated, H. ‖ 2. the συγγένια administered Gergakome; originally a clan-organization, it developed into an administrative subdivision of a city; H. hypothesizes that this syngeneia may have been dominated by sophists, who wan-

ted to emphasize the Carian/Hellenic character of the site, in line with the general interest among sophists of the Second Sophistic in the authentic and glorious past of the Greeks in the Roman period; L. read ΥẠ (probably thinking of a link with Hyllarima); H. points out that the eponymous magistrate of Hyllarima is not the stephanephoros; he prefers to read ẠẠ (horizontal stroke above the letters) and to interpret it as a reference to Alabanda ‖ 3. φων: end of a name (C.).

1209. Halikarnassos. Epigram in a mosaic of a Roman house, mid-5th cent. A.D. In a discussion of the identification of mosaic workshops, B.Poulse, in *III. Uluslararasi* -- (cf. our lemma no. 1718) 101-110 (color ph.), treats the mosaics from a Roman house in Halikarnassos including two of the winged female Seasons (Φθινόπωρον: *SEG* XLIV 887 [XLV 1514 (1)]; Αἴαρ = Ἔαρ: *SEG* XLV 1514 (2)) and the epigram in Room F (ph.; Merkelbach-Stauber, *SGO* I 53 no. 01/12/11 = *SEG* XLIV 886 [LVI 2115 (2)]).

The epigram is republished by G.Agosti, *ZPE* 160 (2007) 44-47; he doubts an influence by Nonnos, as suggested by ed.pr., and places the epigram in the context of the poetry of the 5th and 6th centuries.

1209 bis. Herakleia Salbake. Bilingual milestone, 286-305 (A) and 333-337 A.D. (B). White marble column; on one side texts **A** and **B**; on the other side an erased Latin text; now in the Museum in Denizli. Ed.pr. F.Guizzi in *Catalogo Denizli* 308-310 no. 207 (ph.; Italian and Turkish translations). Texts also in *An.Ép.* (2008) [2011] no. 1391.

A:
Χρ(ιστός)· τῷ γῆς καὶ θαλάσσης καὶ παντὸς
ἀνθρώπων γένους δεσπότῃ Αὐτο-
κράτορι Καίσαρι Μ(άρκῳ) Αὐρ(ηλίῳ) Διοκλητιανῷ Σε-
4 βαστῷ ⟦- - - ca. 11- - -⟧
Μ(ᾶρκον) Αὐρ(ήλιον) Οὐαλεριανὸν Μαξιμιανὸν Σεβαστόν
D(ominis) N(ostris) Imp(eratoribus) Diocletiano et Maximiano invic-
[tis] Augustis
8 Ἀπὸ Ἡρακλείας Κέσαρες
Κωσταν-
τεῖνος μ(ίλια) γ´
Μαξιμιανός

1. Χρ(ιστός): possibly added when text **B** was inscribed, ed.pr. ‖ 2-7. in *I.Didyma* 89/90 Diocletian also carries the praenomen Marcus and is mentioned together with Maximianus (286-293 A.D.), ed.pr. ‖ 8-11. for another milestone with a distance of three miles from Herakleia see *MAMA* VI 96, ed.pr. ‖ 9-10. Κωνσταν|τεῖνος Κωνστάντιος, ed.pr.

B:
Augus[to - -] | [Const]antino Imp(eratori) [- -] | Χρ(ιστός) victor(i) [tri]u-
Χρ(ιστός) mf(atori) semper | et Fl(avio) Cl(audio) Constantino ‖ Fl(avio)
Cl(audio) Costantio | Fl(avio) [Cl(audio) or Iul(io)] Costante | [- -] Caes(aribus)

[Dated to 337-340 A.D. by ed.pr., but it should be Constantine I and his three sons as Caesares, i.e. 333-337 A.D., Corsten].

1210. Iasos. Honorary decree for Gorgos and Minnion, ca. 334-323 B.C. *I.Iasos* 30 (*Syll.*³ 307; to be combined with *I.Iasos* 24: see *SEG* LVII 1085). S.Vacante, *Mediterraneo Antico* 11 (2008) 509-531, presents the text with Italian translation, and subsequently focuses on LL. 15-18 (line numbers in *SEG*): ὑπὲρ τῆς μικρῆς θαλάσσης διαλέχθεντες Ἀλεξάνδρωι βασιλεῖ ἐκομίσαντο καὶ ἀπέδοσαν τῶι δήμωι. He supports the identification of the μικρὰ θάλασσα with the lake connected with the sea and situated in what is now a marshy area near the mouth of the river Sarı Cay, and argues that in addition to fish, salt may well have been an important resource from the lake. Further detailed reflections on the economy of Iasos in general and on the importance of salines in particular, on the nature of Alexander's intervention (return of the lake, theoretically belonging to the king, to Iasos or intervention in a dispute between Iasos and another city), on the date of the honorands' intervention with the king (probably in 326-324 B.C.; the king decided to assign the lake to Iasos to the detriment of Mylasa) and on the implications of the ἀτέλεια awarded to the honorands and their descendants. Brief comment on *Syll.*³ 312 (*SEG* XLIX 1143*).

1211. Iasos. Dedication of an andron, late 4th/early 3rd cent. B.C. White limestone block, found in a Byzantine building in the western stoa on the agora. Mentioned by F.Berti, *KST* 29.1 (2008) 298 (ph. [fig. 5]); ed.pr. R.Fabiani, *EA* 42 (2009) 66-71 (ph.; Italian translation): Εὐπόλεμος Σ[ι]μ̣άλου | τὸν ἀνδρῶνα Ἀρτέμιδι | Ἀστιάδ̣ι δεκάτην

1. Eupolemos may have been a strategos, an epimeletes of Kassander, or (given the dedication of an andron) rather a 'semi-independent dynast', B., who refers to the dynast Εὐπόλεμος Ποτάλου Μακεδών in *I.Iasos* 32 L. 5 from about the same time; ed.pr. argues that only men of financial and political means were able to dedicate an andron (cf., e.g., Maussollos and Idrieus in Labraunda: *I.Labraunda* 14/15) and proposes to identify him with the Macedonian 'dynast' of Caria Eupolemos (D.S. 19.68.5-7 and 19.77.6), whose father's name had not been previously attested || 2-3. earliest epigraphic attestation of Artemis Astias, B. and ed.pr. [cf. our lemma no. 1212 B, Corsten]; the dedication of a δεκάτη is likely to be the result of a victory in war, perhaps in defense of Iasos, ed.pr.

1212. Iasos. Dedications of a stoa, 135/136 and 138 A.D. *SEG* XXXVI 987 **A** (*I.Iasos* 8; cf. *SEG* L 1107) and **B** (*I.Iasos* 254). F.Trotta in *Iasos in età romana. Miscellanea storico-archeologica* (Atti dell' Acad. delle Scienze di Ferrara 83/84, Suppl.; Ferrara 2008) 7-15 (ph.), publishes some new fragments of the architrave of the Eastern Stoa of the Roman Agora.
A. New block with inscriptions. In L. 1 Αὐτοκράτορι Καίσαρι θεο[ῦ]; in L. 2 [μετὰ] τῆς γυναικὸς Χρυσοῦς τῆς Κάστου ι[- - -], the wife of the dedicant Διονύσιος Θεοφίλου [το]ῦ Ποσε̣[ι]δίππου. Both Χρυσώ and Κάστος were previously unattested in Iasos. In L. 1, T.

suggests restoring [Ἀρτέμιδι Ἀστιάδι καὶ] Αὐτοκράτορι Καίσαρι θεο[ῦ Τραιανοῦ υἱῶι Τραιανῶι Ἀδ]ριανῶι, without excluding - - - θεο[ῦ Τραιανοῦ Παρθικοῦ υἱῶι Τραιανῶι Ἀδ]ριανῶι or θεο[ῦ Τραιανοῦ υἱῶι, θεοῦ Νέρουα υἱωνῶι, Τραιανῶι Ἀδ]ριανῶι
B. Four new inscribed blocks: 1) [-]ΥΣΕΒ[-]; 2) [-]ΛΗΣΤ[-]; 3) [-]ΩΝΤ[-]; 4) [-]ΙΚΑΙ[-]. Block 2 belongs to L. 1: Ἱερο[κ]λῆς τρίς. Block 3 belongs to the same L. 1: καὶ τῶν. Blocks 1 and 4 belong to the imperial titulature. T. restores the beginning of L. 1 as follows: Ἀρτέμιδι Ἀστιάδι καὶ Αὐτοκρά[τορι Καίσαρι Τί]τω[ι] Αἰλίωι Ἀδρια[νῶι Ἀντ]ωνείνωι [Σεβαστῶι Ε]ὐσεβεῖ
C. The complete texts of 987 **A** and **B** with T.'s reconstructions in *An.Ép.* (2008) [2011] nos. 1406 and 1407 (J.-Y.Strasser). We only present the differences with the *SEG*-texts:
SEG XXXVI 987 **A**: in L. 1 initio T. gives Αὐτοκράτορι Καίσαρι θεο[ῦ - - - Τραιανῶι Ἀδ]ριανῶι, in L. 1/2 Ποσε[ι]δίππου | [- - - μετὰ] τῆς γυναικὸς Χρυσοῦς τῆς Κάστου | [- - -]
SEG XXXVI 987 **B**: in L. 1 T. gives καὶ Αὐτοκράτ[ορι Καίσαρι Τ]ίτω[ι]

1213. Iasos. Honorary inscription for Theodosius I, 379-395 A.D. Marble base moulded above and below; representation of a palm. Ed.pr. G.Maddoli in *Iasos in età romana* --- (cf. our lemma no. 1212) 127-133 (ph.). Text also in *An.Ép.* (2008) [2011] no. 1408 (J.-Y. Strasser).

Ἀγαθῇ τύχῃ· | τὸν γῆς καὶ θαλάσ|σης καὶ παντὸς τοῦ | τῶν ἀνθρώπων ἔ||θνους τε καὶ γένους | δεσπότην Αὐτοκράτορα | {Φ} ⟦Φλ(άβιον) Θεοδόσιον⟧ | Εὐσεβῆ Εὐτυχῆ ἀνεί|κητον Αὔγουστον, || {ΜΕ} ἡ βουλὴ καὶ ὁ δῆμος· | εὐτυχῶς ❦

Traces of the erased inscription in LL. 7 (Φ) and 10 (ΜΕ) || 6. in fine small omicron, followed by small alpha under small rho, ed.pr. || ed.pr. suggests that the erased name (Φ⟦λ(αούιον) Κλαύδ(ιον) Ἰουλιανόν⟧) was that of Julian, honored in *I.Iasos* 14, and refers to *I.Pergamon* 633 for another case of the erasure of Julian's name; for the erasure of Julian's name cf. also D.Feissel, *BE* (2010) no. 540, who additionally refers to *ALA* 20 || 10-11. (traces of) letters of an earlier inscription, ed.pr.

1214. Vacat.

1215. Iasos. Isopsephistic text, 5th/6th cent. A.D. *I.Iasos* 419; *SEG* LII 1049 (A only). Republished by J.Kalvesmaki, *ZPE* 161 (2007) 261-265 (English translation; commentary); cf. *SEG* LVII 1784 for an isopsephistic text from Apamea (Syria).

A Ἡσύχις αὐ[τὸς]
χαρὰν [αἰώνιον]
† εὗρον καὶ ἀνάπαυσιν

B 4 † ὅ[τ]ει ὧδ[ε] ἐπελεξάμην ΆΥΟΗ
μένιν α[..] [........]ν ΆΥΟΗ

[ἈΥΟ]Η
[ἈΥΟΗ]
[ἈΥΟΗ]
[Ἥσυχος ἈΥΟΗ]

C [Ἡσύχιος] ἐλέϊ Θεοῦ πρωτοπρεσβύτερο-
[ς ἀνενέ]ωσα εἰς λόγον ἐμαυτοῦ τόνδε
[τὸν ἐμ]ὸν ἐώνιον οἶκον· εἰ δέ τις τορμήσι
[ἕτερ]όν τινα ἐπιβάλε, διδόνε αὐτὸν τῇ
[ἁγι]οτάτη ἐκλησίᾳ χρυσᾶ νο(μίσματα) δεκα δύο·

[Ἥσυχ]ος μὲν ἐκλήθην	ἈΨΓ †	Ἡσύχιος ἐπεκλήθην	{ἈΥΠΗ}⟨ἈΨΓ⟩
[ὁ] Πίσων(ος) ἴνης	ἈΥΟΗ	ἢ ὁ Πίσωνος·	ἈΥΠΗ
[ἥ]συχος·	ἈΥΟΗ	ἡσύχιος	ἈΥΠΗ
[ἄ]νθρωπος αἰγενάμην	ἈΥΟΗ	σοφιστής,	ἈΥΠΗ
χρηστός,	ἈΥΟΗ	χρηστοῖς	ἈΥΠΗ
βίου πέλαγος ἤδη περάσας,	ἈΥΟΗ	ψήφοις	ἈΥΠΗ
γῆρας φθάσας ⟨μ⟩ε, καὶ θανῖν μ' ἔδι·	ἈΥΟΗ	δὶς χρησάμενος,	ἈΥΠΗ
καὶ μονὴν μονήρη ἐπιθυμήσας,	ἈΥΟΗ	ἐχάραξα χιρί·	ἈΥΠΗ
ταύτη αἱρετή με·	ἈΥΟΗ	μνημονεύετε ἐμοῦ	ἈΥΠΗ
ὑγιένετε οἱ φίλοι,	ἈΥΟΗ	ἀεὶ πάντες οἱ καλοὶ φείλοι,	ἈΥΠΗ
πάνταις οἱ καλοὶ φείλοι	ἈΥΟΗ	ἔρρωσθε ἡμᾶς ἐεί·	ἈΥΠΗ
καλῶς ἤρθετε	ἈΥΟΗ	ὡς ἔρθες, οἴπαγε	ἈΥΠΗ

A 1. αὐ[τός ---], *I.Iasos* ‖ B 5. μενιν[---] [-----]ν, *I.Iasos* ‖ 8-9. not in *I.Iasos* ‖ C 10-11. πρωτοπρεσβύτερο[ς | ἀνενέ]ωσα, *I.Iasos* ‖ 12. [τὸ]ν ἐώνιον, *I.Iasos* ‖ 13. initio [ἄλλ]ον, *I.Iasos*; [ἕτερ]ον widens the prohibition to include the adding of words which would spoil the isopsephism, K. ‖ 13. in fine, αὐτόν missing in *I.Iasos* ‖ 15. in fine, ΑΥΠΗ is a mistaken repetition of the numeral in the left column (not corrected in *I.Iasos*) ‖ 16. Πίσων, *I.Iasos* ‖ 17. [Ἥ]συχος and Ἡσύχιος, *I.Iasos* ‖ 21. ΗΕ, transcription apud Wiegand ‖ 21-22. in fine, με δῖ, *I.Iasos* ‖ 23. μονὴν μονήρην refers to the tomb, K. ‖ 25-27. φίλοι/φείλοι spelled differently to fit the isopsephism, K. ‖ 27. ἡμᾶς for ὑμᾶς, K. ‖ 28. singular to fit the isopsephism, K.

1216. Kaunos. Honorary inscription for king Philokles of Sidon, 285-ca. 279 B.C. *I.Kaunos* 82. Republished by W.Messerschmidt, *MDAI(I)* 58 (2008) 419-423 (German translation). He dates the inscription after 285 B.C. (shortly after 309 B.C., *I.Kaunos*), since Philokles can have been king of Sidon only after Antigonid rule in Phoenicia ended (ca. 286 B.C.), and since it is highly probable that Kaunos was in the possession of Demetrios Poliorcetes until 285 B.C.

1217. Knidos. Office of the phrourarchoi, 2nd cent. B.C. N.W.Efremow, *Voprosy epigrafiki* 2 (Moscow 2008) 70-123 (in Russian; English summary), discusses in detail evidence for the office of φρούραρχοι in Hellenistic Knidos and parallel examples from elsewhere in Asia Minor, and concludes that they were not commanders of the Rhodian garrison but city officials responsible for the protection of the chora. Since ceramic workshops were situated in the countryside, this accounts for a handful of examples where Knidian amphora stamps include a φρούραρχος in the dating formula. The name of this office is uncharacteristic for Rhodes, whose representatives in dependent cities had the title of ἁγεμών, and our evidence is insufficient to conclude that Knidos was subject to Rhodes after the peace of Apameia.

1218. Knidos. Lex de provinciis praetoriis. *I.Knidos* 31; M.Crawford, *Roman Statutes* I (London 1996) 12; *SEG* XLVI 1416*. A.Giovannini, *Historia* 57 (2008) 92-107, discusses the date (beginning of 99 B.C.) and the objectives of this law (reconfirming the authority of the senate, after the demise of the preceding populares-regime, and its determination to protect Rome's allies against misbehaving governors and publicans).

1219. Knidos. Building inscription, Imperial period. Several fragments of veneer, found in the stoa. Mentioned by R. and C.Özgan, *KST* 28.2 (2007) 654 and 662 (ph.), who infer that the stoa was dedicated not only to Dionysos, as previously thought, but also to Apollo: [- - -]Ι̣ Ἀπόλλωνι Κα̣ρ̣ν̣[είῳ - - -]

1220. Labraunda. Honorary decree for Olympichos, 150-100 B.C. Fragment of a white marble stele, re-used in the Roman South Bath, now in the Milas Museum. *I.Labraunda* 49 (underlined below) fits at the end of this text. Edd.pr. S.Isager, L.Karlsson, *EA* 41 (2008) 39-52 (ph.; English translation).

[- - ca. 9 - -]Ε̣Ι̣Ν̣[- - - - - - - - - - ca. 29 - - - - - - - - - -]
[- - ca. 9 - -] ἁ̣πάσαι̣[ς - - - - - - - ca. 25 - - - - - - - - -]
[ὑπάρχειν δὲ] τ̣ὰ αὐτὰ καὶ το̣ῖ̣ς ἐ[γγόνοις αὐτοῦ· στῆ]-
[σαι δὲ αὐτο]ῦ̣ καὶ εἰκόνα χα̣λκῆν ἐν τ̣ῆ[ι ?ἱερᾶι ἀγορᾶι?]
[ἐν τῶι ἐπιφανε]σ̣τάτωι τόπωι· στῆσαι δὲ καὶ τοῦ̣ Δήμ̣[ου]
[εἰκόνα χαλκῆν πήχε]ων πέντε στεφανοῦσαν τὴν Ὀλυμ-
[πίχου εἰκόνα· ἐπ]ιγράψαι δὲ ἐπὶ τοῦ βήματος· ὁ δῆμος
[Ὀλύμπιχον Ὀλυ]μπίχου εὐεργέτην· ἱδρύσασθαι δὲ
[καὶ αὐτῶι ἀπέναν]τ̣ι τῆς εἰκόνος βωμὸν λευκοῦ λίθου
[ὅμοιον τῶι τοῦ Μαυ]σσώλλου τῶι ἐν τῷ ἱερῶι τοῦ Δι-
[ὸς Λαβραύνδου καὶ] συντελεῖν αὐτῶι πομπὴν καὶ θυσί-
[αν ἐφ' ἑκάστου ἔ]τους τῆι τεσσαρεσκαιδεκάτηι τοῦ
[?Ἀπελλαίου? μην]ὸς ἐν ῇι ἡμέραι ὁ δῆμος ἐκομίσατο τήν
[τε ἐλευθερία]ν̣ καὶ τὴν δημοκρατίαν· θύειν δὲ αὐ- vv

[τῶι ταύρο]υς δύο καὶ εὐωχεῖσθαι ἐν τῆι ἡμέραι
[ταύτηι τούς τε ἱε]ρεῖς καὶ τοὺς νενικηκότας τοὺς
[στεφανίτας ἀγῶ]νας καὶ τὴν συναρχίαν· τοὺς δὲ
[ἱερεῖς ἐπιμελεῖσθα]ι τῆς τε θυσίας καὶ τῆς θοίνης·
[δοῦναι δὲ τοὺς ταμίας τὸ ἀν]άλωμα ἐκ τῶν κοινῶν προσό-
[δων· εἶναι δὲ ἐκεχει]ρίας πᾶσιν ἐφ' ἡμέρας τρεῖς· vv
[τοὺς δὲ πολίτας καὶ] τοὺς ἄλλους πάντας συνεῖ-
[ναι ἐστεφανωμένους ἐν τα]ῖς ἡμέραις ταύταις, ὑμνεῖσθαι
[δὲ καὶ ἐν τῆι πενταε]τηρίδι τοῖς Ταυρείοις κατὰ τὰ αὐ-
[τὰ καὶ τοῖς τῆς πόλεως κτ]ίσταις· τὴν δὲ ἀναγγελίαν ποι-
[ήσασθαι ἐν τῶι γυμνι]κῶι ἀγῶνι τῶι συντελουμέ-
[νωι Διὶ Ὀσογωι, ὅτι στεφα]νοῖ ὁ δῆμος Ὀλύμπιχον Ὀλυμ-
[πίχου εὐεργέτην τῆς π]όλεως χρυσῶι στεφάνωι [καὶ]
[εἰκόνι χαλκῆι ἀρετῆς ἕν]εκεν καὶ εὐεργεσίας τῆς [εἰς]
[ἑαυτόν· ὅπως δὲ πᾶσιν] φανερὸν ἦι, διότι ὁ δῆμος [ὁ Μυ]-
[λασέων τιμᾶι τοὺς εὐερ]γετοῦντας αὐτὸν [καὶ ἵνα]
[ὑπόμνημα ὑπάρχηι αὐτῶι ἀναγ]ράψαι τόδε τὸ ψήφισ[μα]
[εἰς στήλας λιθίνας καὶ στῆσ]αι αὐτὴν τὴμ μὲ[ν μίαν]
[ἐν τῶι ἱερῶι τοῦ Διὸς ?Λαβραύνδου?] vacat

This inscription is a copy (letters of the second half of the 2nd cent. B.C.) of a decree for Olympichos (for whom cf., e.g., *SEG* LII 1058) from the second half of the 3rd cent. B.C. by an unknown entity, most likely Mylasa (cf. LL. 13/14 and 29/30); the original may have been subsequent to *I.Labraunda* 3 (ca. 240 B.C.), where in LL. 1-3 intended honors for Olympichos are mentioned; the reasons for its re-inscribing, perhaps shortly after the end of the Attalid monarchy, may have been to prove Mylasa's right to freedom and to explane why the festivals for Olympichos were still (or again?) celebrated. The lost lines at the beginning of this text may have included an enactment-formula, the motivation clause, and (at least) the gold crown mentioned in L. 27, edd.pr. ‖ 5-7. for statues of mortals crowned by a statue of the Demos (of which this is an early example) cf., e.g., H. Hepding, *MDAI(A)* 32 (1907) 243 no. 4 (Diodoros Pasparos, Pergamon, early 1st cent. B.C.), *I.Kyme* 13 (Archippe, late 2nd cent. B.C.), and *IGBulg*. I² 320 (*SEG* L 687 bis; Mesambria, ca. 100 B.C.), edd.pr. [A.Bresson, in K. Konuk (ed.), *Stephanèphoros. De l'économie antique à l'Asie Mineure. Hommages à Raymond Descat* (Bordeaux 2012) 212, points out that the statue of Demos five pecheis tall and crowning Olympichos, may well have been a statue of the kolossikos/kolossiaios-type, Pleket] ‖ 13-14. the obtaining of freedom and democracy points to Mylasa issuing the decree; see *I.Labraunda* 8 LL. 13-15, edd.pr. ‖ 15. [ταύρο]υς e.g., edd.pr. ‖ [26. or Ὀσογω, Chaniotis] ‖ 32-33. the text is awkward and must, at least in part, be wrong: on αὐτήν see the commentary on *I.Labraunda* 49, where it has been replaced by αὐτῶν; δέ, to be expected after μέν, is missing; the original sentence, miscopied by the stonecutter, may have been, e.g.: ... στῆσαι τὴμ μὲν ἐν τῶι ἱερῶι | τοῦ Διὸς Ὀσογω, τὴν δὲ ἐν τῶι τοῦ Διὸς Λαβραύνδου (cf. *I.Labraunda* 5 LL. 41-43 and 8 LL. 24-26), edd.pr.

1221. Labraunda. Dedication to Zeus Labraundos, early Imperial period (1st cent. A.D.). Marble colonette re-used in a wall in the so-called South Thermae. Presented by J.Blid in

MDAI(I) 58 (2008) 128 (ph.; no text); ed.pr. id., *EA* 43 (2010) 92-94 (ph.; English translation): [. .]υσ̣[- -] | Διὶ Λα[β]ρα[ύν]|δῳ εὐχὴν [ἀ]|νέθηκ[εν]

Lettering similar to that in *I.Labraunda* 20, 34, 106/107, 110-113 and 130, ed.pr. || 1. [Χρ]υσ̣[άωρ] or [Χρ]ύ-σ̣[ιον], ed.pr.

1222. Lagina. Honorary inscription for Demetria, 1st cent. B.C.? *SEG* XLIX 1438; LIII 1230. M.Ç.Şahin, *EA* 41 (2008) 81 (now also *I.Stratonikeia* 1433), rejects the restoration κα̣[θ' ὑοθεσίαν] (*SEG* LIII) and sticks to his κλ̣[ειδοφόρου] (*SEG* XLIX), the more so 'since at the end of the line there is enough space for only one word'.

1223. Lagina. Dedication to Hekate, 39-29 B.C. *I.Stratonikeia* 510. R.van Bremen, *Chiron* 30 (2000) 394-398 (cf. *SEG* L 1125), reads in L. 4 ΚΟΒΟΛ on the photo of the squeeze (*I.Stratonikeia*: ΚΟΡΟΛ), which would point to the Κοβολδου φυλή, not the Κορολλου φυλή. M.Ç.Şahin, *EA* 41 (2008) 81 (now also *I.Stratonikeia* III p. 86), after re-examining the stone, reads rho instead of beta, but cautions that the stone is covered by moss.

1224. Mylasa. Iatrokles' sale of land to a phyle. *I.Mylasa* 109 and 204. In the context of an article on οὐνὴ (ὠνὴ) εὐθεία and κάτοχος, G.Thür, in *Antike Lebenswelten* 465-474, proposes interpreting τὰ γεινόμενα κατόχ[ιμα] (109 L. 8) as 'gebunden(e) durch Protest blockiert(e), streitverfangen(e) Grundstücke' (*I.Mylasa*: 'biens occupés' or 'held in possession'). He argues that these were the plots of land referred to in 204 LL. 10-12 as τῶν διαμφισβητουμένων πρὸς Μελάνθιον Πόλλιος ('jene (sc. Grundstücke), die im Streit mit Melanthios verfangen sind').

1225. Myndos. Honorary decree for foreign judges, 2nd cent. (after 166) B.C. White marble stele, broken below; reused as a threshold in a Late Antique building. Mentioned by M.Şahin, *KST* 29.1 (2008) 24/25. Edd.pr. W.Blümel, M.H.Sayar, *EA* 44 (2011) 115-120 (ph.; German translation).

[ἔδοξε] Στρατονικέων τῆι βουλῆι καὶ τῶι δήμωι· ἐπειδὴ το[ῦ]
δήμου πέμψαντος πρεσβείαν πρὸς τὴν Μυνδίων πόλιν
περὶ τῶν συνομολογηθέντων ἡμῖν πρὸς Ἀλαβανδε[ῖς],
4 ἵνα ἀποδείξῃ ἄνδρας πέντε τοὺς κρινοῦντας ἡμῖν
καὶ Ἀλαβανδεῦσιν μετὰ ἀποφάσεως, v Μύνδιοι τὴν πᾶ-
σαν σπουδὴν ποησάμενοι εἰς τὸ διεξαχθῆναι τὰς κρίσε[ις]
ἴσως καὶ δικαίως ἔ[πεμψαν - - - - -]βουλ[ον] Ἕρμωνος, Ἀνδ[ρο]-
8 σθένην Μοσχίων[ος - - - - - - - - - - - - - - Μ]ητροδώρου, Ἀναξίμ[αν]-
δρον Ἀξιόχου, [- - - - - - - - - -]κλείους [τ]οῦ Ἀσκληπιάδου, ἄ[ν]-

δρας καλοὺς καὶ [ἀγαθοὺς καὶ ἀξίους τῆς] τε πατρίδος καὶ
τῆς ἐνχειρισθείσης αὐτοῖς πίστεως, οἳ καὶ παραγενόμε-
νοι εἰς τὴν πόλ[ιν] ἡμῶν κ[α]ὶ ἐπὶ τὴν κρινομένην χώραν, θέλ[ον]-
τες ἀκόλουθα πράσσειν τῆι τῆς πατρίδος αἱρέσει, διακού-
σαντες ἐπιμελῶς ἐπί τε τῶν τόπων καὶ ἐν τῶι ἱερῶι τοῦ
Διὸς τοῦ ἐν Λαβραύνδοις, περὶ ὧν μὲν ἔκριναν ὁσίως καὶ δικαί-
ως, ἃ δὲ καὶ συνέλυσαν ἴσους αὐτοὺς παρασχόμενοι το[ῖς]
διαφερομένοις, καὶ ἐν τοῖς ἄλλοις δὲ τοῖς κα⟨τὰ⟩ τὴν δικ[αστεί]-
[αν ἅπαντα ἐποίησαν] ἀ̣ξ̣ί̣ως τῶν [τε ἀποστειλάντων πολ̣ιτῶν καὶ]
[τοῦ ἡμετέρου δήμου -]

Date: Stratonikeia (L. 1) cannot have asked for foreign judges before the liberation from Rhodes in 166 B.C.; the letter forms agree with this date, edd.pr. || similar decrees issued by Stratonikeia are *I.Assos* 8 and *I.Smyrna* 585, edd.pr. || 3. εὐνομολογηθέντων, edd.pr. ('hapax') [συνομολογηθέντων: Stratonikeia and Albanda had concluded a treaty for an arbitration, Chaniotis].

1226-1237. Panamara. Priest inscriptions, Hellenistic and Imperial periods. Found in Panamara, now in the museum depot at Stratonikeia. Ed.pr. M.Ç.Şahin, *EA* 41 (2008) 74-78 nos. 1-12 (ph.).

1226: 76 no. 8. **Hellenistic period.** Now *I.Stratonikeia* 1409. Marble fragment, probably from the temple of Zeus Panamaros.

[- - - - - - - - - - - - - - -].ο.[- - - - - - - -]
[- - - θέντες ἔλα]ιον καὶ ἔδ[ωκαν - - -]
[- - - - - - - ἐπὶ ἡ]μ̣έρας δύο [- - - - - - -]
[- - - - - - - - - - -]ρου καὶ το̣[- - - - - - -]
[- - παρέσχον οἶνο]ν πλ̣ε̣[ῖστον - - - - -]

3. Cf. *I.Stratonikeia* 344, ed.pr. || 5. cf. *I.Stratonikeia* 205: παρέσχον οἶνον πλεῖστον ταῖς δυσὶν ἡμέραις, ed.pr.

1227: 77 no. 9. **Hellenistic or Imperial period.** Now *I.Stratonikeia* 1410. Marble fragment, probably from the temple of Zeus Panamaros.

[- - - -] ἱερ̣έ̣ως [- - - - - - - - - - - - - -]
[- - - το]ὺς κα̣ὶ [- - - - - - - - - - - - - -]
[- - - -]ρος ν̣εα̣[νισκ- - - - - - - - - - -]
[- τ]οὺς Π[αναμαρέας (or -ρεῖς) - -]
[- - -]ο̣[- - - - - - - - - - - - - - - - - - - -]

1228: 77/78 nos. 12A-12B. **Hellenistic (A) and Imperial period (B).** Now *I.Stratonikeia* 1413A-1413B. Small fragment of a corner block, probably from the wall of a 'Hof-altar'. A on the front, B on the right face.

A
[- - - - - - - - - - -]λα
[- - - - - - - -]λια
[?ἐσχάρα τ]ῶ̣ν θυσίων
[μηδέ]ν̣α ἀναβαίνειν
vacat
[- - - - -]Σ ὁ Λέω̣[ν]
[- - - - - - -].Ν.[- - -]

B
χο[- - - - - - - - -]
λη[- - - - - - - - -]
ἱερέ[ως Ἀρτε]-
μισ[ίου τοῦ Μυω]-
νίδ[ου τοῦ ?Διονυ]-
σίο̣υ [Κω(ραιέως)?]

A. Apparently the remains of four inscriptions: LL. 1/2; LL. 3/4; the sigma in L. 5; the rest of LL. 5/6, which looks like a graffito, ed.pr. || **B 4-6.** for the father Μυωνίδης Διονυσίου Κω(ραιεύς) see *I.Stratonikeia* 807, ed.pr.

1229: 74 no. 1. **Imperial period.** Now *I.Stratonikeia* 1403. Marble fragment, probably from the temple of Zeus Panamaros.

- -
[- - - - - - - - - - -]Υ̣ΛΑ[- - - - ἀποκατέστησεν? δὲ]
[καὶ τὰς δημο]θοινία̣[ς καὶ ἑστιάσεις - - - - - - -]
[- ἐποιήσατο] δὲ καὶ τὰ[ς ἐπιδόσεις? - - - - - - - -]
[- - - - - - - - ἱ]έρεια Πλα̣[υτίλλα - - - - - - - - - - - -]
[- - προϊερατε]υ̣κυῖα τ[- - - - συνεφιλοτειμοῦντο]
[- - - - Κλαυδ]ία Λεοντ̣[ὶς - - - - - - - - - - - - - - - - -]
[- - - - - - - - -] τοῦ ἱερέ̣[ως - - - - - - - - - - - - - - - - - -]
[- - - - - - Τ]ι(βέριος) Κλαύδ̣[ιος - - - - - - - - - - - - -]
[- - - - - - ἱε]ρ̣έ̣ως Ο̣[- -]
- -

5. Or [προηρχιερατε]υκυῖα τ[ῶν Σεβαστῶν], cf. *I.Stratonikeia* 172 LL. 13/14; 174 L. 6; 285 L. 6, ed.pr. || 6. or [Φλαβ]ία Λεοντ̣[ίς], ed.pr.

1230: 74 no. 2. **Imperial period.** Now *I.Stratonikeia* 1404. Marble fragment, probably from the temple of Zeus Panamaros. Above the inscription, remains of another text: ΚΛ[- -]|vvΚ[- -].

[Ἱ]ερ̣εὺς ἐξ ἐπα[νγελίας - - - - - - - - - - - -]
[?Ἀρτέμ]ωνος Κ̣ω(ραιεὺς) [- - - - - - - - - -]
[ἐν τῇ] δὲ παρόδ[ῳ - - - - - - - - - - - - - - - - -]
[συμφι]λοτει̣μο[υμένων αὐτῷ - - - - - - - -]
[- - - - Ι]ά̣σονος Κ(ωρα)ζ(έως) [καὶ - - - - -]

[?Σωσάνδ]ρ̣ου, Ο[- - - - - - - - - - - - - - - - -]
- -

2. Or, e.g., [Ἑκάτ]ωνος, ed.pr. || 6. perhaps ο[ἱ υἱοὶ τοῦ ἱερέως], ed.pr.

1231: 74/75 no. 3. **Imperial period.** Now *I.Stratonikeia* 1405. Marble fragment, probably from the temple of Zeus Panamaros.

[Ἱερεὺς] τὸ β´ ἐν Κομ[υ]ρίοι̣[ς]
[καὶ τὸ . ἐ̣ν] Ἡ̣ραίοις κατὰ πεντα-
[ετηρίδα] ὑ̣ποδεδεγμένος
[- - - - - - -].ΟΚ̣Τ̣Ο̣ΥΒΩΝ συν-
[- - - - - - - - - - - - -].τα γυμνασι-
[- - - - - - - - - - - - - - - το]ύς τ[ε]
- -

2. E.g., [καὶ τὸ γ´ ἐν] Ἡ̣ραίοις, ed.pr.

1232: 75 no. 4. **Imperial period.** Now *I.Stratonikeia* 1406. Marble fragment, probably from the temple of Zeus Panamaros.

[Ἱερ]ε̣ὺς | [ἐν Κ]ομυρί|[οις κα]ὶ ἐν Ἡρ̣|[αίοις - - - - - -]

1233: 75 no. 5. **Imperial period.** Now *I.Stratonikeia* 1407. Marble fragment, probably from the temple of Zeus Panamaros.

[Ἱ]ε̣ρεὺς ἐ[ν Ἡραίοις] | κατὰ πεν[ταετηρίδα | Ἑ]ρμαῖς Ε̣[- - - - -]

3. [Ἑ]ρμαῖς = [Ἑ]ρμαῖος; after the name either Ε, Γ or Π, ed.pr.

1234: 75/76 no. 6. **Imperial period.** Now *I.Stratonikeia* 1408. Marble fragment.

[Ἱερεὺς -]
[- - - - - -]Η[. .]Ο[- -]
[ἱέρεια Ἀμμ]ιὰς ἡ καὶ Ἀ[πφιὰς Ἱε. ἱερατεύσαντες]
[φιλοτίμως μὲν πρὸς τ]οὺς ἀνθρ̣[ώπους, εὐσεβῶς δὲ]
[πρὸς τοὺς θεοὺς -]
[ἔδωκαν δὲ καὶ τὰ] δεῖπνα [- - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - τὰς] θ̣υσί[ας - - - - - - - - - - - - - - -]

2. For Ἀμμία ἡ καὶ Ἀπφία Ἱε(ροκωμῆτις), daughter of Thrason, see *I.Stratonikeia* 667 LL. 11-12 and the family tree in *I.Stratonikeia* before nos. 227-229, ed.pr.

1235: 76 no. 7. **Imperial period.** Now *I.Stratonikeia* III p. 84. Marble fragment containing LL. 10-13 of *I.Stratonikeia* 257 (a), left margin preserved; the line breaks differ from those in *I.Stratonikeia* 257 (a).

[- - - - - - - - - - - - - - - - - - - μητρ]-
[ὸς το]ῦ̣ ἱε[ρέω]ς Ἀπφίας καὶ [τῶν]
[τ]έκνων Δα[μ]ύλα καὶ Δημη[τρίου]
καὶ τῶν το[ῦ ἀ]δελφοῦ [τοῦ]
[ἱερ]έ̣ω̣ς̣ [τέκνων - - - - - - - -]

1236: 77 no. 10. **Imperial period.** Now *I.Stratonikeia* 1411. Marble fragment, upper margin preserved.

[- - - ἱ]ερε[- - | - -ο]υ Κο̣(λιοργ-) [- - | - -]ι Λο̣[βολδ- - - -]

2. The demotic Κω̣(ραι-) is also possible, ed.pr.

1237: 77 no. 11. **Imperial period.** Now *I.Stratonikeia* 1412. Marble fragment, probably from the temple of Zeus Panamaros.

[- - - - - -]ειαν ε̣.[- - - - - - - - - - - -]
[- - - -]ωσεν τῇ ΔΥΕ̣[- - - - - - - - -]
[- - - -]Ι̣Ο̣ διὰ τήν τε ΕΝ.[- - - - - -]
[- - τὸν] οἰκητὸν τὸν ἐλ̣α̣ι̣[ῶνα - -]
[- - - δ]ὲ Τάτας τῆς [ἱερείας? - - -]

1238-1239. Panamara. Dedications of hair, Imperial period. Found in Panamara, now in the museum depot at Stratonikeia. (Re)published by M.Ç.Şahin, *EA* 41 (2008) 78/79 nos. 13 and 13 (B) (ph.).

1238: 78 no. 13. **Dedication by Aur. (?) Philinos.** Now *I.Stratonikeia* 1414. Small rectangular marble block.

[Ἀ]γ̣αθῆ[ι τύ]-
χ̣ηι· εἱερ[έως]
[-? Κ]ομυρίο[υ]
[Μ]άρ(κου) Αἰ̣(λίου)? Ε[..]
[ ]Ε.ΑΒΟΥ[ΛΟΥ?]
[τ]οῦ Δημ[η]-
τ̣ρίου Α[ὐ̣ρ(ηλίου)?]
Φ̣ιλίν̣[ου]
κό̣[μαι]·
εὐ̣[τυχῶς]

3. Or [ἐν Κ]ομυρίο[ις], ed.pr. || 8. or Φ̣ιλίν̣[νου], *I.Stratonikeia* [or Φ̣ιλιν̣[νίου], cf. our lemma no. 1285, Pleket].

1239: 79 no. 13 (B). **Dedication by an unknown person.** *I.Stratonikeia* 440 (without line-break and ph.). Marble altar.

Διῒ Πανη-
[μ]έρ̣ῳ, ἐπὶ
ἱερέως
4 Μ̣άρ(κου) Αὐρ(ηλίου)
[Δι]οφά[ν]-
[τ]ο̣υ τοῦ
[Βει]τ̣αλίο̣[υ]
8 - - - - - - - - -

1240. Panamara. Epitaph (?), undated. M.Ç.Şahin, *EA* 41 (2008) 79, mentions that, in addition to the published inscriptions (our lemmata nos. 1241 and 1285), nine more fragments of 'unpublished (?)' inscriptions were found in Panamara; he quotes parts of one text (epitaph?) only: Ἰούν<ι>ος (?) - - - τῶν γλυκ[υτάτων - - -]

1241. Stratonikeia. Honorary inscription for the proconsul Asiae M. Iunius Silanus, 1st cent. B.C. *SEG* XLVII 1609. Republished by M.Ç.Şahin, *EA* 41 (2008) 60 no. 11 (ph.). Now *I.Stratonikeia* 1510; text also in *An.Ép.* (2008) [2011] no. 1398.

[- - - - - - - τὸν ἀνδριάν]τ̣α Μάρ̣κου Ἰουνίου Σιλανο[ῦ]
[- - - - - - - - - - - - - - - - τ]ο̣ῦ πάτρωνος καὶ ἐργε- vacat
[πιστάτου - - - - - - - - - -] δ̣ιὰ προγόνων ἀνθ' ὧν εἰς v
4 [- - - - - - - - - - - - - - - - -]του διηνεκῶς ἀπαραλλα[κτ- - -]

0-1. [Ὁ δῆμος ἐτίμησεν | Ἰουνίαν? τὴν? θυγατέ]ρ̣α, *SEG*, Ş.; M. Iunius Silanus: proconsul Asiae 76/75 B.C., J.Nicols, *ZPE* 80 (1990) 98; rather cos. 25 and governor in the 20s, *SEG* || 2-3. ε(ὐε)ργέ|[του τῆς πόλεως], *SEG* || 4(-5). ἀπαραλλά[κτ|- - -] vacat, *SEG*; cf. ἀπαραλλάκτως ('unchangeably') in *I.Ephesos* 27 D L. 402, Ş.

1242. Stratonikeia. Honorary inscription for Hierokles, 1st cent. B.C.? Fragment of a statue base, reused in a Christian grave monument south of the main city gate. Ed.pr. M.Ç. Şahin, *EA* 41 (2008) 56 no. 5 (ph.). Now *I.Stratonikeia* 1509.

Ὁ δῆμος ὁ Σ[τρατονικέων ἐτίμησεν]
Ἱεροκλῆν Π[- - - - - - - - - - - - - - - -]
χρυσῶι στε[φάνωι καὶ εἰκόνι]
4 χαλκῆι, προ[εδρίαι ἐν τοῖς ἀγῶσιν],
σιτήσει ἐν π[ρυτανείωι, γενομένων]
τῶν προγόν[ων ἐνδόξων, εὔνουν]
ἐν πᾶσιν εἰς [τὸν δῆμον or ἑαυτόν]

1243-1251. Stratonikeia. Honorary inscriptions, Imperial period. Ed.pr. M.Ç.Şahin, *EA* 41 (2008) 57/58 no. 7; 60 no. 10; 69-71 nos. 34-39 and 41.

1243: 57/58 no. 7 (ph.). **Honorary inscription and epitaph for Chrysaor.** Marble block from the wall of the north stoa of the bouleuterion. The epitaph was inscribed beneath the honorary inscription with an empty line between them. Now *I.Stratonikeia* 1549.

[Ὁ δῆμ]ος ἐτίμησεν Χρυσάορα
[Θεα]ιτήτου Λοβολδῆ ἄνδρα
ἀγαθὸν γενόμενον καὶ πολλῶν
καὶ μεγάλων ἀγαθῶν αἴτιον γεγο-
vacat νότα τῆι πατρίδι vacat
vacat Ὁ δῆμος ἔθαψεν vacat
Χρυσάορα Θεαιτήτου Λοβο[λδῆ]
ἄνδρα καλὸν καὶ ἀγαθὸν κα̣[ὶ εὔνουν]
γενόμενον τῶ̣ι δήμω̣ι

Chrysaor probably died soon after the honorary inscription was made and he was given a state funeral by the people of Stratonikeia, ed.pr.

1244: 60 no. 10. **Honorary inscription for Iason.** Fragment of a marble entablature. Now *I.Stratonikeia* 1522.

[Ὁ δῆμος - - - - - - - - Ἰ]άσονα τὸν ἀξιολογώτατ̣[ον]
[εὐεργέτην, υἱὸν τῆς π]όλεως γενόμενον ἐτείμη̣[σεν]

1245: 69 no. 34. **Honorary inscription (?).** Fragment of a marble block. Now *I.Stratonikeia* 1516.

[- - - - - - - -]ΑΛ̣[- - - - - - - - -]
[- - Ἐπ]αγάθου ὑπάρχ̣[οντα]
[- - - -] εὔνουν̣ περὶ τὴν̣ [πόλιν]
vacat ἡ πατρίς· εὐτυχῶς vacat

1246: 69 no. 35. **Honorary inscription for Marcus [Aurelius?] Artem[--].** Fragment of a marble block. Now *I.Stratonikeia* 1515; text also in *An.Ép.* (2008) [2011] no. 1402.

[Ὁ δῆμος - - - ἐτίμησεν]
Μᾶρκ[ον Αὐρήλιον - - -]
Ἀρτεμ̣[ίδωρον (demotic) ἱερέα τῆς]
ἐπιφανεσ̣[τάτης θεᾶς]
[Ἑ]κάτη̣ς καὶ ε[- - - -]
καὶ ἀγορανόμ̣[ον καὶ γυμνα]-
[σ̣]ίαρχον· καὶ τ[ὰ ἄλλα - -]
[- - -] πολλάκι̣ς [- - - - - - - -]
[- - - - - -]το[- - - - - - - - - - - -]

Tentative reconstruction, ed.pr., who for the honorand refers to *I.Stratonikeia* 320 and 463 (doubts apud J.-Y.Strasser in *An.Ép.*) [the length of the lines seems too irregular; perhaps rather a cognomen at the end of L. 2; in L. 3, Ἀρτεμ̣[ιδώρου] (cf. the inscriptions cited by ed.pr.; in the same sense Strasser) and no demotic, Corsten].

1247: 69 no. 36 (ph.). **Honorary inscription for a benefactor.** Two fragments of a marble stele. Now *I.Stratonikeia* 1520; text also in *An.Ép.* (2008) [2011] no. 1403.

[- - - - - - -]K[- - - - - -].ON
[- - - - - - -]οντ[ος] σ̣ωτῆρος
[καὶ υἱοῦ τ]ῆ̣ς πόλεως, Σεπτι-
[μι- - - - πρε]σβευτοῦ τῶν
[- - - - - - - - -] στρατηγοῦ ·V·
[ἡ πατρὶς τὸν εὐ]ε̣ργέτην

2. Perhaps ὄντ[ος], ed.pr.; J.-Y. Strasser in *An.Ép.* prefers LL. 2/3 [(name) - -]ον τ[οῦ] σ̣ωτῆρος | [καὶ --- τ]ῆ̣ς πόλεως || 3-4. ambassador of Septimius Severus?, ed.pr.; Strasser prefers LL. 3-5 Σεπτι|[μίου -- πρε]σβευτοῦ τῶν || [Σεβαστῶν καὶ ἀντι]στρατήγου || 5. V: the Roman numeral, here meaning τὸ πέμπτον, ed.pr. [however, the letter has the same shape as upsilon in this inscription; since the name (and offices, if any) of the honorand must be in the accusative, the genitives should refer to someone else, e.g., his father; possibly V = υ(ἱόν), Corsten; υ(ἱοῦ), Strasser].

1248: 70 no. 37 (ph.). **Honorary inscription for Dionysios (?), probably Imperial period.** Upper left part of a marble statue base; ed.pr. gives two hypothetical reconstructions, preferring the second [at right, below]. Now *I.Stratonikeia* 1517.

Ὁ δῆ̣[μος καὶ ἡ βουλὴ]
καὶ ἡ̣ [ἱερὰ γερουσία]
στε[φανοῦσιν ἱερέα?]
Διον[ύσιον καὶ τὴν γυναῖ]-
κα Σ̣[- - - - - ἄνδρα]
ἀγα̣[θὸν γενόμενον]

Ὁ δῆ̣[μος καὶ ἡ βουλὴ]
καὶ ἡ̣ [ἱερὰ γερουσία ἐ]-
στε[φάνωσαν ἱερέα/ἀρχιερέα]
Διον[ύσιον καὶ τεθή]-
κασ̣[ι τὴν στήλην καὶ τὸ]
ἄγα[λμα αὐτοῦ]

3-4. Or [Κλαύ]|διον, ed.pr.

1249: 70 no. 38. **Honorary inscription for Hierokles.** Fragment of a marble corner block (from the walls of the lower gymnasium?); remains of another inscription on the right side: Ε̣/Υ̣ΑΘ[- -] or ΧΑΘ̣[- -]. The fragment contains the ends of LL. 9-21 of *I.Stratonikeia* 1028, on the basis of which LL. 18-20 are to be corrected as follows (now also *I.Stratonikeia* III p. 89):

[ἀργύριον δόντες] μετὰ τοῦ πατρὸς εἰς α̣[. . .]-
[- - - - - - - - - - - - -]ν ἀναπληρώσαντες ✻ μύ̣-
[ρια ἀναπόδοτα - - -] β̣ο̣υλῆς καὶ γερουσία[ς]

19-20. ἀναπλήρωσαν ✻ μύ[ρια ἀναπόδοτα] | [----] β̣ουλῆς καὶ γερουσία[ς ---], *I.Stratonikeia*.

1250: 70/71 no. 39 (ph.). **Honorary inscription.** Right part of a marble block. Now *I.Stratonikeia* 1518.

[Ὁ δῆμος καὶ ἡ βουλὴ] στεφα-
[νοῦσι Τι. Κλ. Τι. Κλ]α̣υδίου Ι-
[(name) υἱὸν (name) θέντα] ἔλαον
[- - - - - - - - - - - ἄνδρα ἀ]γαθόν
[γενόμενον - - - ἔργῳ κ]αὶ λόγῳ
[- - - - - - - - - - - - - εὐν]οίᾳ τῇ
[εἰς τὸν δῆμον - - - - - -]αντα
[- - - - - - - - ?Στρατονικ]ε̣ων τε
[- - - - - - - - - - - - - - - -]Ν̣
[- - - - - - - - - - - - - - - -]ΚΟ

1. Or [καὶ ἡ (ἱερὰ) γερουσία], ed.pr. ‖ 1-2. or στεφα|[νηφόρον] or [ἐπὶ] στεφα|[νηφόρου], ed.pr.

1251: 71 no. 41 (ph.). **Honorary inscription.** Fragment of a marble block. Now *I.Stratonikeia* 1523.

διανοε[ῖσθαι - - - - - - δόντα]
ἀνὰ ✳ β´ [- - - - - - - - - ?Μου]-
σεῖον [- - - - - - - - - - - - - ἐπρ]-
ἐσβευ[σεν - - - - - - - - - - - - -]
ἐπὶ τ̣[- - - - - - - - - - - - - - - - -]
ΝΑ̣[- - - - - - - - - - - - - - - - - -]

1252. Stratonikeia. Honorary inscription for Titus Maximus, ca. 450-500 A.D. Marble base found south of the main city gate; inscription in a tabula ansata; both ansae contain Christian crosses. Ed.pr. M.Ç.Şahin, *EA* 41 (2008) 59 no. 9 (ph.); republished by C.P.Jones, *EA* 42 (2009) 150/151 no. 4 (English translation); cf. also G.Staab, *ZPE* 170 (2009) 36 and D.Feissel, *BE* (2009) no. 626. Now *I.Stratonikeia* 1521; text and French translation in *An.Ép.* (2008) [2011] no. 1397 (J.-Y.Strasser).

vacat Ἀγαθῇ τ̣ύχ[ῃ]
Τ. Μάξιμον τὸν εὐεργέτην
τρίτον τὸν τετραετηρικὸν
χρυσάργυρον ὑπὲρ τῶν παι-
νήτων ἐκ τῶν οἰκίων πόνων
ἀπο☙πληρώσαντα vac.
ὁ δῆμος ἀντὶ μεγάλων vac.
ἐτίμησεν τῇδε τῇ στήλῃ

Dated by ed.pr. to the Byzantine period; J. suggests the second half of the 5th cent. A.D.; Feissel: 'pas dépasser le milieu du V^e s.' ‖ 1. in larger letters ‖ 2. a tau for Τ(ίτος) has been added later above the mu, ed.pr. ‖ 4-5. παι-νήτων = πενήτων; T. Maximus paid the taxes, collected every third year, for the poor, a third in cash, ed.pr. [rather 'the benefactor, who three times paid the four-yearly χρυσάργυρον (= *collatio lustralis* levied on workers in trades and industries) on behalf of the (working-) poor from his own resources', J.; in the same sense Staab and Feissel; cf. also Strasser in *An.Ép.*, who translates τρίτον as 'pour la troisième fois'; the meaning of τρίτον becomes clear, when one considers all three honorary inscriptions for Maximos (collected by C.P.Jones, *art.*cit.): *I.Stratonikeia* 1204 records the first dedication of an honorary statue; *I.Stratonikeia* 1387 = *SEG* XXXVIII 1163 refers to a second honor: Μάξιμον ... δεύτερονν ... ἐτίμησεν (contra Jones: δεύτερον ... πανταρχήσαντα ('who twice held all offices'); this statue is the third honor: τρίτον (i.e. either referring to τὸν εὐεργέτην or to ἐτίμησεν, Chaniotis]; for Maximus cf. *I.Stratonikeia* 1204 and 1387, and our lemma no. 1254, ed.pr. ‖ 8. 'with this statue', J., who points out that the stone is a statue base, not a stele (so ed.pr.).

1253-1254. Stratonikeia. Honorary epigrams, ca. 450-500 A.D. Found, together with two headless statues, near two grave monuments (to which the statues and the inscriptions may have belonged) and the apse of a church south of the main city gate. Ed.pr. M.Ç.Şahin, *EA* 41 (2008) 66-68 nos. 32/33 (ph.; English translation [by G.Staab]); republished, with English translation, by C.P.Jones, *EA* 42 (2009) 145-147 (no. 32) and 147/148 (no. 33), and by G.Staab, *ZPE* 170 (2009) 39-42 no. 2 (no. 32) and 35-38 no. 1 (no. 33). Now *I.Stratonikeia* 1529 and 1530; text and French translation in *An.Ép.* (2008) [2011] nos. 1400/1401 (J.-Y. Strasser).

1253: 66/67 no. 32. **Honorary epigram for Apollinarios.** Marble block with profile at right, inscription in a tabula ansata.

† φορμίζων κιθάρῃ μελι̣ήδει Πίνδαρος εἶπεν
γαίης εὐρυβότοιο καὶ ἠ̣έρος ἀμβροσίοιο
καὶ πυρὸς ἀκαμάτοιο μόνον προφερέστερον εἶναι
ὕδωρ ἀγλαόριθρον, ὃ καὶ μάκαρες ποθέουσι̣
ᾧ̣ πίσυνος γενέτης Ἀπολινάριος Στρατονίκης
ὁλκὸν ὅλον νεότευκτον ἐθήκατο καὶ πόρεν ὕδωρ
ἄστει καὶ ναετῆρσι πόνων ἄμπαυμα μέγιστον

Dated by ed.pr. to the Byzantine period; we give J.'s date || 1-4. allusion to the opening of Pindar's first Olympian, J., with further comment || 4. μάκαρες: the 'blessed', in after-life, J.; ἀγλαόριθρον = ἀγλαόρειθρον: 'bright-streaming water', J. || 5. 'Apollinarios must have liked the city of Stratonikeia very much, since he named his daughter Stratonike', ed.pr. [rather 'Apol(l)inarios, father of Stratonice [Stratonicea]', i.e. the city, J.; in the same sense Staab and Feissel, *BE* (2009) no. 627] || 6. ὁλκός 'aqueduct'; Apollinarios repaired the aqueduct or a water-pipe, ed.pr.; repair of the 'Wasserleitung', Staab.

1254: 67/68 no. 33. **Honorary epigram for Maximus.** Marble statue base with a basin-like depression on the back (re-use). French translation by D.Feissel, *BE* (2009) no. 626.

† Εὐτυχῶς· |
☧ πλοῦτον ἔχων πάντεσσιν | ἐπήρκεσας, ὦ μεγάθυμε |
Μάξιμε, χρυσείης | αἷμα φέρων γενεῆς· |
μοῦνος γὰρ κτεάνοισιν | ἐρύσαο σεῖο τιθήνης |
ἀνέρας ἐξ ἀχέων | ἔκ τε δυηπαθίης· |
οὕνεκα δὴ βαρύμοχθον | ὑπὲρ πάντων φόρον ἔτλης |
ἐκ φιλο[τι]μίης ῥηϊδίως ὀπάσ<ας>, |
τοὕνεκα σ' ἐσστήλῃ περιώσια | κυδαίνοντες |
ζῆλον τοῖς ἀγαθοῖς | στήσαμεν ἀκτέανοι

2. For Maximus cf. *I.Stratonikeia* 1204 (Merkelbach-Stauber, *SGO* I no. 02/06/15) and 1387 (*SEG* XXXVIII 1163), and our lemma no. 1252; *I.Stratonikeia* 1204 mentions statues of Maximus, to be

erected in front of churches, to one of which this base may have belonged, ed.pr., with further reflections on the two statues; for *I.Stratonikeia* 1204 and 1387 see C.P.Jones, *art.cit.* 148-150 nos. 2/3, with further reflections on the statues and their iconography; see also Staab 35/36 || 3-4. 'using your mother's [τιθήνης] fortune', ed.pr.; Jones' translation is preferable: 'you --- rescued the men of your nurse [your native city]' (in the same sense Staab). J. refers to *ALA* 38 (γενετῆρι πόλεως: 'a poetic periphrasis for πατρὶ πόλεως') || 5. φόρος: the *collatio lustralis* mentioned in our lemma no. 1252 || 7. ἐσστήληι = ἐν στήληι, ed.pr. and Staab; J. and Strasser (in *An.Ép.*) prefer σὲ σστήληι || 8. ἀκτέανοι: also in *I.Stratonikeia* 1204; identical with the παινήτων in our lemma no. 1252: 'not truly 'poor' (πτωχοί) but people of the working class', J.

1255. Stratonikeia. Inscription of a watch-post, Hellenistic period (?). Inscription in a tabula ansata (?). Ed.pr. M.Ç.Şahin, *EA* 41 (2008) 66 no. 31 (after a copy by a museum guard). Now *I.Stratonikeia* 1532.

Τρίτου πύρ|γου (τ)οῦτο φυλα|κῆον ἄμ̣φοδον | ἐχόμενον ἐπί||σημον ἐλέφας

For similar inscriptions cf. *I.Stratonikeia* 1003/1004 and *SEG* XLIV 917, ed.pr.

1256. Stratonikeia. Gladiatorial inscription, Imperial period. Fragment of a marble slab. Ed.pr. M.Ç.Şahin, *EA* 41 (2008) 72/73 no. 45 (ph.). Now *I.Stratonikeia* 1533; text also in *An.Ép.* (2008) [2011] no. 1405.

Φ̣αμιλ[ία | μ]ονομάχ[ων ἐπὶ | ἀ]ρχιερέω[ς | Τ]ιβερίου Ο̣[- - -] || vac. Ι̣[- - -]

1. [.]> Ἀμιλ[λα], ed.pr., who adds that the damaged sign at the beginning of the line may have been part of a frame; Φ̣αμιλ[ία], *I.Stratonikeia* (after G.Petzl per litt.) [the same in J.-Y.Strasser, *An.Ép.*, who argues that in L. 2 ἐπί is superfluous, and that in L. 4 the final letter 'ne paraît pas être un omicron'; Strasser proposes a date of the 2nd/3rd cent. A.D.].

1257. Stratonikeia. Dedication to Zeus (?) and to the demos of Stratonikeia (?), mid-2nd cent. B.C. Marble fragment (fraom a statue base or a wall block), found in front of the bouleuterion; inscription with guidelines. Ed.pr. M.Ç.Şahin, *EA* 41 (2008) 55/56 no. 4 (ph.). Now *I.Stratonikeia* 1507.

[Φ]αινίλας Ἀρτεμ[ιδώρου τοῦ]
[Μ]υωνίδου καθ' ὑοθε[σίαν δὲ - - -]
Λέων Τοννου τοῦ Δ[- - - - - - - - - - -]
Ἀ̣ρτεμίδωρος Μεν[- - - - - -, ὁ δεῖνα]
Ἰάσονος τοῦ Εὐδώ[ρου - - - - - - - - -]
vacat χρεοφύλ[ακες vacat]
καὶ γραμματεὺς Ἀ̣σ̣[κληπιάδης? - - -]
vacat ἀνέθηκα̣ν̣ [τῶι Διὶ? vacat?]
καὶ Στρατονι̣[κέων τῶι δήμωι vacat?]
vac. Θρασέας Ι̣[- - - - - - - - - - - - - - - -]

1. For Φαινίλας cf. *LGPN* I s.v. (Rhodian name), ed.pr. [so far attested at Rhodes only (16 examples), Corsten] || 3. Τοννους, gen. Τοννου, a Carian name; cf. *SEG* LV 1113 A LL. 10/11 (earliest attestation), ed.pr. || 6. first attestation of χρεοφύλακες at Stratonikeia, ed.pr. || 10. perhaps the sculptor's name, ed.pr.

1258-1259. Stratonikeia (Koraia). Two lists of priests, ca. 50-25 B.C. Found at an ancient site ca. 15 km east of Stratonikeia at a place called Çatlı, now in the Muğla Museum. Ed.pr. M.Ç.Şahin, *EA* 41 (2008) 82-86 (ph.).

1258: 82/83 no. 1. Marble block with dowel holes (from a temple?). Now *I.Stratonikeia* 1501.

Ἐπὶ στεφανηφόρου Φανίου τοῦ
Ἀρτεμιδώρου τοῦ Μενίππου
τοῦ Φανίου, ἱερεὺς πρῶτον
[Ἰ]άσων Μενεδήμου,
vv τὸ δεύτερον ἱερεὺς
Μεγά[ν]αξος Διονυσίου τοῦ
{τοῦ} Διονυσίου τοῦ Θρά[σωνος],
vv ἱε[ρ]εὺς Εὔδημος
vacat Ἐπανγε[λί]ου,
[ἱ]ερεὺς Στράτων Φανο-
vac. δώρου τοῦ Στράτω[ν]ος,
ἱερεὺς Εὔανδρος
vv Ἰατροκλείους,
ἱερεὺς Διόγνητος
vv Μενάνδρου,
ἱερεὺς Ἱερ[οκλ]ῆς
vv Εὐβούλο[υ],
[ἱε]ρεὺς Ἱε[ροκλ]ῆς
[Διο]νυσικλ[είο]υς

7. Θρά[σωνος], Θρα[σέου] or Θρα[σίου], ed.pr. || 9. Ἐπανγέλιος is new, ed.pr.

1259: 84/85 no. 2. Marble block with dowel holes (from a temple?). Now *I.Stratonikeia* 1502.

[- - - - - -]Λ[- - - - - - - - - - -]
[κα]θ' ὑοθεσίαν δὲ Διογ[ένους],
ἱερεὺς Ἐπαίνετος Ἱεροκ[λεί]-
ους τοῦ Διονυσικλείους,
ἐπὶ Ἄνδρωνος τοῦ Διονυσίο[υ],
vacat ἱερεὺς vacat
Μελάντας Ἀριστέου Κω(ραιεύς),
[ἐ]πὶ Ἀνδροσθένου, ἱερεὺς
[Ἑ]κατόμνως Γλαύκου Κω(ραιεύς),
[ἱε]ρεὺς Πίνδαρος Ἀπελλε[ί]-
[ο]υς Κω(ραιεύς),
vacat ἱερεὺς vacat
Ἀρίστιππος Ἱεροκλεί-
ους τοῦ Μενίππου,
Εὐβούλου Κω(ραιεύς),
ἐπὶ Μενεκράτου, ἱερεὺς
Ἀρίστανδρος Μενάνδρου
τοῦ Ἀρτεμιδώρου,
vacat ἱερεὺς vacat
Μένανδρος Πανταλέ-
οντος, vacat
vacat ἱερεὺς vacat
Ἱεροκλῆς Ἀριστίππου
τοῦ Ἱεροκλείους,
ἱερεὺς Δημήτριος
Ἑκατόμνω vac. Κω(ραιεύς)
vacat
[ἱερ]εὺς Ἐπαίνετος Δημη[τρίου],

ἱερεὺς Ἑκάτων [ἱερεὺ]ς vac. Ἰατροκλῆς .[- - - -]

2. Alternatively Διογ[νήτου], ed.pr. ‖ 5. Andron was priest of Hekate in Lagina in 37/36 B.C., ed.pr.

1260-1264. Stratonikeia. Dedications, Imperial period. Ed.pr. M.Ç.Şahin, *EA* 41 (2008) 60-61 nos. 12-15 and 72 no. 43 (ph.). Cf. A.Chaniotis, *EBGR* (2008) [2011] no. 138.

1260: 60 no. 12. **Dedication to Zeus Hypsistos.** Small marble altar, inscription on the shaft; found south of the main city gate. Now *I.Stratonikeia* 1541.

Διὶ Ὑψίστῳ | Θεώδω|ρος

2-3. Θεώδωρος = Θεόδωρος, ed.pr.

1261: 61 no. 13. **Dedication to Zeus Panamaros.** Fragment of a marble block, inscription in an incised medallion. Now *I.Stratonikeia* 1539.

Χọ[- - - - - - - - -] | Διὶ Πα[ναμάρῳ] | εὐχαρι[στεῖ | ὑπὲρ σω]ṭ[ηρίας?]

3. εὐχαρι[στήριον], C.

1262: 61 no. 14. **Dedication to Zeus Panamaros.** Fragment of a marble block, inscription in a wreath. Now *I.Stratonikeia* 1540.

- - - | [Διὶ] | Παα̣[ναμάρῳ] | εὐχ̣[αριστ- - -] | ΔΕ[- - -]

3. εὐχ[αριστήριον], C.

1263: 72 no. 43. **Dedication.** Lower right fragment of a marble block; LL. 1-4 in a tabula ansata, L. 5 below; it is not clear whether this is one inscription or two separate texts. Now *I.Stratonikeia* 1538.

[- - - - - - -]Ε̣[- - -]
[- - - - - - -]ν ὑπὲ̣ρ
[- - - - - ἀ]π̣ώλεσα
4 [- - - - - -] εὗρον
[Διὶ Παναμά]ρῳ Ἀρέτη εὐχήν

1-4. Ed.pr. tentatively suggests: [-----]Ε̣[---| τὸ παιδίο]ν ὑπὲ̣ρ | [τῆς πατρίδος ἀ]π̣ώλεσα | [ἀλλ' εἰρήνην] εὗρον, ed.pr.; 'since the dedication is explicitly designated as fulfilment of a vow (εὐχήν), it is more likely that the dedicant made a vow for something that she had lost (ὑπὲρ [- - ὃ/ὃν/ἃ] ἀπώλεσα) and later found with the god's help', C.

1264: 61 no. 15. **Dedication, late Imperial period.** Lower part of a stele. Now *I.Stratonikeia* 1545.

- - - - - - - - - -
[ὑπὲρ] ἑαυτοῦ καὶ γυ̣-
ν̣α̣ικὸς καὶ τέκνων
καὶ οἰκείων πάν-
των εὐχαριστή{ρ}-
❦ ριον ❦

1265. Stratonikeia. Inscription with cultic content (?), Imperial period. Fragment of a small marble block. Ed.pr. M.Ç.Şahin, *EA* 41 (2008) 71 no. 40 (ph.). Now *I.Stratonikeia* 1524.

[. . .]Ο[.]ΙΑΣ[- - - -]
[.]ΑΠΑΣ[- - - - - - -]
[τ]ὰ̣ ἱερὰ [- - - - - -]
ο̣ντος [- - - - - - - -]
ο̣ς Πα(ναμαρε-)[-]
[.]Ο̣ΝΑΝΤ̣[- - - - -]

5. ΠΑ: horizontal line above the letters; abbreviation of the rare demotic Πα(ναμαρεύς), ed.pr. || 6. ΑΝΤ̣[--], ΑΝ̣Γ̣[--] or ΑΝ̣Ε̣[--], ed.pr.

1266. Stratonikeia. Oracle, Imperial period. Fragment of a marble block. Ed.pr. M.Ç. Şahin, *EA* 41 (2008) 72 no. 44 (ph.). Now *I.Stratonikeia* 1535.

[- - - - - -]ΤΟΣ ἐγὼ τῷ Τ̣[- - - | - - - σωτ]ῆρι βασιλῆο[ς - - - | - - - - Π]υθιάδαι Ἱππα̣λ[- - -]

3. After Πυθιάδαι probably names, ed.pr.; in *I.Stratonikeia* he suggests Ἵππαλ[ος?].

1267-1284. Stratonikeia. Epitaphs, 1st cent. B.C. to late Imperial period. Ed.pr. M.Ç. Şahin, *EA* 41 (2008) 57-58, 62-66, 71-72 nos. 6, 8, 16, 17-30, 42 (ph.).

1267: 57 no. 6. **Epitaph of Aristeas, probably 1st cent. B.C.** Marble orthostat block found south of the city gate. Now *I.Stratonikeia* 1548.

Ὁ δῆμος ἔθαψεν
Ἀριστέαν Παγ{ι}κλέους Κολιοργῆ
ἄνδρα ἀγαθὸν γενόμενον καὶ ζήσαν[τα]
σωφρόνως καὶ φιλοδόξως καὶ δικαίως

3. In fine ζήσαν<τα>, ed.pr. [but from the photo it appears that the stone is broken at right, Corsten].

1268: 62 no. 16. **Epitaph (?) of Andron, 1st cent. B.C.** Marble block. Now *I.Stratonikeia* 1551.

Καλλίνικ[ος (father's name)]
Κ̣ωραεὺς [τὸ μνῆμα τοῦ]
Ἄνδρωνος [τοῦ Καλ]-
λι[ν]ίκου το[ῦ (grandfather's name)]
Κ̣ω[ρ]αέως τ̣[οῦ φίλου?]
τ̣έ̣κ̣νου ἔτ̣[ευξεν]

1269: 58 no. 8. **Epitaph of Demetrios Damylas, 2nd cent. A.D.** Marble block found south of the main city gate. Now *I.Stratonikeia* 1550.

Ὁ δῆμος καὶ ἡ βουλὴ καὶ ἡ ἱερὰ γ[ερουσία καὶ Δημήτριος]
Ἀπολωνίδου Δαμύλας Ἱ[εροκωμήτης - - - - - - - - - - - - - -]
ἔθαψαν Δημήτριον Δ[αμύλαν Ἱεροκωμήτην - - - - - - - - - -]

For the family cf. *I.Stratonikeia* 249-252 and pp. 126-127, ed.pr. ‖ 2. initio Ἀπολ<λ>ωνίδου, ed.pr. [rather, a common haplography, Corsten].

1270: 62 no. 17. **Epitaph of Sulpicius Eudemos, Imperial period.** Marble stele with acroteria; patera in the pediment. Now *I.Stratonikeia* 1552.

Σουλ(πικία) Ἐλευθέρι-
ον Σουλ(πικίου) Εὐδήμο-
υ τοῦ ἰ̣δ̣ίου τέ-
κνου μνίας
vv χάριν vv

1-2. Ἐλευθέριον is female, unless the mason wrote it per errorem for Ἐλευθερίων, ed.pr.

1271: 62 no. 18. **Epitaph of Rhetorikos, Imperial period.** Marble stele, broken above. Now *I.Stratonikeia* 1553: Τὰ παιδία Ῥη|τορικῷ τῷ | πατρὶ μνί|ας ἕνεκεν

[1-2. For Ῥητορικός and other names ending in -ικός see *SEG* XXVII 1272; cf. our lemma no. 1284, Pleket.]

1272: 63 no. 19. **Epitaph of Telesphoros, Imperial period.** Rectangular marble stele, damaged above. Now *I.Stratonikeia* 1554.

Τελεσφόρῳ | Φιλουμένη | ἡ γυ̣νὴ καὶ τὰ πα̣[ι]|δία μνία̣ς̣ [χά]ριν

1273: 63 no. 20. **Epitaph of Hekatonymos, Imperial period.** Marble stele. Now *I.Stratonikeia* 1555: Χρυσεὶς Ἑκα|τωνύμῳ τῷ | ἀνδρὶ μνίας | v χάριν vac.

1. Χρυσεΐς = Χρυσηΐς, ed.pr.

1274: 63 no. 21. **Epitaph of Draukos, Imperial period.** Upper part of a circular marble grave altar. Now *I.Stratonikeia* 1556.

Χλόη Δραύκου | τοῦ ἰδίου ἀνδρὸς | μνίας <ἕν>εκεν

3. In fine EKEN, lapis.

1275: 64 no. 22. **Epitaph of Epikarpia, Imperial period.** Upper left part of a marble stele with frame, found south of the main city gate. Now *I.Stratonikeia* 1557.

Χαρ̣ίτων Ἐπ̣[ι]|καρπίᾳ̣ τῇ̣ μη|τρὶ μνίας χάρ[ιν] | ❦

1276: 64 no. 24. **Epitaph of Elpis, Imperial period.** Lower part of a marble stele found south of the main city gate. Now *I.Stratonikeia* 1571.

[Ἐπαφρ]όδε̣[ιτος?] | Ἐλπίδι μνίας χά|vacatριν vacat

1277: 64 no. 25. **Epitaph of Demetrios (?), Imperial period.** Upper right part of a marble stele found south of the main city gate. Now *I.Stratonikeia* 1572.

[?Σωπα]τρὶς | [vv? ἡ γ]υ̣νὴ | [?Δημη]τρί|[ῳ μνίας] χ̣ά|[vac. ριν] vac.

1278: 65 no. 26. **Epitaph of Dionysios, Imperial period.** Small marble fragment found south of the main city gate. Now *I.Stratonikeia* 1575.

[- - -]Η̣ΟΙΠ̣Ο[- - - | - - - Δι]ονυσί[ῳ | μνίας] χάριν

2. Or [Δι]ονυσί[ου], ed.pr.

1279: 65 no. 27. **Epitaph of Claudius Sthenelus, Imperial period.** Fragment of a marble stele with frame. Now *I.Stratonikeia* 1573; text also in *An.Ép.* (2008) [2011] no. 1399.

[- (name) -]
ἐ̣π̣ὶ [στεφ]-
ανη[φό]-
ρου Κλ[αυ(δίου)]
Ἀλκιβιά-
δου, Κλαυ(δίου)
Σθενέλου
μνείας χά-
ριν

1. ENI, lapis, probably a mason's mistake, ed.pr. || 5-6. upsilons engraved on the frame, ed.pr. [J.-Y.Strasser in *An.Ép.* has doubts about the restoration; epitaphs are not dated with ἐπὶ στεφανηφόρου.]

1280: 65 no. 28. **Epitaph, Imperial period.** Lower part of a marble stele found south of the main city gate; inscription in a recessed field. Now *I.Stratonikeia* 1576.

- - - |ΑΖ̣[- - -] | μνείας ἕ|[ν]εκα

1281: 65/66 no. 29. **Epitaph of Melitine, Imperial period.** Fragment of a marble stele. Now *I.Stratonikeia* 1574.

Ἀρισ[τείδης] | Μελι[τίνης] | τῆ̣ς [θυγατρὸς | μνίας χάριν]

For Μελιτίνη Ἀριστείδου cf. *I.Stratonikeia* 1219 LL. 5/6, ed.pr.

1282: 71/72 no. 42. **Epitaph (?) of Aurelius Tomarios (?), Imperial period.** Upper left part of a marble block with frames, perhaps from a sarcophagus. Now *I.Stratonikeia* 1569.

Λέων Εὐ[πόρου καθ' ὑ. Ἀρίσ]-
τωνος τ̣[οῦ - - - (name) - - - τοῦ]
Αἰνέου Α[ἰνέας (dem.) ἀνέθηκεν]
4 Αὐ(ρηλίῳ) Τομα̣[- - μνίας χάριν]

Supplements 'approximate', ed.pr. || [1. καθ' ὑ. = καθ' ὑοθεσίαν, Corsten] || 1-3. Λέων Εὐπόρου in *I.Stratonikeia* 1234 and Λέων Ἀρίστωνος Αἰνέας in *I.Stratonikeia* 1034 may be the same person and identical with the deceased in this inscription, ed.pr. || 4. Τομα̣[ρίῳ], ed.pr., adding 'is uncertain, but probably correct'.

1283: 64 no. 23. **Epitaph of Zosime, late Imperial period.** Circular marble altar with upper and lower mouldings, found south of the main city gate. Now *I.Stratonikeia* 1558: Πεφειλη|μενὸς | Ζωσίμῃ | τῇ θρε|πτῇ μνί|ας χάρι<ν>

1-2. The name is formed from the part. perf. pass. of φιλέω, ed.pr. || 6. ΧΑΡΙ, lapis.

1284: 66 no. 30. **Epitaph, undated.** Ed.pr. from a copy by a museum guard (without L. 1). Now *I.Stratonikeia* 1570 (ph.).

Π̣υθαγόρας | Στρατηγικὸς | τ̣οῦ παιδίου | μνίας χά|vac. ριν vac.

2. 'The inscription should rather have read Στρατηγικοῦ', *I.Stratonikeia* [for the name see *SEG* XXVII 1272; names ending in -ικός are typical of the Imperial period; cf. Ῥητορικός in our lemma no. 1271, Pleket].

1285. Stratonikeia. Epitaph of Philinnion, undated. *I.Stratonikeia* 1208. M.Ç.Şahin, *EA* 41 (2008) 73, reports the rediscovery of this round funerary altar (now in front of the museum depot in Stratonikeia); the name of the deceased is Φιλίννιον (*I.Stratonikeia*: Φί̣λιννον).

1286-1287. Stratonikeia (area of: Börükçü, ca. 6 km north of Stratonikeia, on the sacred road to Lagina). Epitaphs, Imperial period. Two round marble altars from the necropolis of a small rural settlement that might have been a village belonging to one of the phylai of Stratonikeia. Ed.pr. M.Ç.Şahin, *EA* 41 (2008) 79-81 nos. 1/2.

1286: 80 no. 1. **Epitaph for Kallidamos of Koliorga.** Now *I.Stratonikeia* 1492.

vacat Ὁ δῆμος ἔθαψεν vacat
δημοσίᾳ Καλλίδαμον Γαΐου Κο(λιοργέα)
ἄνδρα ἀγαθὸν γενόμενον καὶ
ζήσαντα σωφρό-
νως καὶ κοσμί-
vacat ως vacat

1287: 81 no. 2 (ph.). **Epitaph for Drakon of Koranza.** In the museum at Muğla. Now *I.Stratonikeia* 1493.

vac. Ὁ δῆμος στεφανοῖ
καὶ θάπτι δημοσίᾳ Δράκον-
τα Δράκοντος Κ(ωρα)ζ(έα) προγόνων
καὶ γονέων γεγονότα
ἀγαθῶν καὶ ἐνδόξων
καὶ αὐτὸν ἄνδρα ἀγα-
θὸν γενόμενον ζή[σ]α̣ν-
τα σωφρ[ό]ν̣ως καὶ δ̣ι̣[καίως]

1288-1290. Stratonikeia. Incerta, Hellenistic period. Ed.pr. M.Ç.Şahin, *EA* 41 (2008) 54/55 (ph.).

1288: 54 no. 1. **Decree (?), 300-270 B.C.** Marble block with dowel hole (from the temple of Zeus Chrysaoreus?); dated on the basis of the lettering. Now *I.Stratonikeia* 1504.

[- - - - - -] μνημοσύ̣ν[η? - - - - - - -]
[- - - - βα]σιλεὺς καὶ τ[- - - - - - - -]
[- - - - - -]ΥΤΗΣΕΝΑΝΕΑ[- - - - - -]
[- - - - - -]ς ἀνατεθεικ[- - - - - - - - -]
[- - - τὸ ἀ]ντίγραφον ὅπω[ς - - - - -]
[τῆι προα]ιρέσει· ἀναγρά[ψαι - - -]
[- - - - Διὸ]ς τοῦ Χρυσαορ[ίου - - - -]
[μηνὸς το]ῦ v Πανήμου v δε[υτέραι]

1. μνημοσύ̣ν[η -] or μνήμοσιν [---], ed.pr. || 2. the identity of the king is unknown, ed.pr. || 3. [πρεσβε]υτής, [βουλε]υτής, [α]ὐτῆς?, ed.pr. || 6-7. probably ἀναγρά[ψαι τόδε τὸ ψήφισμα ἐν τῆι παραστάδι τοῦ ναοῦ τοῦ Διὸ]ς τοῦ Χρυσαορ[ίου], ed.pr.

1289: 55 no. 2. **Fragment, mid-3rd cent. B.C.** Marble block (from the temple of Zeus Chrysaoreus?); dated on the basis of the lettering. Now *I.Stratonikeia* 1505.

[- - -]Τ̣ΗΝ[- -]ΛΙ̣[- - - - - - - - - - - - - - -]
νην τ̣ὴν ἐπιστ̣[ολὴν - - - - - - - - - - - - -]
πυροῦ κ̣αὶ ὁμονο[ια- - - - - - - - - - - - -]
τ̣ε σ̣τρατήγιον [- - - - - - - - - - - - - - - -]
καὶ τὸν πύργον ε[- - - - - - - - - - - - - - -]
ἐζωγράφ̣ησαν τ̣[- - - - ἐν στήλαις λιθί]-
ναις καὶ τὸ ἄγαλ̣[μα ἀνέθηκαν vacat?]

'As we may infer from references to grain (L. 3: πυροῦ), concord (L. 3), the seat of the strategoi (L. 4: στρατήγιον), and a tower (L. 5), the dedicants are somehow connected with a military context: a board of strategoi or (less likely) a group of soldiers', A.Chaniotis, *EBGR* (2008) [2011] no. 138.

1290: 55 no. 3. **Fragment, 200-150 B.C.** Fragment of a stele; dated on the basis of the lettering. Now *I.Stratonikeia* 1506.

[- - - - -]Α[. . .]Ν[- - - - - - - - - - - - -]
[- - - -]ΟΝ[. .]Η[- - - - - - - - - - - - - -]
[- - -]μ̣οι διὰ ε̣[- - - - - - - - - - - - - - -]
[- - -]ά̣χθῆναι [- - - - - - - - - - - - - - -]
[- - -]ωι ἐκπέμπω̣[ν - - - - - - - - - - - -]
[- - -]ε̣ις ὑ̣[π]αρχον̣[τ- - - - - - - - - - -]
[- - -]Ι̣ΕΝ̣ΑΙ καὶ ε[- - - - - - - - - - - - -]
[- - -] τὸν Στ̣[ρ]α̣τον[ικέων δῆμον - -]
[- - -]έων καὶ ε[- - - - - - - - - - - - - - -]
[- - π]ᾶσιν βο[υ]λ̣[ομεν- - - - - - - - -]
[- - τ]ῆ̣ι συμ̣[πολιτείαι? - - - - - - - - -]
[- -σ]θω ε[- - - - - - - - - - - - - - - - - -]

7. ἱ̣έναι, ἱ̣έναι or [---]μ̣έναι, ed.pr. || 12. probably [ὁ γραμματεὺς τὴν ἀναγραφὴν ποιησάσ]θω ε[ἰς στήλην λιθίνην κτλ.], ed.pr.

1291. Strobilos (Termera?). Building inscription (?), Imperial period (?). White marble architrave found reused in the Byzantine city-wall, inscription on the upper side, left side still inside the wall. Ed.pr. A.Diler, *AST* 24.2 (2007) 490.

Μελαινέως καὶ Θεομνή[στου - - - - - - - - - - -]
[- - - -]ΙΥΣ . . . ΝΟΥΣ vacat

[- 2-3 -]τοκλέους καὶ ΚΥΛΑΙΣ[- - -]

3. [Ἑκα]τοκλέους, [Αὐ]τοκλέους, [Ἀγα]τοκλέους, ed.pr. [Ἀγατοκλῆς does not exist, Corsten].

1292. Strobilos (Termera?). Inscription, Imperial period (?). Fragment of a marble plaque. Ed.pr. A.Diler, *AST* 24.2 (2007) 491: [- - -]ΝΥΣΙΑ[- - - | - - -]ΡΥΓΙΑΣ[- - -] | - - - - - -

1293. Strobilos (Termera?). Epitaph, Late Imperial/Byzantine period. White marble block, reused as a floor slab in the eastern entrance area of the bath. Ed.pr. A.Diler, *AST* 24.2 (2007) 491 (Turkish translation): (Latin cross) | Πίστε | χρηστέ, χα[ῖρε] [or πιστέ?, Corsten]

1294. Tralleis. Honorary inscription for a priest of Dionysos Bakchios, late Hellenistic or early Imperial period. Fragment of a round marble base, later used as curbstone of a well. Second inscription in modern Greek on top, engraved in 1885-1886. Found in Aydın, now in the local museum. Ed.pr. F.Ertuğrul, *EA* 41 (2008) 87 no. 1 (ph.; English translation).

ὁ δῆμος Παγκρατίδην Βρίθωνος
τὸν ἱερέα τοῦ Διονύσου τοῦ Βακχίου
ἀρετῆς ἕνεκεν καὶ εὐνοίας τῆς εἰς ἑαυτόν

1. Βρίτωνος, ed.pr. [the photo seems to show a theta, not a tau (R.Catling per litt.); moreover, a name Βρίτων is not attested, Corsten]; for the rare name Βρίθων cf. *I.Tralleis* 153 and a Trallian cistophorus (F.Imhoof-Blumer, *Kleinasiatische Münzen* [Vienna 1901] 186 no. 1, ed.pr. || for a temple of Dionysos Bakchios in Tralleis cf. *I.Tralleis* 3 (Roman copy of a mid-4th cent. B.C. inscription), ed.pr.

1295. Tralleis. Building inscription, Imperial period. Fragment of a block of an architrave (?). Found in Aydın, now in the local museum. Ed.pr. F.Ertuğrul, *EA* 41 (2008) 87/88 no. 2 (ph.; English translation): [- - -]ε̣ν ὁ ἀσιάρχης Κύδωρος ὑπὲρ στεφανη̣[φορίας - - -]

[-]ε̣ν: probably from a verb like ἀνέθηκεν or κατεσκεύασεν, ed.pr. || an asiarch Κύδωρος is not previously attested, ed.pr., who refers to M.Rossner, *StudClas* 16 (1974) 101-142 [no asiarch of this name in M.D.Campanile, *I sacerdoti del koinon d'Asia (I sec. a.C.-III sec. d.C.)* (Pisa 1994) or in her addenda in B.Virgilio (ed.), *Studi Ellenistici* 19 (2006) 523-584 (*SEG* LVI 2135), Corsten].

1296. Tralleis. Epitaph of Stasimenes, Imperial period. Fragment of a marble sarcophagus with garlands and bucrania [but the photo seems to show grapes, Corsten], found in Aydın. Ed. pr. F.Ertuğrul, *EA* 41 (2008) 88 no. 3 (ph.): ἡ σορὸς Στασιμένους

IONIA

1297. Didyma. Letter of Seleukos I. *I.Didyma* 428. V.Mehl, in V.Mehl, P.Brulé, (edd.), *Le sacrifice antique: vestiges, procédures et stratégies* (Rennes 2008) 167-186, esp. 168-170, explores *I.Didyma* 428 in an analysis of the role of perfumes in sacrificial ritual: discussion of the different offerings mentioned in the letter and the religious and political symbolism of perfumes (generosity toward the gods; conquest of the Orient).

1298. Didyma. Honorary inscription for Cn. Vergilius Capito, ca. 50 A.D. *SEG* LVII 1109 bis. Republished (no change in the text) by W.Günther, N.Ehrhardt in *Monumentum* 108-116 (ph.; German translation); cf. *An.Ép.* (2008) [2011] no. 1393 (B.Puech). G.-E. argue that ἔπαρχος ἐπὶ Ῥώμης (LL. 3-4) is neither *praefectus fabrum* nor *praefectus annonae* but most probably *praefectus vigilum*; the honorand was *praefectus Aegypti* (L. 6) between 47 and 52 A.D.

1299. Didyma. Honorary inscription for Melanthios, early Imperial period. Ed.pr. W. Günther, *Chiron* 38 (2008) 111-116 (ph.; German translation). White marble base from the sanctuary of Apollo at Didyma; now part of the staircase in the southeast corner of the mosque in Didyma. Reprinted by ed.pr. in R.Bol, U.Höckmann, P.Schollmeyer (edd.), *Kult(ur)kontakte. Apollon in Milet/Didyma, Histria, Myus, Naukratis und auf Zypern* (Rahden 2008) 105.

ὁ δῆμος
[ὁ] Μιλησίων ἐτείμησεν
[Μ]ελάνθιον Ἰδριέως καταλ[ι]-
[π]όντα κληρονόμον τὸν θε-
[ὸν] καὶ τὸν δῆμον καὶ εἰς τὴ[ν]
τοῦ θεάτρου κατασκευὴν δ[η]-
νάρια μύρια.

Date: either Claudian or Neronian period, ed.pr. ‖ 3. the name Μελάνθιος is rarely attested in Miletos, ed.pr., with some parallels; Ἰδριέως: apart from this inscription, this Karian name is attested for Miletos only in *Milet* I.3.128 LL. 11/12 (stephanephoros of the year 28/9 A.D.); the honorand must be either the father or the son of the stephanephoros. For Karian names in Miletos cf. N.Ehrhardt, in R.Biering, V.Brinkmann, U.Schlotzhauer, B.Weber (edd.), *Maiandros. Festschrift für Volkmar von Graeve* (Munich 2006) 81-89, ed.pr. ‖ 4-5. ὁ θεός: ed.pr. suggests that the god referred to is not Apollo Delphinios, but Apollo of Didyma; for other examples in which a god is appointed one's heir cf. *I.Ephesos* 612; 692; 731; according to *FIRA* II^2 285 cap. 22.6, Apollo of Didyma was among the few gods who were entitled to be appointed heir by law ‖ 5. δῆμος as heir: *Amyzon* 267f., ed.pr.

1300. Didyma. Oracles. C.Oesterheld, *Göttliche Botschaften für zweifelnde Menschen. Pragmatik und Orientierungsleistung der Apollo-Orakel von Klaros und Didyma in hellenistisch-römischer Zeit* (Göttingen 2008), examines oracular inquiries and responses from Klaros and Didyma in order to reconstruct the 'world views' underlying these texts. Detailed discus-

sion of **a)** oracles sought and given in situations of crisis (e.g. pestilence, earthquakes) and **b)** oracles dealing with procedures for the appointment of religious officials. Close readings of the following documents: **ad a)** (Klaros) **Oesterheld, Klaros** no. 2 = Merkelbach-Stauber, *SGO* I no. 06/02/01; no. 3; nos. 4-7 = Merkelbach-Stauber, *SGO* I no. 02/12/01-04; no. 8 = Merkelbach-Stauber, *SGO* no. I 04/01/01; no. 9 = *I.Sestos* 11 = *CIG* 2012; no. 11 = Merkelbach-Stauber, *SGO* I no. 03/02/01; no. 14 = Merkelbach-Stauber, *SGO* II no. 09/01/01; Verw. 3 = Merkelbach-Stauber, *SGO* II no. 08/01/01; **ad a)** (Didyma) **Oesterheld, Didyma** no. 14 = *I.Didyma* 132 = Merkelbach-Stauber, *SGO* I no. 01/19/02; App. no. 22 = *I.Didyma* 82 = Merkelbach-Stauber, *SGO* I no. 01/19/22; **ad b) Oesterheld, Didyma** no. 25 = Merkelbach-Stauber, *SGO* I no. 01/20/03 = *Milet* VI.3.1142; App. no. 14 = Merkelbach-Stauber, *SGO* I no. 01/23/02; App. no. 15 = *TAM* II 174 = Merkelbach-Stauber, *SGO* I no. 17/08/01. In each case the Greek text is reprinted (usually according to Merkelbach-Stauber, *SGO*) with a German translation, followed by a detailed historical analysis of the document. A catalogue of oracles (without Greek texts) from Klaros (571-577) and Didyma (587-592) provides details on the subject of each oracle, editions and publications, date and concordances for each entry, followed by a thematic classification of the oracles (595-605) and an overview of Fontenrose's classification scheme for oracles (606-612).

Concordances: The numbering of Oesterheld, Klaros nos. 1-28 corresponds to R.Merkelbach, J.Stauber, *EA* 27 (1996) 1-54; the numbering of Oesterheld, Didyma 1-61/A1-10/B1-8 corresponds to J.Fontenrose, *Didyma. Apollo's Oracle, Cult and Companions* (Berkeley 1988). On 593/594, a concordance between O.'s catalogue and A.Busine, *Paroles d'Apollon: Pratiques et traditions oraculaires dans l'Antiquité tardive (IIᵉ–VIᵉ siècles)* (Leiden 2005); T.L.Robinson, *Theological Oracles and the Sanctuaries of Clarus and Didyma* (diss., Harvard University 1981); and J.R.Somolinos, *Los oraculos de Claros y Didima: Edicion y comentario* (diss., Universidad Complutense de Madrid 1991). We add a comparatio numerorum with *SEG*.

SEG		**Oesterheld**	*SEG*		**Oesterheld**
I	427	Didyma 32	**XXXVI**	694	Didyma App. 2
IV	439	Didyma 19	**XXXIX**	1243	Klaros Verw. 1
	452	Didyma 13		1244	Klaros Verw. 1
	467	Didyma Verw2	**XL**	956	Didyma App. 14
XV	670	Didyma B1	**XLI**	981	Klaros 11
XVII	319	Klaros App6		1411	Klaros 15
XVIII	495	Klaros 1	**XLII**	1065	Klaros App. 1
XXVI	1290	Klaros 24(4)	**XLVI**	1444	Didyma App. 42
	1347	Klaros 13	**L**	1225	Klaros App. 7
XXVII	933	Klaros 25		1354bis	Klaros Verw. 4
XXVIII	852	Didyma 30/31		1356	Didyma App. 15
XXX	1286	Didyma 17	**LII**	1156	Didyma App. 23
XXXIII	1056	Klaros Verw. 3			

1301. Didyma. Oracle inscription from the temple of Apollo, 3rd cent. A.D. Rectangular white marble block; found in the northwest corner of the temple precinct; presumably a wall block of an unknown building, situated near the altar of the Horae in the temple precinct. Ed.pr. U.Weber, *MDAI(I)* 58 (2008) 243-260 (ph.; German translation).

Ἀγάθων̣ [ὁ προφήτης σου ἐρωτᾶ·]
[....]ιειε[- - - - - - τ- - βωμ- - τῶν Ὠρ]-
ῶν κατειλ[- - - - - - - - - - - - - - - - - -]
μασιν ἐπιγεγρ[αμμένοις - - - - - - - -]
παριᾶσιν δὲ αὐτὸ̣ν̣ [νῦν οἱ θεράπον]-
τες διὰ τὸ μὴ παρει̣λῆ[φθαι τὰς θεὰς ἐν]
ἀρχαίῳ ὕμνῳ· διὰ τοῦ[το δεῖται σου δη]-
λῶσαι, εἰ προσφιλές ἐστιν ἔ̣θ̣ο̣[ς]
ταῖς θεαῖς καὶ τοῦτον τὸν βωμὸ̣ν
ὕμνοις συνπεριλαβεῖν ἢ τὴν ἡσυχίαν
vacat Θεὸς ἔχρησεν· vacat
ἡμετέρης ὀμφῆς ἀτρεκοῦς, ὑποοργὲ προ̣[φῆτα,]
πεύθεαι, ὡς ἐπέοικε κατὰν νόμον ἀρητῆρι̣,
ὡς χρὴ τείεσθαι κούρας διδυμῆισι μολπαῖς,
ἀσκαίροις ἐρατοῖς· Ὧραι τέκον ἄφθιτα τέκνα
ἐλπίδας ἀθανάτοισι καὶ ἀνθρώποις μέγ' ὄνειαρ·
τοὔνεκεν, ὡς νοέεις, ὁσίῃ σὺν φροντίδι δράσας
ἐσθλὸν ἀπ' εὐσεβίης κῦδος καὶ ἀγήραον ἕξεις

Date: 3rd cent. A.D. (lettering), ed.pr. || 1. Ἀγάθων: name of the supplicant, who held the office of *prophetes*; it is not unusual in Didyma that the *prophetes* appears as a supplicant (cf. *I.Didyma* 277/278, 503/504), ed.pr. || 2. the altar (βωμός) of the Horae is probably mentioned in this line; αὐτόν in l. 5 probably refers back to it, ed.pr.; || 2-3 (and 15). Ὧραι: the Horae; the reference is presumably to an altar for the goddesses in the temple precinct, probably on the north side of the temple; the *prophetes* seems to have been responsible for the cult; for these goddesses cf. Hesiod, *Erga* 75; *Theog*. 901-903; *RE* VIII.2 (1920) 2300-2313 s.v. Horai (A.Jolles); the cult of the Horae is attested at very few sites (e.g. Athens, Megalopolis, Olympia, Attaleia; cf. J.Rudhardt, *Thémis et les Hôrai. Recherches sur les divinités grecques de la justice et de la paix* [Geneva 1999] 82), ed.pr. || 2-4. the condition of the altar of the Horae (cf. also the Tyche oracle: J.Fontenrose, *Didyma. Apollo's Oracle, Cult and Companions* [Berkeley 1988] no. 27) is probably discussed here, ed.pr. || 5. παριᾶσιν derives from παρίημι (not πάρειμι) and refers to the object αὐτόν, ed.pr. || 7-10. Agathon's question is whether hymns should be sung at the altar of the Horae or whether silence is preferred; Apollo is asked which alternative the Horae prefer, ed.pr. || 8. εἰ προσφιλές ἐστιν: typical formula in oracle inscriptions from Didyma, ed.pr. || 9. ταῖς θεαῖς: the Horae, ed.pr. || 10. συνπεριλαμβάνω: the verb is rarely used, ed.pr. || 11-18. the answer in hexameters is quite long, particularly in comparison with other responses of the oracle from Didyma; for the few responses that are longer than this one cf. e.g. *I.Didyma* 217, ed.pr. || 12. προ[--] could refer to either an office (*prophetes*) or a male personal name; it seems likely that the *prophetes* is directly addressed here, ed.pr. || 13. πεύθεαι derives from πεύθομαι, an older form of πυνθάνομαι, ed.pr. || 13. κατάν: the -ν is added to produce a dactyl; the tendency to add consonants for reasons of metrical considerations becomes more common in the imperial period; cf. e.g. ἐμέν in *SEG* LVI 1217 (Didy-

ma), a dedicatory epigram to Pan, ed.pr.; ἀρητήρ: rare word for 'priest', ed.pr. with parallels || 14. τείεσθαι: infinitive passive from τίω, ed.pr.; διδυμῆισι: the ending -ηισι is used instead of -αις to create a dactyl, ed.pr. || 14-15. the reply of Apollo: the Horae are to be honored with song and dance, ed.pr. || 15. ἀσκαίροις: hapax legomenon from the rare verb ἀσκαίρω, 'dance', ed.pr. || 15-17. justification for the honors for the Horae as demanded by the god, ed.pr. || 17. δράω: 'to sacrifice'; the offerings are to be conducted with 'holy diligence'; the hymns and dances are probably to be performed during the sacrificial rituals, e.g. during the procession to and around the altar; for the singing of hymns during the sacrifice cf. *I.Didyma* 537 LL. 10/11; *Milet* I.3.133 LL. 30-31; A.Herda, *Der Apollon-Delphinios-Kult* --- (see *SEG* LVII 1128) 315-317, ed.pr.

1302. Ephesos. Dating of early Hellenistic decrees. A.V.Walser, *Bauern und Zinsnehmer. Politik, Recht und Wirtschaft im frühhellenistischen Ephesos* (Munich 2008) 321-356, evaluates criteria for the dating of early Hellenistic decrees at Ephesos concerning citizenship and proxeny, most of which were originally inscribed on the walls of the Artemision, and classifies the decrees into the following groups [*NI Ephesos*: II = *JÖAI* 49 (1968-1971) Beibl. 1-56; VIII = *JÖAI* 53 (1981/1982) 87-150; X = *JÖAI* 55 (1984) 135-149; XI = *JÖAI* 59 (1989) Beibl. 162-238; XIII = *JÖAI* 69 (2000) 77-93]: **1) Decrees before ca. 315 B.C.: a)** citizenship decrees of 322/321 B.C.: *I.Ephesos* 1431, 1435, 1437; **b)** decrees dated by the eponymous prytanis; their *terminus ante quem* is 322/1 B.C.: *I.Ephesos* 1389, 1421, 1423-1426; *NI Ephesos* XI nos. 23-25; *SEG* XLI 961; **c)** decrees with certain Ionic dialect forms (esp. αο/εο instead of αυ/ευ; genitive singular -ō instead of -ου), which most likely date to before ca. 320 B.C.: *I.Ephesos* 1419-1421, 1423-1427, 1429, 1433, 1474; *NI Ephesos* VIII no. 137 [not no. 5, Corsten] II and IV; XI no. 24; XIII nos. 7, 13/14 [= *SEG* L 1138 D, 1142/1143]; *SEG* XLVI 1451; **d)** decrees in which the name of the honorand appears in the dative before the text of the decree; these decrees most likely date to before ca. 315 B.C.: *I.Ephesos* 1324-1327, 1389, 1419-1421, 1429, 1431-1437, 1459, 1462, 2009, 2011; *NI Ephesos* XI nos. 23-25, 28; XIII nos. 4-7 [= *SEG* L 1138 A-D] (exceptions?: *I.Ephesos* 1405 LL. 5-14; *NI Ephesos* VIII no. 137 V); **2) Decrees after ca. 315 B.C.: a)** decrees from the Antigonid period (319-295 B.C.): *I.Ephesos* 1405 II, 1422, 1429(?), 1440, 1448, 1452/1453, 2001, 2003; *NI Ephesos* VIII no. 137 V; **b)** decrees dating to the reign of Lysimachos (302/295-281 B.C.): *I.Ephesos* 1407/1408, 1441, 1449/1450, 1464; *NI Ephesos* XI no. 31; **c)** decrees dating to ca. 315-280 B.C.: *I.Ephesos* 1409, 1411, 1415/1416, 1443, 1451, 1454/1455, 1470, 2005; *NI Ephesos* X p. 148; XI no. 29; XIII no. 8 [= *SEG* L 1138 E]; *SEG* XLI 960; **d)** decrees after ca. 315 B.C. in which Ionic dialect with -η after -ι is preserved in the formula ἐφ' ἴσηι καὶ ὁμοίηι: *I.Ephesos* 1408, 1442, 1451, 1455; *NI Ephesos* XI nos. 20, 27; **e)** decrees preserving other special characteristics (anagraphe, hortative clause etc.): *I.Ephesos* 1408, 1411/1412, 1439/1440, 1442/1443, 1449/1450, 1452/1453, 1455, 1458, 1466, 1469, 1472, 2002, 2011, 2013; *NI Ephesos* XI nos. 30, 32; **f)** decress in which the recording of additional honors and privileges (except citizenship) seems to suggest a date after ca. 315 B.C.: *I.Ephesos* 1389, 1405, 1407-1409, 1411-1413, 1415, 1418a, 1439-1443, 1448-1450, 1452/1453, 1455, 1457/1458, 1466, 1469/1470, 1472, 2002/2003, 2007, 2011, 2013; *NI Ephesos* XI nos. 17/18, 20, 30, 32; XIII nos. 2a, 3a [= *SEG* L 1136 A, 1137 A]; *I.Ephesos* 2010 (assigned by W. to 315-300 B.C. rather than 340-320 B.C.; see Robert, *BE* [1965] no. 342). Cf. *SEG* XXXIX 1152-1171; LII 1122.

1303. Ephesos. Law concerning the credit crisis, early Hellenistic period. *I.Ephesos* 4. On the basis of squeezes kept in Vienna, A.V.Walser, *op.cit.* (our lemma no. 1302) 25-36, provides a new edition of the inscription (German translation) and a discussion of the monument, its state of preservation, possible location, special linguistic features and the previous editions of the inscription (11-24). A summary of the content of the text (37-45) and detailed discussion of the political history of Ephesos in the early Hellenistic period from the death of Alexander the Great to Lysimachos (47-87), mainly on the basis of the surviving contemporary decrees (see our lemma no. 1302). Reviewing previous proposals for the date (87-104), W. argues that the κοινὸς πόλεμος refers to a war in ca. 302 B.C. led by the renewed League of Hellenes under the hegemony of Antigonos Monophthalmos and Demetrios Poliorketes (*IG* IV^2 1.68 L. 71) and assigns the law to the aftermath of this war when the polis tried to stabilize its political, social and economic structures, i.e., to ca. 299 B.C. Discussion of the legal aspects of the practice of money-lending (105-152), the social and economic structures of the Ephesian credit market with a special focus on the political, social and economic status of the debtors and creditors (153-195), the procedures of cancellation and the role of the civic institutions and officers as well as foreign judges in the whole process (197-272), the effects of the war on the polis (273-289) and the broader economic framework of the polis with special focus on Ephesos' civic finances and grain supply (291-309). Remarks on the Roman credit crisis during the war between Caesar and Pompey (311-320).

1304. Ephesos. Customs Law of Asia, 62 A.D. *SEG* XXXIX 1180; LVII 1115*. M.Cottier, M.H.Crawford, C.V.Crowther, J.-L.Ferrary, B.M.Levick, O.Salomies, M.Wörrle (edd.), *The Customs Law of Asia* (Oxford 2008), provide a new edition of the inscription (ph.) with a Latin and English translation and detailed line-by-line commentary (89-164). Summary of the content of the document (3-5), discussion of its legal nature (5-8) and internal chronology (8-11); physical description of the stone and letter forms (16-18). Essays on the following topics: **1) Geography, politics and imperialism in the Asian Customs Law** (165-201, S.Mitchell): difficulties in reconstructing the text, the area with which the law was concerned and the boundaries of 'Asia' (the following reconstruction is proposed for L. 8: [ἔν τε τοῖς τῆς ἐπαρχείας λιμέσι καὶ τοῖς ὅροις] Καππαδοκίας Γαλατίας Βειθυνίας Ἀσίαν ζωννύουσιν); the geographical relationship between Asia and the adjoining regions (esp. the eastern boundary of Asia in the Republican period), the relation of the Bosporus to the province of Asia (in its early years the province included territories and harbors on the south side of the Bosporus and of the Propontis which were later added to the province of Bithynia; L. 9: ἐντὸς τῶν [τῆς ἐπαρχείας Ἀσίας ὅρων εἰσὶν ἔσονταί τε, πρὸ τῆς κ]ατὰ θάλασσαν εἰσαγώγης, κτλ.; M. proposes that §§ 2-6 were drafted before the establishment of Bithynia as a province), internal organization of Asia (tribes, demoi, free cities, formerly royal land (βασιλεία χώρα)), Pamphylia's and the islands' relation to Asia, the assize system of Asia and types of exemption from the Asian custom dues (LL. 88-96, § 39, restoration and English translation), date: 'there are compelling reasons to date the composition of LL. 11-71, §§ 1-30 to the early years after the creation of the Asian province, perhaps between 129 and 126 B.C., when the proconsul M.Aquillius was responsible for constructing the province's original road system, or to 123 when the *Lex Sem-*

pronia of Gaius Gracchus farmed out Asian tax contracts to the *publicani*. The first additions to the law, comprising LL. 72-8, §§ 31-3, were made soon after 75 B.C., as a result of the new leasing arrangements for *publicani* laid down by the consuls Octavius ad Aurelius Cotta. LL. 78-84, §§ 34-6 were probably added at the same time, and at least before 72 B.C., the certain date for § 37'. 2) **The Lex Portorii Asiae and the financial administration** (202-235, M.Corbier): terminology used for the public treasury, the chronology of the reforms concerning the *aerarium* (esp. the quaestorship of T. Domitius Decidianus), the activities of those in charge of the treasury, procedures of public posting and filing of documents, initiative behind the distribution of the text, circumstances of tax-farming and the structure of the financial year; overview of financial initiatives in the 1st century A.D. and developments concerning the officials in charge of the *aerarium*, the *tabulae publicae* and their *cura*, and the senatorial commissions concerned with public finance. 3) **The elaboration and diffusion of the text of the Monumentum Ephesenum** (236-250, G.D.Rowe): origins of the earliest regulations, the development of later additions (initiatives for change, legislative procedures, role of officials etc.), the nature of compilations made under Claudius and Nero, the relationship between Nero's edict of 58 A.D. and the issuing of the lex as well as the initiatives behind its publication on stone in Ephesos; on 250, an overview of the sanction clauses used in the lex. 4) **Nero's reforms of the *vectigalia*** (251-278, D.Rathbone): Nero's early economic reforms between 55 and 57 A.D. and the edict of 58 A.D. concerning indirect and direct taxes; discussion of the edict of 58 A.D. and the *lex portorii* in the light of the practice of publishing and inscribing leges (270-275). 5) **Tax farmers and their personnel** (279-311, O.van Nijf): the social world of tax farmers, their public image as reflected in the literary sources, the working of the tax farming system (role of publicani, the system of custom posts/houses and their staff, procedures behind the collection of custom duties, malpractice by and control of tax farmers), and the self-presentation and social status of tax farmers in the light of funerary and honorific inscriptions; epigraphic appendix with list of individuals known to have had a connection to the *portorium Asiae* (306-311) [cf. G.D.Merola, *Athenaeum* 94 (2006) 123-133]. – Greek text and French translation in *An.Ép.* (2008) [2011] no. 1353.

1305. Ephesos. Architectural town planning, 84-131 A.D. P.Scherrer, in *Festrituale* 35-65, studies the architectural history of Ephesos between ca. 84 and 131 A.D., which is characterized by the planning and execution of a new district with large public buildings, and of a new residential and recreational area (baths; library; wells) by the benefactors Τιβέριος Κλαύδιος Ἀριστίων (cf. *SEG* XLVII 1618) and Πόπλιος Κυιντίλιος Οὐάλης Οὐάριος. The new constructions were related to the emperor cult and together with activities such as festivals and games can be considered the main drivers of the contemporary economy and public life. The following inscriptions are adduced: *I.Ephesos* 27 (*SEG* XLVI 1457; LII 1131), 206, 422 A (*SEG* XXXIX 1185), 424, 429/430, 442, 446, 455, 461, 498, 500, 508, 638, 938, 1143, 1150, 1161-1169, 1314-1317, 2034, 2037, 2061/2062, 3066.

1306. Ephesos. Dedication of a fountain to Artemis and Trajan, ca. 102-114 A.D. *I.Ephesos* 424a. In a discussion of the fountain, U.Quatember, *JÖAI* 77 (2008) 226-228, republishes this Text (German translation) and discusses the donors of the building, Tib. Cl. Aristio and his wife Iulia Lydia Laterane, in the context of other epigraphic and literary testimony; on Tib. Cl. Aristio see also *SEG* XLV 1569. Proposed reconstruction of the fountain and the location of the inscription (227); for this reconstruction, see also ead., in G.Grabherr, B.Kainrath (edd.), *Akten des 11. Österreichischen Archäologentages in Innsbruck, 23-25. März 2006* (Innsbruck 2008) 243-249. In L. 2, Q. restores [τρὶς ἀρχιερεύς] (δὶς ἀρχιερεύς, *I.Ephesos*).

1307. Ephesos. High priests/asiarchs. F.Kirbihler, in *Pathways to Power* 107-149, accepts the identity of ἀρχιερεύς and ἀσιάρχης and examines the way asiarchs are appointed (by vote), cumulation and iteration of functions, social and geographical origin of the Ephesian high priests/asiarchs and enumeration of their functions (cultic; president of the Κοινόν; financing of agones, gladiatorial shows and venationes). Comment on the asiarchs Tatianus (*I.Ephesos* 492), T. Flavius Iulianus (*SEG* XXXVII 886), Metrodoros (*I.Ephesos* 1900) and one member of the family of the Sempronii Aurunceii (*I.Stratonikeia* 310), and on the ἀρχιερεία in *MAMA* X 418. Most Ephesian asiarchs are Roman citizens. In an appendix a list of the Ephesian νεωκόροι.

1308. Ephesos. The Vedii Antonini, 2nd cent. A.D. M.Steskal, in M.Steskal, M.La Torre, G.Forstenpointer (edd.), *Das Vediusgymnasium in Ephesos. Archäologie und Baubefund. Textband* (Vienna 2008) 303-308, discusses the family of the Vedii Antonini, providing a stemma (306) and a list (3059 containing all offices attested for the following male and female members of the family: P. Vedius Antoninus, M. Claudius P. Vedius Antoninus Sabinus, M. Claudius P. Vedius Antoninus Phaedrus Sabinianus, M. Claudius P. Vedius Papianus Antoninus, Vedia Marcia, Ofellia Phaedrina, Flavia Papiane, Valeria Lepida, Vedia Phaedrina, Vedia Papiane. The career of M. Claudius P. Vedius Antoninus Phaedrus Sabinianus, benefactor of the bouleuterion and gymnasium, is analyzed in greater detail (305/306); a list of all epigraphic testimony for him: a) benefactions: *I.Ephesos* 285a, 431, 438, 460, 676a, 1505, 2067, 3035; b) honors: *I.Ephesos* 727, 1491-1493, 2064/2065, 3075, 4110; c) cursus honorum: *I.Ephesos* 732, 1489, 2065, 4110; d) other: *I.Ephesos* 729, 3077, 3081, 3274 (?). Discussion of the three imperial letters (*I.Ephesos* 1491-1493) displayed on the walls of the bouleuterion and reconstruction of two possible scenarios resulting from suggested revised readings (see, for these, *SEG* LIII 1273, 2207) of *I.Ephesos* 1491 L. 12 (οὖ[ν] vs. οὐ[κ]) and L. 18 ([τὸ ψήφισμα ἔπε]μψεν vs. [τὰ γράμματα ἔπε]μψεν). S. prefers to regard these imperial letters as *martyriai* and on that basis concludes: 'Die Anbringung der Kaiserbriefe am Proskenion des Bouleuterion, dessen Umbau vom 'Bauherrn' veranlasst und finanziert wurde, war Teil eines Repräsentationsprogramms, das gezielt auf die Verdienste des Vediers verweisen und der ephesischen Bevölkerung deutlich sichtbar sein sollte' (308). Cf. also *SEG* XXX 939, XLV 1569, XLVI 1447, L 1170, LI 1576, LII 1128.

1309-1325. Ephesos. Inscriptions from the Vedius gymnasium, Imperial period. 89 inscriptions found in the Vedius gymnasium during the excavations between 2001 and 2005. Ed. pr. H.Taeuber, in M.Steskal et alii (edd.), *Das Vediusgymnasium* --- (see our lemma no. 1308) 243-252 (ph.). Only one of these inscriptions (our lemma no. 1312) was discovered *in situ*. The majority are in a highly fragmentary condition, many preserving no more than a single letter. We print 17 of the better-preserved texts.

1309: KatNr. I 1. **Honorific decree for a member of the Vedius family.** Fragment of a white marble plaque, broken in two.

[Τῆς πρώτης καὶ μεγίστης μητροπόλεως τῆς Ἀσίας καὶ δὶς νεωκόρος]
[τῶν Σεβαστῶν Ἐφεσίων πόλεως ἡ βουλὴ καὶ ὁ δῆμος ἐτείμησαν]
[Πό(πλιον) Οὐήδιον Παπιανὸν Ἀντωνεῖνον - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - - - - -, υἱοῦ Πο(πλίου) Οὐηδίου Ἀ]ντ̣ωνείν̣[ου]
[Φαίδρου Σαβεινιανοῦ - - - - - - - - -, υἱω]ν̣ὸν δὲ Πο(πλίου) Οὐ̣[η]-
[δίου Ἀντωνείνου Σαβείνου - - - - - φιλοσεβα]στοῦ τοῦ πάσης
[τῆς πόλεως εὐεργέτου· τῆς δὲ ἀναστάσεως τῆς] ἐπιγραφῆς
[- - - - - - - - - - - - - - - - - - - προενόησ]εν Πό(πλιος) Οὐήδιος
[Ἀντωνεῖνος Φαῖδρος Σαβεινιανὸς γυμνασίαρχο]ς πρεσβυτέρων
vacat

5. [υἱω]ν̣όν or, less likely, [ἔγγο]ν̣ον, [ἔκγο]ν̣ον or [πάπ]π̣ον, ed.pr. || 7. τῆς πόλεως εὐεργέτου: cf. *TAM* V.1.984 L. 12 (Thyateira); this honorific title is attested for M. Claudius P. Vedius Antoninus Phaedrus Sabinianus (*I.Ephesos* 2065, 3075) and M. Claudius P. Vedius Papianus Antoninus (*I.Ephesos* 730), ed.pr. || 9. γυμνασίαρχος πρεσβυτέρων: cf. *I.Ephesos* 702, 1587, *SEG* XXXIX 1196; cf. also the office of γυμνασίαρχος τῆς γερουσίας (*I.Ephesos* 442) and γυμνασίαρχος τῶν νέων (*I.Ephesos* 6 A 6, 1102), ed.pr.

1310: KatNr. I 2: **Imperial titulature of Antoninus Pius?** Two joining white marble plaques: [- - -]ωι α.[- - -]

Probably part of the imperial titulature of Antoninus Pius (cf. *I.Ephesos* 280c) and might belong together with KatNr. I 13 (A) [not reproduced here]; ed.pr. restores, e.g., [Ἀρτέμιδι Ἐφεσίαι καὶ Αὐτοκράτορι Καίσαρι Τίτωι Αἰλί]ωι Ἀδρια[ν]ῷι Ἀν̣[τωνείνωι Σεβαστῶι κτλ.].

1311: KatNr. I 3: **Signage?** Fragment of a bluish marble plaque: [- - - ἰσ]ήλυσιν ε[- - -]

ἰσήλυσιν: might derive from εἰσηλύσιον or εἰσήλυσις (cf. *IG* II^2 1368 L. 37; *I.Pergamon* 374 d L. 13; *I.Smyrna* 731); 'es könnte sich also um ein ursprünglich in der Nähe der Kassa angebrachtes Schild mit der Aufforderung handeln, hier die Eintrittsgebühr zu bezahlen', ed.pr.

1312: KatNr. I 5: **Graffiti, ca. first half of the 3rd cent. A.D.** Bluish marble plaque.

A: Παυλεῖνος | τὸ παιδείν

παιδείν = παιδίον: 'young slave' (cf. *SEG* LV 1186, Ephesos), ed.pr.

B: to the right of **A**, in larger and clearer lettering: Ἐφεσία

Invocation of Artemis; also attested in three honorific inscriptions for female members of the Vedii family (cf. *I.Ephesos* 3076-3078), ed.pr.

C: on the other side of the plaque inscribed with **A** and **B**: Κρισπείνου

The name is also attested in *I.Ephesos* 517, ed.pr.

D: below **C** in larger and more widely spaced letters: Κρισπε[ιν- -]

Repetition of **C**, ed.pr.

1313: KatNr. I 6. **Inscribed architrave block, 4th/5th cent. A.D.** [- - -]ọμονωνι[- - -]

The block is unfinished, ed.pr. ‖ ọμον could be the accusative of a personal name such as Πόστομος, Πρόδρομος or Ἀριστόνομος; or it could derive from οἰκονόμος, κληρονόμος, δρόμος or δίστομος; a genitive plural μόνων is also possible, ed.pr.

1314: KatNr. I 7. **Incertum.** Fragment of a white-bluish veined marble plaque inscribed on both sides. **A:** Πό(πλιος) [- - -] **B:** [- - -]Α[- - -]

1315: KatNr. I 72. **Incertum.** Fragment of a white marble block; built into the northern 'Terrassenmauer' in front of 'Kellerraum I'.

- - - - - - - - - - - - - - - - - -
[- - - - - -]..[- - - - - - - - - - - -]
[ἀγ]ωνοθέτην [τῶν μεγάλων]
4 [vac.] vac. Ὀλυμ̣[πίων vacat],
[ἀλυ]ταρχοῦν̣[τος Γν(αίου) Πομπηΐου]
[Ἑρμ]ίππου [Αἰλιανοῦ συνκλη-]
[vv] vac. τ[ικοῦ νεωτέρου]
8 [- - - - - - - - - - - - - - - - - - -]

4. Ὀλυμπίων: games established under Hadrian; cf. L.Robert, *RPh* 41 (1967) 40-44; M.Lämmer, *Olympien und Hadrianeen im antiken Ephesos* (diss. Cologne 1967); cf. *I.Ephesos* 891-896, 1082A,

1114-1121A, 2940, 4113, ed.pr. || 5-6. Cn. Pompeius Hermippus Aelianus: senator under Marcus and Commodus (cf. *PIR*² P 615) and member of the family of Cn. Pompeius Hermippus; this family was prominent in the office of ἀλυτάρχης (*I.Ephesos* 1120, 4113) under the patronage of Tib. Claudius Nysios, who is several times attested as αἰώνιος ἀγωνοθέτης of the Olympia, ed.pr.

1316: KatNr. I 73. **List of debtors?** Fragment of a white-gray marble block.

[- - -] ὁ δῆ[μος? - -]
[- - -]π̣ος .[- - - - - -]
[- - -] vacat χρε[- - -]
[- - -]νος ο[- - - - -]
[- - -]ος σκ[- - - - -]
[- - -]α̣ς ο[- - - - -]
[- - -]νος[- - - - - -]
[- - -] v χ[ρε?- - - -]
[- - -]ων[- - - - - - -]
[- - -]νοσ[- - - - - -]
[- - -]φοθ[- - - - - -]
[- - -] v χ[ρε?- - - -]
[- - -]νει[- - - - - - -]
[- - -]φο[- - - - - - -]
[- - -]οκ[- - - - - - -]
[- - -]παν.[- - - - - -]
[- - -]ρατο[- - - - - -]

The heading (LL. 1/2) is followed by three sections of 4-6 lines each; they are introduced by subheadings that begin with χρε- (LL. 3, 8, 12); χρεοφυλάκιον is attested in *I.Ephesos* 1697, but the office of χρεοφύλαξ is not attested for Ephesos; possibly a list of debtors (χρεωσταί, cf. *I.Ephesos* 4 and 1486), though such lists were usually written on perishable material, ed.pr.

1317: KatNr. I 74. **List of names.** Fragment of a white-gray marble block.

- - - - - - - - - - - - -
[- - - Ἀ]ρτ[εμ?- - -]
[- - -] Ζω[- - - - - -]
[- Στ]εφα[ν?- - - -]
[- - -]ου[- - - - - - -]
[- - -]ογε[ν- - - - -]
[-θ]υμ̣ος? [- - - - -]
[- - - -]ε[- - - - - - -]
- - - - - - - - - - - - -

List of personal names (e.g. Ζώσιμος/Ζώπυρος, Στέφανος, Ἑρμογένης, Εὔθυμος), perhaps a list of Kouretes, ed.pr.

1318: KatNr. I 75. **List of names?** Marble fragment.

- - - - - - - -
[- - -].[- - -]
[- - -]ο[- - -]
[- -]υ̣ρ[- - -]
[- - -]ου[-- -]
[- - - -]τ[- -]
[- - - -]ω.[- -]

Perhaps belongs to our lemma no. 1317, ed.pr.

1319: KatNr. I 76. **List of names?** Fragment of white-gray marble block.

- - - - - - - - -
[- - -]ημ[- - -]
[- -]δη.[- - -]
[- -]κοσ[- - -]
[- -]υ[- - - - -]
- - - - - - - - -

1320: KatNr. I 77. **Incertum, 3rd cent. A.D.** Fragment of a white-gray marble base (?).

[- - -]ον Ἑλλα[νικ- - -]

Ἑλλα[νικ---]: beginning of a personal name, probably Ἑλλάνικος, ed.pr.

1321: KatNr. I 78. **Invocation.** Bluish marble fragment: [- - -] βοήθι

Κύριε or κύριε Χριστέ (*I.Ephesos* 1285 [18]) or Παῦλε (*I.Ephesos* 1285 [17]) could be restored before βοήθι; the invocation could have continued with τῷ δούλῳ σου or τῇ δούλῃ σου, ed.pr.

1322: KatNr. I 79. **Incertum.** Speckled marble fragment: Ζωσ̣[- - -]

Possibly the name Ζώσιμος; or ζῶσιν, indicating a funerary inscription, ed.pr.

1323: KatNr. I 80. White-gray marble fragment: [- - -]ΣΟΥΤΟΣΑΓ̣[- - -]

Genitive of a female personal name such as Σωσοῦς or a phrase with οὗτος or τοσοῦτο(ς), ed.pr.

1324: KatNr. I 88. **Epitaph.** White-gray marble fragment of a sarcophagus.

[Αὐτὴ] ἡ σορὸς [ἐστίν - - - | - - - κ]αὶ Ποπ[λίου - - - | - - - - - - - -]

1325: KatNr. I 89. **Honorary inscription for Scribonianus.** White-gray marble fragment (statue base?) found in the southeast corner of the palaestra.

- - - - - - - - - - - - - - - - -
[Σκρειβωνιανὸς ἔγγονος]
[Τι(βερίου) Ἰουλίου Κ]έλσ[ου Πολε-]
[μαιανοῦ], ἐπίτρ[οπος θεοῦ]
[Τραϊανοῦ ἐ]παρχεί[ων Κιλι-]
[κίας Κύπ]ρου ἐκ τ[ῶν ἰδίων]
[κατεσκεύασεν]

It is not clear whether the statue was originally set up in the Vedius gymnasium, ed.pr. ‖ 2. Σκρειβωνιανός: his grandfather was Tiberius Iulius Celsus, founder and benefactor of the Celsus library;

Scribonianus was probably born before 90 A.D. (cf. *I.Ephesos* 5112); he was procurator of Cyprus and Cilicia, ed.pr.

1326. Ephesos. Inscription concerning Dionysiac rites, 4th or 3rd cent. B.C. *I.Ephesos* 106; *SEG* XXXV 1116. Republished with a new interpretation by S.Hawkins, *ZPE* 162 (2007) 117-124 (English translation): ἱερὸν Διονύσου | ὀρειογυάδων | καὶ ἐνέδρα[ς] | εἶναι

1. A temple [or any other kind of sanctuary?, Corsten] of Dionysos to be used by the two groups of worshippers mentioned in LL. 2/3, who together performed a cult ritual , H., who compares Eur., *Bacch.* 664 ff. || 2. ὀρειογυάδες: 'hill-roamers', semantically connected with ὀρειβασία, the nocturnal rite known from the cult of Dionysos; -γυ- goes back to Proto-Indo-European $*g^{w}eh_{2}$- ('go, proceed') with a suffixal -u-; the 'hill-roamers' were a group of Dionysiac maenads, H. || 3. Ἐνέδρα[ς], a personification of 'ambush', *I.Ephesos*; H. explains this as a short designation of 'men laid in ambush', a group of followers of Dionysos (comparable to the Dionysiac βουκόλοι) in ritual opposition to the 'hill-roaming' maenads.

1326 bis. Ephesos. The cult of Dionysos, Imperial period. In a thorough examination of the 'Stadtpalast' of C. Fl. Furius Aptus ('WE 6'), H.Thür, in C.Franek, S.Lamm, T.Neuhauser, B.Porod, K.Zöhrer (edd.), *Thiasos. Festschrift für Erwin Pochmarski zum 65. Geburtstag* (Vienna 2008) 1057-1072, gives on 1066/1067 a brief overview of the most important elements of the Dionysiac cult (in Ephesos attested, e.g., in *I.Ephesos* 275, 502/502a, 1061, 1129, 1267, 1595, 1600-1602) and suggests (1067/1068) that 'WE 6' functioned as a location for assemblies of the mystai of Dionysos, in particular since Aptus is known to have been a priest of Dionysos (*I.Ephesos* 502/502a, found in 'WE 6').

1327. Ephesos. Christian epigram of Demeas, ca. 400 A.D. *I.Ephesos* 1351; Merkelbach-Stauber, *SGO* I 334/335 no. 03/02/48. G.Agosti, *ZPE* 160 (2007) 48/49, republishes the epigram and comments on several expressions. **Verse 1**: ἀπατήλιον εἶδος recalls *Od.* 14.228 (ἀπατήλια εἰδώς) and later usages of similar expressions. **Verse 2**: ἀτρεκίη is used as a technical term as in Gregory of Nazianus and other later authors. **Verse 3**: ἐλατῆρα is being used not in the Homeric meaning but designating 'someone who chases away'.

1328. Ephesos. Lead tesserae, Imperial period. O.Gülbay, H.Kireç, *Efes Kurşun Tesseraelari: Ephesian Lead Tesserae* (Selçuk 2008), publish 269 tesserae found in Ephesos (ph.). In the introduction the edd.pr. provide a general discussion of the production, usage and function of tesserae as well as their geographical and chronological distribution in the Roman Empire; discussion of the imagery and inscriptions found on Ephesian tesserae and the possibilities of their classification (26-44) with an overview of the epigraphic data (38-45). Similarities between tesserae and coins as well as the difficulties of dating them are explored on 46-54.

From the catalogue of tesserae (59-165) we report only the inscribed items; the inscriptions are on the obverse of the tesserae, if not otherwise indicated.

1. No. 4: Victoria writing on a shield, contour mark on the right; ΓΡΑΛ V.EV. . . . . Λ; **2.** No. 6: Standing Mercury; ΞC ME; **3.** No. 11: Victoria crowning; VM.ΝΩ; **4.** No. 12: Victoria; VM.ΝΩ; **5.** No. 17: Standing Hercules; Ῥουφῖνον; **6.** No. 19: Goddess; PA ΙΛΛΛΕΟ; **7.** No. 21: Standing figure; ΚΑΛΟΣ; **8.** No. 24: Herm; BOV ΓΡΑΙΟ; **9.** No. 27b (reverse): ΤΓ; **10.** No. 28: Victoria; I..ONOC; **11.** No. 34: Hunting Artemis; ΩΓΕΡΟΙ[- -]; **12.** No. 38: Selene in dotted border (?); ΓΕΡ; **13.** No. 39: Neptune with trident and dolphin, contour mark at the bottom; OLV; **14.** No. 41: Pan (?); Γ.Α..ΟΑ; **15.** No. 44: Fortuna; ΜΑΗΑΛ?; **16.** No. 45b (reverse): ΓΤ; **17.** No. 46: EVEΛΠΙΟV [Εὐελπίου (name), Corsten]; **18.** Nos. 48-50: Hekate carrying a basket on her head; MH NO; **19.** No. 60: Dog; [-?-]M[-?-]; **20.** No. 69: Eagle; BOVOIΓPA?; **21.** Nos. 77/78: Eagle with a crab in his beak, sitting on a ram; ΦΙΛ; **22.** No. 83: Eagle; ΛV; **23.** No. 87: Horse; OV; **24.** No. 88: Seahorse; ΘΑΕΠ; **25.** No. 94: Crab; LUV TO?; **26.** No. 100: Crab; BOVΓΡΑΙΟΥΛ?; **27.** No. 101: Ear of corn; ΠΕ; **28.** No. 102: Lion/dog (?); NI; **29.** No. 103: Seahorse; YOTP; **30.** No. 105: Bird; ΝΕΑΡΟΝΗ?; **31.** No. 114: Deer; ANT.; **32.** No. 121: Deer; ΦΥΑ; **33.** Nos. 122/123: Chiron playing lyre; ΓΑ; **34.** No. 130: Androklos hunting a boar; [Ἄνδ]ροκλος; **35.** No. 131a: 'Kalidon (?)'; ΚΑΛΙΔΟΝ [rather Καλυδών? (illegible on the ph.), Corsten]; **36.** No. 132: Lanced boar; ΚΑΛΙΔΟΝ [see preceding text]; **37.** No. 133: Mythological figure; ΑΤΤΑ.ΚΑΛ; **38.** No. 135: Lizard attacking bee; ΚΑΥCΤ [this text is located above the lizard; there are more letters below, barely legible on the ph.: .ΙΟ.?, Corsten]; **39.** Nos. 140-142: Tragedy and comedy masks; ΑΞΙ; **40.** No. 164a: Ephesian Artemis in a dotted border, triangular contour mark on the left; AKON HX; **41.** No. 166: Ephesian Artemis; EPHECION [illegible on the ph.; is Ἐφεσίων meant?, Corsten]; **42.** No. 170b: Ephesian Artemis; νεοποιῶν; **43.** No. 171: Ephesian Artemis; Ἀγαθόπους γʹ; **44.** No. 172: Ephesian Artemis; ΑΡΤΕΜΙCΙΟΝ [illegible on the ph.]; **45.** No. 183: Julia Domna in profile with a star on the right and ΦΙ on the left; **46.** No. 211a (reverse): 'Head of bearded man looking left, woman wearing elephant fur [?] on the right'; γερουσίας; **47.** No. 219: Ear of corn with kantharos, triskeles on the right, ΑΦ on the left; **48.** No. 224b (reverse): ἀπο|φόρη|τον; **49.** No. 225: Β· [hardly a beta, unclear on the ph.; perhaps a peculiar ligature of TIB?, Corsten] Κλ(αύδιος) | Παυ(λεῖνος); **50.** No. 226a: Shrimp; BOVOIΓPA; **51.** No. 226b (reverse): Α|ΟVΠΙ|ΠΙΑΝ|ΟV; **52.** No. 227: ΒΗΑ|ΟVΝ|Α.Ρ; **53.** No. 228: STE; **54.** No. 229: Ἐφε|σίω|ν in wreath; **55.** No. 230: Τ(ίτου) Φλ(αβίου) | Ἰουλια|νοῦ Πρ|όκλου; **56.** No. 231: ΠΩ|ΛΚΑ; **57.** No. 232: βου|λῆς in dotted border; **58.** No. 233: Γ(αΐου) Λα(βερίου?) | Παύλ|ου; **59.** No. 234a: Bacchus in dotted border; EVΓΛΙ|ΚΙΟ [on the phl. clearly Εὐγλυκίου; cf. the seal in *SEG* XLIX 1489 (2), Corsten]; **60.** No. 234b (reverse): Μενί|ππου ἀ|γορανό|μου in wreath; **61.** No. 235: Γ(άϊος)· Φλά(βιος) | Ποτά|μων [on the basis of the ph. rather Γ(αΐου)· Φλα(βίου) | Ποτά|μων|ος?, Corsten]; **62.** No. 236: ΑΠΟΦΟΥ.Π[- - -]; **63.** No. 237: BE; **64.** Nos. 240/241: XB in dotted border; **65.** No. 242: N in a wreath; **66.** No. 243: M; **67.** Nos. 244b (reverse)–249: monograms; **68.** No. 250b (reverse): Τ|ΟΤΤΗ|ΑΙΛΙΑ in wreath; **69.** No. 254: unidentified subject; ΙΙΓ; **70.** No. 257: Two cornucopiae; ΓΕΡ; **71.** No. 262: Crescent and star; O [doubtful (see ph.), Corsten]; **72.** No. 263: 'Bucket of plenty' [vase?, Corsten]; ΕΡΜΟ..; **73.** No. 264: Sailing ship; AN; **74.** No. 265: Bough; A; **75.** No. 268: unidentified figure with Λ on each side.

1329-1331. Ephesos. Graffiti. C.Roueché, in H.Amirav et al. (edd.), *From Rome to Constantinople. Studies in Honour of Averil Cameron* (Leuven 2007) 221-234, examines several graffiti from the Embolos relating to the factions of the Greens. Cf. *SEG* LVII 2075.

1329: 222 (English translation). **Acclamation for the Green faction.** *I.Ephesos* 1198 (2); C.Roueché, in H.Friesinger, F.Krinzinger (edd.), *100 Jahre Österreichische Forschungen in Ephesos* (Vienna 1999) 167 no. 14 (English translation); cf. *SEG* XLIX 1448 (in fine). R. republishes the graffito incised on the paving in front of the statue base for Aelia Flaccilla, wife of Theodosius I, which is located in the portico between the Arch of Herakles and the Fountain of Trajan on the Embolos; the writing is at right angles to the street and is to be read from the north; to the left, a circle with 8 spokes; on the paving stone to the east a larger circle with four spokes and a square with cross. R. argues that 'the statue of the Empress ... played an important part in the ceremonial landscape of the city' and that 'the Greens had a role in such events, and that this was one of the locations where they will have participated, with appropriate chants – and even dance' (223).

1330: 223-226 (ph.; English translation). **Graffiti.** Statue base, facing the statue base of Aelia Flaccilla; the graffiti are cut below the moulding on the southern face.
A: Just below the moulding; letters are barely legible; traces of an attempt to erase them: ΑΒΟΡΤΠΤΟΙΔΑΜΙΓϹΙΟΙ[- - -]Μ[- - -]
B: Large and sprawling letters, with lunate forms: ὁ θεὸς Γιοργίου | ἀνέγιρον τὸ | μέρος τον ὖδες

▮ 3. μέρος: often used of the partisans of the circus colors; τον: either '(incorrect) masculine pronoun' or gen. pl. (attraction of the relative pronoun: 'of those who know'), ed.pr.; ὖδες = οἶδας, D. Feissel apud ed.pr. || the phrase is a variant of the formula 'whose name God knows', which is particularly known from (but not restricted to) Christian donor inscriptions; 'the phrase here is invoking God's help for a group, apparently a circus faction, while avoiding mentioning their name. The only possible reason for such a periphrasis would seem to be the need to avoid *phthonos*, the Evil Eye', ed.pr.

C: Erased monogram; at the lower edge of the face, traces of two further lines of text, also erased: (Πρασινῶν)

1331: 231 (ph.). **Monogram.** *SEG* XLIX 1448 (in fine). R. suggests that the use of monograms by the factions at Ephesos 'may reflect a wish to conceal the name from ill-wishers'.

1332. Erythrai. Dedication to Dionysos Propator and Antoninus Pius and his sons, 138-161 A.D. *I.Erythrai* 132. Yellowish-white marble block moulded above and below; found on the shoreline at Cennet Tepe near the site of ancient Erythrai. The block joins *I.Erythrai* 132 at the left side. Ed.pr. K.Görkay, in *Vom Euphrat bis zum Bosporus* 269-275 (ph.; English

translation). The verticals mark the division between the blocks. Text also in *An.Ép.* (2008) [2011] no. 1345.

Ἀγαθῇ Τύχῃ· Διο|νύσῳ Προπάτο[ρι καὶ Αὐτοκράτορι Καίσαρι]
Τίτῳ Αἰλίῳ Ἁδρι|ανῷ Ἀντωνείν[ῳ Σεβαστῷ Εὐσεβεῖ καὶ]
τοῖς υἱοῖς αὐτ|οῦ Βήρῳ Καίσαρι [καὶ Λουκίῳ Αὐρηλίῳ Κομμόδῳ]
4 Μᾶρκος Μάρκ|ου ὁ ἱερεὺς τοῦ Διο[νύσου καὶ ὁ/ἡ δεῖνα]
Λαμπρῆς τὸν | ἱερὸν οἶκον ἐκ [τῶν ἰδίων κατασκευάσαν]-
τες ἀνέθεσ[αν]

1. Διόνυσος Προπάτωρ: cf. *I.Ephesos* 293 and 1600 (both related to Dionysian mysteries and the association of Dionysian artists), ed.pr. || 3. Οὐβήρῳ, *I.Erythrai*; Antoninus' two adopted sons were M. Aelius Aurelius Verus (the later M. Aurelius) and L. Aelius Aurelius Commodus (the later Lucius Verus), ed.pr. || 5. Λαμπρή: mother of the person (L. 4 in fine) who, together with Μᾶρκος Μάρκου (L. 4), dedicated the hieros oikos, ed.pr.; Λαμπρῆς: male name (nom.), M.Sève, *BE* (2009) no. 27 [in the same sense B.Puech in *An.Ép.*], who restores LL. 4-5 e.g. either ὁ ἱερεὺς τοῦ Διο[νύσου Προπάτορος] Λαμπρῆς or τοῦ Διο[νύσου καὶ praenomen, nomen] Λαμπρῆς; ἱερὸς οἶκος: sacred chamber or temple, ed.pr. || the thickness of the block possibly indicates that it was part of the marble revetment of the oikos, ed.pr.

1333. Klaros. Honorary decree of Kolophon for Hermonax of Mytilene, ca. 250-200 B.C. *SEG* LIII 1300. R.W.V.Catling, N.Kanavou, *ZPE* 165 (2008) 109/110, argue that the prytanis Ἱκέσιος, son of Λυκῖνος (L. 1), is identical with the grandson of Ἑρμησιάναξ, the boy wrestler who won in Olympia between 320 and 304 B.C. (cf. *SEG* LVII 1122). In Pausanias 6.17.4 he is admittedly called Εἰκάσιος but the name should be corrected to Ἱκέσιος, just as in the same passage Hermesianax' patronymic Ἀγονέου should be corrected to Γονέως (cf. *SEG* LVII 1122). Lykinos is a rare name in the eastern Ionian world and no other person of this name is on record in Kolophon. In Paus. 6.17.4 Hikesios is also mentioned as victorious boy wrestler in Olympia, probably somewhere between 272 and 252 B.C. We have another example of the link between athletic performance and a high socio-economic status. Hermesianax' father Γονεύς – the great-grandfather of Hikesios – acted as Kolophonian ambassador to Athens during the athletic contests at the Panathenaia. C.-K. point out that 'success in the games ... may have assisted the political careers of such men' (110). A stemma of the family on 110.

1334. Klaros. Oracles. See C.Oesterheld, *op.cit.* (our lemma no. 1300).

1335. Klaros. Delegations to the oracle of Apollo. *SEG* LV 1248. J.-L.Ferrary, *CRAI* (2008) 1377-1404, offers some reflections on 1) the functioning of the oracle and 2) the cities that consulted the oracle. **Ad 1:** relations among the ἱερεύς, θεσπιῳδός (both lifelong), προφήτης and γραμματεύς (both annual); remarks on ὑποφήτης (*SEG* XLII 1065 L. 31). **Ad 2:** brief summary of the main cities consulting the oracle frequently (cf. already *SEG* LV 1248); em-

phasis on the rarity of delegations from the old Greek coastal cities such as Ephesos and Pergamon (with the exception of Chios and Phokaia), against A.Busine's criticism (cf. *SEG* LV 2088); no 'match' between cities, where inscriptions referring to consultation of the oracle have been found, on the one hand, and cities whose delegations have been recorded in the temple; brief remarks on delegations with and without choirs of young children and on the meaning of ἐμβατεύειν; the era of Amisos (ἔτους --- τῆς ἐλευθερίας, i.e., the era of Actium; the city is ὁμόσπονδος Ῥωμαίοις), and the era of Neokaisareia in Pontos (ἔτους --- τῆς ἐπαρχείας; 64 A.D.; the city became the head of the new and enlarged Κοινόν of Pontos; ἐπαρχεία signalizes this extension and the subordination to the governor of Cappadocia or Galatia); titulature of cities in Klarian texts and on coins: *Amaseia*, with μητρόπολις τοῦ Πόντου (131/132 A.D.), πρώτη καὶ μητρόπολις Πόντου (142/143 A.D.) and Ἀδριανὴ Ἀμασεία, μητρόπολις καὶ νεωκόρος καὶ πρώτη τοῦ Πόντου (163/164 A.D.), *Caesarea in Cappadocia*, with μητρόπολις τοῦ Καππαδόκων ἔθνους καὶ πρώτη τῆς Ἀνατολῆς (162/163 A.D.; 'first of the Orient' is possibly a rival claim against 'first of Asia'), *Nikomedeia* (165 A.D.; μητρόπολις πρώτη Πόντου καὶ Βειθυνίας; Nikaia does not carry this title in 181-184 A.D.) and *Aphrodisias* (171/172 A.D.; πρώτη μητρόπολις τῆς Καρίας; cf. *I.Stratonikeia* 15: ἡ αὐτόχθονος καὶ μητρόπολις τῆς Καρίας (ca. 120 A.D.)).

Comments on specific terminology in the lists of delegations from Phokaia and Chios. In Phokaia we have the ἐφήβαρχος, often the leader of the delegation, but not a member of the choir of seven παῖδες, and often an ephebe himself [cf. *SEG* L 1764]; the πρωτέφηβος (in one list member of the choir); and the παιδονόμος. In two lists the members of the choir are called ἀμφιθαλεῖς ἔφηβοι; ἀμφιθαλής is in most cases the epithet of παῖδες; that a protephebos is a member of the choir and that ephebes are called ἀμφιθαλεῖς is evidence for the post-classical ephebeia being no longer a fixed age-group; the age of the ephebes fluctuates [cf. *SEG* LV 2124 and LVII 2091]; the ephebes from the Imperial age are a 'groupe privilégié à la charnière entre les *paides* les plus âgés et les *neoi* les plus jeunes' (1399). In Chios the lists mention a χορηγός (member of the Chian elite), an ἐπιστάτης and one or more ἱεροκήρυκες, also termed διδάσκαλοι in later lists (in five texts the ἐπιστάτης and ἱεροκῆρυξ is the same man), and a παιδαγωγός. Epistatai and hierokerykes were magistrates (in some cases they also held the gymnasiarchy). The ἐπιστάται are to be compared with the ἐπιστάται τῶν παίδων in Rhodes, who were responsible for the boys' education (*SEG* XXXIX 771-774 and 776); paidagogoi belonged to the category of the teachers (παιδευταί) [for παιδαγωγοί cf. C.Laes, *ZPE* 171 (2009) 113-122, Pleket]. The ἱεροκῆρυξ is the 'maître de choeur' (in other lists called (ὑμνο)διδάσκαλος, καθηγητής and even χορηγός). Discussion of the epithet φιλόκαισαρ in the lists and in other inscriptions from Chios, and with the qualification Ὁμήρου ἀπόγονος carried by a χορηγός in 159/160 A.D. (Τίτος Φλάβιος Στρατόνικος Μεγήνωρ; comment on Μεγήνωρ).

In *CCG* 19 (2008) 247-278, J.-L.Ferrary analyzes the inscriptions that list the members of embassies sent to the oracle at Klaros. Most of these lists, discovered in the excavations at Klaros between 1950 and 1961, date to the 2nd and 3rd cent. A.D. F. explores the evolution of Greek and Roman nomenclature under the Antonines and the Severan dynasty and the phenomenon of Latin praenomina, cognomina and gentilicia being used by Greeks (in transliteration) as proper names, patronymics or pet names (list of examples on 253-257). F. emphasizes the need to distinguish this kind of nomenclature from the nomenclature of a person holding Ro-

man citizenship (gentilicium + cognomen; or less often, praenomen + gentilicium). Those who use a strictly Greek nomenclature (one proper name + patronymic), despite the fact that their fathers are Roman citizens, are identified by F. as children of mixed marriage between a Roman father and a Greek mother; as such a marriage was not a *iustum matrimonium*, the children were of peregrine status ('je considère comme citoyen romain un T. Φλάβιος Φλαβίου Μιθριδάτου υἱὸς Παπίας ... ou un Φλάβιος Ἐπιτυγχάνων ὁ καὶ Ῥουφινιανός ...; mais un Τυλλιανὸς Τ. Φλαβίου Εὐήνου ... et un Σώπατρος Φλαβίου Εὐάρχου sont à mes yeux des pérégrins, enfants de Romains mais nés hors *iustum matrimonium*' (263)). Comments on the use of duo and tria nomina as patronyms in Greek nomenclature (259); lists of Greek names with the suffix -ιανός on 264-266. In the second part of the article (266-278), discussion of the development of Roman onomastics in this period: 'un évolution notable de l'époque impériale, surtout à partir du IIe siècle, est une transformation de l'usage du *praenomen* qui devient lui aussi héréditaire (et pas seulement pour les nouveaux citoyens), en sorte que la distinction entre frères se fait avant tout par le *cognomen*. Il en résulte une tendance à omettre le *praenomen* et à se contenter d'indiquer, outre le gentilice héréditaire, un *cognomen* qui permet seul d'identifier l'individu au sein de sa famille et en particulier au sein d'une fratrie' (266). Discussion of polyonymous names (gentilicium + gentilicium + cognomen) with list of examples (268/269), of agnomina consisting of a gentilicium with the suffix -ianus/-ιανός (269/270), the use of patronymics (271-273) and the possibility of abbreviating the gentilicium (273/274); examination of the use of 'imperial gentilicia' and 'non-imperial gentilicia' with list of examples from the Klaros corpus (276-278). On 278, comments on the use of M. Aurelii and Aurelii. Cf. *SEG* LV 1248; see also J.-L.Ferrary, in R.W.V.Catling, F.Marchand (edd.), *Onomatologos. Studies in Greek Personal Names presented to Elaine Matthews* (Oxford 2010) 22-44; for F.'s articles in *CRAI* and *CCG* cf. J.-Y.Strasser's summary in *AnÉp.* (2008) [2011] nos. 1350/1351.

S.I.Johnston, *Ancient Greek Divination* (Chichester 2008) 78/79, reviews the evidence for the consultation of the oracle. She states that from the 25 oracles known (1st to 3rd cent. A.D., apart from a late 4th-cent. B.C. oracle concerning the refoundation of Smyrna), 19 were responses to cities and six to individuals. In the latest oracles she detects signs of henotheism; English translation of the oracle for Oinoanda (Merkelbach-Stauber, *EA* 27 [1996] 41/42 no. 25), the first three lines of which are also quoted by Lactantius and in the 'Theosophy of Tübingen', and concludes that these lines may or may not be from a Klarian oracle; they could be older, given the 'Platonizing tone' in which they are written.

1336. Klaros. Oracles about statues. F.Graf, *ZPE* 160 (2007) 113-119, examines the oracles of Apollo that deal with the consecration of statues and points out that hardly any of the known oracles of Delphi and Didyma mention statues, whereas eight of the 28 reported oracular texts of Klarian Apollo order the consecration of images (F. cites the texts collected in *EA* 27 [1996] 1-54 [see *SEG* XLVI 1464]; cf. also *SEG* LV 2088). He divides these eight into three groups: **1.** four oracles dealing with plagues (nos. 4, 8/9, 11; 2nd cent. A.D., but not necessarily the plague of 165/166 A.D.); **2.** two oracles concerned with civil problems (nos. 15/16; late Hellenistic?); **3.** two oracles known only from statue bases (nos. 10 and 12; 1st-2nd cent. A.D.). The statues were intended 'to heal an actual disease or to ward off an actual danger, or ... to

protect from such perils in the future', and in ordering these to be set up the oracles followed Near Eastern models.

1337. Klaros. Delegation-list of Thracian Hadrianopolis, 182/183 A.D. Pedimental stele with akroteria and a disk in the pediment. Text provided by R.Étienne, F.Prost, *Arkeoloji Dergisi* 12.2 (2008) 81 note 33 (ph.); also in *An.Ép.* (2008) [2011] no. 1352 (J.-Y.Strasser).

Ἀδριανοπολειl|τῶν τῆς Θρᾴκης· | ἐπὶ πρυτάνεως Κλα|ρίου Ἀπόλλωνος τὸ ϙη΄, || θεσπιωδοῦντος Τιβ(ερίου) Κλ(αυδίου) | Ἄρδυος τῶν ἀπὸ Ἄρδυος | Ἡρακλειδῶν πατρογενίδου, | ἐπὶ δὲ ἱερέως Πο(πλίου) Αἰλ(ίου) Φιλίπ|που, προφητεύοντος || Λουβίου Ἀμμωνίου το[ῦ] | Λουβίου, χορηγὸς | Ἀπολλόδωρος Ποτάμω|νος, ὑμνῳδοί· Ἡρώ|δης Ἀ[π]ολλοδώρου, Σε||βαστιανὸς Ἀπολλοδώ|ρου, Ἀπολλόδωρος | [---]ου, Χρῆστος Π[.|- - ca. 8 - -]ΙΟΣ, Ἀριστ[.]|------

First list of delegates from Hadrianopolis, É. and P. || 3-4. 98th prytany of Apollo: 182/183 A.D. according to the chronology established by J.-L.Ferrary, who is preparing a corpus of all the lists of delegates to the oracle at Klaros (cf. our lemma no. 1335), É. and P.

1338. Magnesia on the Maeander. Letter of Darius I to Gadatas, early 2nd cent. A.D. *I.Magnesia* 115; Meiggs-Lewis, *GHI/GHI²* 12; *SEG* LVI 1230*. M.Vasilescu, *Invigilata Lucernis* 28 (2006) 287-294, reprints the text (Italian translation) and gives a summary of research on the authenticity of the letter without deciding pro or contra. He concentrates instead on the king's name formula Δαρεῖος ὁ Ὑσ|τάσπεω (LL. 2/3), which has been used as an argument against authenticity on the supposition that it was copied from Greek literature of the 2nd cent. A.D. V. points out that an equivalent formula (Δαρεῖος ὁ Ὑστάσπεος) had been used by Herodotus (4.90) in reporting the Greek text of an inscription (deemed authentic by V.) erected by Darius I at the river Tearos in Thrace.

1339. Metropolis. Honorary inscription for the gymnasiarch [---]genes, undated. *I.Ephesos* 3488. Ed.pr. H.Engelmann, in *Vom Euphrat bis zum Bosporus* 197/198 (ph.), combines the text of a new fragment found by R.Meriç in Metropolis and *I.Ephesos* 3488.

[Οἱ πρ]εσβύτεροι ἐτίμησαν
[- -]γένην Ἡγησίου
[ἄν]δρα καλὸν καὶ ἀγαθὸν
4 [γυμ]νασιαρχ[ή]σαντα
[καλῶς καὶ φιλοδόξως],
[ἀρετῆς ἕνεκεν καὶ εὐερ]-
[γεσίας τῆς εἰς ἑαυτούς]

[Οἱ ἑταῖ]ροι ἐτίμησαν | [--- Ἡγ]ησίου | [ἄνδρα καλὸ]ν καὶ ἀγαθὸν | [--- βιώ]σαντα || [κοσμίως ---], *I.Ephesos* || 5-7. restored on the basis of a similar, unpublished text from Metropolis, ed.pr.

1340. Metropolis. List of contributors for the gymnasium of the presbyteroi, early Imperial period? *SEG* XLIX 1522. K.Rigsby, *ZPE* 161 (2007) 134, suggests two new readings: in L. 28 Ῥ̣[η]σίμαχος instead of Ῥ̣[υ]σίμαχος and accordingly in L. 4 initio Ῥησιμάχου instead of Ῥηξιμάχου; the two men certainly belonged to the same family (cf. LL. 5/6 and 13).

1341. Metropolis. List of personnel of the Ares cult, 3rd cent. A.D. R.Meriç et al., *KST* 29.2 (2008) 370/371, mention an inscription on a column with a list containing the names of personnel of the Ares cult (ph.); edd.pr. B.Dreyer, H.Engelmann, *ZPE* 168 (2009) 173 no. 21 (ph.) [to be presented in *SEG* LIX]. Cf. also B.Dreyer, *REA* 110 (2008) 403-416, and S.Aybek, A.E. Meriç, A.K.Oz, *A Mother Goddess city in Ionia: Metropolis. An archaeological Guide* (Istanbul 2009).

1342. Miletos. Corpus. P.Herrmann†, W.Günther, and N.Ehrhardt publish *Milet* VI.3. *Inschriften n. 1020-1580* (Berlin 2006), with contributions by D.Feissel and P.Weiss. Contents: preface, abbreviations (pp. IX-XIII); decrees and treaties (nos. 1020-1070), Imperial letters (nos. 1071-1079), honorary inscriptions (nos. 1080-1214), inscriptions concerning cult (nos. 1215-1356), inventories and lists of names (nos. 1357-1362), agonistic texts (nos. 1363-1370), gladiators (nos. 1371-1378), varia (nos. 1379-1403), epitaphs (nos. 1404-1418), fragments (nos. 1419-1574), Christian and Byzantine inscriptions (nos. 1575-1580); indexes, concordances (pp. 297-337); 45 plates.

Almost all of the texts are in Greek; Greek-Latin bilingual texts: 1075 (letter of Marcus Aurelius and Commodus); 1387/1388 (milestones); 1575/1576 (rescripts of Justinian); one Latin text: 1573 (fragment).

Worthy of note are nos. 1022 (one of two Milesian decrees of the 4th cent. B.C.; the other is no. 1220); 1023 (honorary decree for a corn dealer from Mylasa); 1027 (honorary inscription for a Milesian for his help against pirates); 1031 (asylia between the Aitolians and Miletos); 1036 (honors for a foreign judge from Miletos); 1040 (decree concerning the establishment of a priesthood for Eumenes II); 1045 (the Ionian League honors Γ. Ἰούλιος Ἐπικράτης); 1052 (the Didymeia as ἀγὼν στεφανίτης); 1054 (Milesian letter to Elis concerning a boundary dispute); 1095 (honors for Iulia Drusilla); 1102 (honors for Hadrian, 3rd cent. A.D.); 1142 (honorary inscription with quotation of an oracle); 1215 (possibly fragments of the sacrificial calendar *LSAM* 41); 1224 (establishment of a new cult, following an oracle); 1323 (altar for Arsinoe Philadelphos); 1327-1344 (Hadrian as Ζεὺς Ὀλύμπιος Σωτὴρ καὶ Εὐεργέτης/Οἰκιστής); 1353-1356 (oracles); 1359 (list of stephanephoroi, of which *Milet* I.3.122 is a partial copy dated 335/334 B.C.); 1380-1382 (phylai); 1389 (cadastral inscription); 1391 (festival calendar?); 1395 (list of epithets of Zeus); 1575/1576 (rescripts of Justinian). For 1020 (fragment of an Athenian decree) see our lemma no. 1343.

Administration et sim.: Βιτιανός (1129), γυμνασίαρχος γερουσίας (1174), γυναικονόμος (1151), προστάτης (τῆς) γερουσίας (1151, 1163), στρατηγοί (1400), στρατηγὸς διὰ βίου (1400), φιλοσέβαστος βουλή (1164), φιλοσέβαστος δῆμος (1151).

Onomastics: Ἀλπάλη (1279), Ἀρκοπλάνης (stagename; 1378), Βυβλιανός (1111), Δίης (1383), Δωυζα? (1281), Ἐκφαντίδας (1066), Ἐπιπτᾶς (gladiator; 1376), Ζήλωτος (1255), Ἠριδανός (gladiator; 1373), Θηλυμίτρης (1367-1370), [Κά]πνος (gladiator; 1374), Κίτα (1060), Μάνδρις (1299), Μέλανθος (1087), Μικύδος (1060), Ξυνχίδαι (1385), Οὐμβρικία (1165), Πήγασος (gladiator; 1371), Πηλεύς (1148), Πριμίων (1413), Σαμῆς (1300), Σανδις? (1267), Φρασιηρίδης Φρασικλείους (1058 [perhaps identical with Φρασιηρίδης Φρασικ[--] in *IG* XII. 5.127?, Corsten]).

Religion: ἁγιώτατος θεὸς ὕψιστος (σωτήρ) (1138/1139), Ἀθηνᾶ Ἀσσησίη (1278), Ἀθηνᾶ Νίκη (1086), Ἀθηνᾶ Πολιάς (1142), ἀμφιθαλής (1140), ἄνασσα (1244), Ἀπόλλων Αὐλείτης (1226), Ἀπόλλων Δελφίνιος (1140), Ἀπόλλων Τερμινθεύς (1029/1030, 1040), Ἄρτεμις Βουληφόρος Σκιρίς (1225), Ἄρτεμις Κιθώνη (1239), Ἄρτεμις Λοχίη (1240), Ἄρτεμις Πυθίη (1177, 1241, 1326, 1346), ἀρχιερεὺς τῶν Ἰώνων (1131), Ἀφροδίτη ἐν Οἰκοῦντι (1279-1283), Βασιλεὺς Ἄναξ (1304), Βασιλίδες? (1305), Βουβάστις (1301), βουλαχεύς (1151), Δημήτηρ Ἀργασίς (1288), εἰσαγωγεύς (1140), Ζεὺς Αἰθέριος Σωτήρ (1248), Διὸς Ἐλπίδων βωμός ('Zeus of the hopes' or 'hopes of Zeus'; 1262 [rather 'altar of Zeus and the Hopes', Chaniotis]), Ζεὺς Κρονίων (1268), Ζεὺς Κτήσιος (1268), Ζεὺς Λαβραυνδος (1265-1270), Ζεὺς Λαράσιος (1271), Ζεὺς Λέψυνος (1270), Ζεὺς (Μέγιστος) Ἥλιος (1260/1261), Ζεὺς Μειλίχιος (1268), Ζεὺς Ὀλύμπιος Πεισαῖος (1259), Ζεὺς Ὕπατος (1251), ἱερονόμος (1433?), κώταρχος (1174), νεωκόρος (1434, 1540?), Ποσειδῶν Ἑλικώνιος (1218), προκιθαριστής (1140 [cf. *EBGR* (2006) [2009] no. 3, Chaniotis]), πρὸ πόλεως (Ἀθηνᾶ; 1142), προφήτης (1138, 1143, 1151, 1174), πυροφόρος (1140), τοπικὴ σύνοδος (1140), Τύχη Ἐνοικιδία (1312), ὑδροφόρος (1177/1178, 1384, 1426-1429?, 1497?), ὑποχρήστης τοῦ Ἀπόλλωνος (1174). – On the religious texts cf. A.Chaniotis, *EBGR* (2008) [2011] no. 69.

Varia: ἀπαρατηρήτως (1174), ἀπογαιουμένη χώρα (1131), βασιλεὺς Τίμαρχος (1242), γαιεῶνες (1131), Δημήτριος Μελάνθου (sculptor; 1087), διαδοχή (1434), ἐνκτήτωρ (1315), θεατροκυνηγέσια (1141), θεία φιλοδωρία (1141), ἰατρείνη (1411), μέγαρον (1305), μῶμ[ος?] (1216), Νειλεῖδαι (1440), πάντα χορηγήσας (1292), Πυανεψιών (1422), σαόπτολις (1129), σιδηροκόντρα (1141), στατίων τῶν κατὰ πόλιν κηπουρῶν (1139), στήλη (statue; 1129), στόλος τῶν σωληνοκεντῶν (1138), υἱὸς τῆς πόλεως (1170/1171), φαμιλία (1136), φαμιλία μονομάχων (1377), φιλοτιμία (munera; 1141, 1377), φρέαρ (1442).

For the republished inscriptions we provide a comparatio numerorum with corpora and other important publications.

IG		*Milet* VI.3	*SEG*		*Milet* VI.3	*SEG*		*Milet* VI.3
II²	1129	1049	XVI	728	1297	XXXV	1134	1371
V.1	p. XV	1054	XXVI	1293	1244		1135	1372
				1294	1242		1136	1373
SEG			XXIX	770	1053		1137	1374
II	450	1051		1139	1129		1138	1375
XV	675	1217 a		1140	1244		1139	1376
	678	1221	XXXI	979	1129		1140	1377
XVI	715	1217 b	XXXV	1130	1044		1141	1378
	727	1244		1132	1141	XXXVI	1046	1039

SEG		*Milet* VI.3
XXXVI	1047	1029
	1048	1040
	1052	1367
	1053	1368
	1054	1369
	1055	1370
	1056	1298
XXXVII	988	1121
	989	1385
XXXVIII	1193	1023
	1195	1055
	1196	1056
	1197	1057
	1198	1058
	1199	1059
	1200	1060
	1201	1061
	1202	1061
	1203	1063
	1204	1064
	1205	1066
	1206	1067
	1207	1068
	1208	1070
	1210	1357
	1212	1075
	1213	1239
XXXIX	1255	1130
XLII	1072	1038
XLIII	847	1298
	848	1299
XLIV	938	1131
	939	1045
	941	1409
	943	1400
XLV	1604	1072
	1605	1071
	1612	1395
	1613	1279
	1614	1281
	1615	1280
	1616	1276

SEG		*Milet* VI.3
	1617	1277
	1620	1360
XLVI	1475	1136
	1476	1258
XLVII	1549	1050
	1615 app.cr.	1288
XLVIII	1415	1032
	1416	1086
	1419	1278
XLIX	1529	1065
	1530	1439
L	1179	1401
CIG		
2867		1259
2878		1111
2883		1145
2887		1136
8847		1578
IvO		
52		1054
I.Histriae		
62		1051
I.Didyma		
	p. 111	1234/1235
	p. 124	1256
Milet		
I.2	p. 121	1296
	p. 129	1421
I.7	p. 317, note 2	1186, 1192-1194, 1198, 1201
	p. 335	1140
	p. 339	1188
I.8	p. 53	1272, 1273
I.9	337	1075
II.2	3	1298
VI.1	p. 207	1074

Milet		*Milet* VI.3
VI.2	p. 117	1147
	p. 122	1147
Syll.^{3}		
590		1052
683		1054
1002		1219
1037		1221
OGIS		
755		1139
756		1138
Staatsverträge		
564		1031
LSAM		
43		1217 a
44		1219
45		1220
46		1221
47		1225
48		1222
LSCG		
122		1217 b
***SGO* I**		
119 no. 01/20/03		1142
123 no. 01/20/07		1244
126 no. 01/20/09		1402
130 no. 01/20/14		1085
131 no. 01/20/15		1129
***CIL* III**		
Suppl. II	13673	1575
	14404	1387
	14404 a	1387
An.Ép.		
1966	no. 449	1098
1972	no. 599	1142

An.Ép.		*Milet* VI.3	*An.Ép.*		*Milet* VI.3	*An.Ép.*		*Milet* VI.3
1977	no. 801	1075	**1989**	no. 683	1075	**1994**	no. 1654	1409
1981	no. 761	1129	**1994**	no. 1650	1131	**1995**	no. 1498	1072
				no. 1652	1045		no. 1500	1071

1343. Miletos. Fragment of an Athenian decree, 426/425-421/420 B.C.? *Milet* VI.3.1020. A.P.Matthaiou, *ZPE* 165 (2008) 84-86, republishes this text. Ed.pr. W.Günther had suggested connecting the text with the Athenian regulations (ξυγγραφαί; cf. the συγ[γραφε͂ς] in L. 4 of the Milesian text) for Miletos on record in *IG* I³ 21 (from 426/425 B.C.). M. prefers to restore the name of the secretary in the prescript; he points out that archontic formulas became the norm from 421/420 B.C. Below we give the texts of *Milet* VI (**A**) and of Matthaiou (**B**).

A: non stoichedon
[Ἔ]δοξεν τ̣[ῆι βολῆι καὶ τῶι δήμωι, Ἀκα]-
μαντὶς ἐπρ̣[υτάνευε, ὁ δεῖνα - - - - - - - -]
[ἐ]πεστάτε, Ε[- - - - - - - - - - - - - - ἦρχε·]
[τ]άδε οἱ σ̣υγ[γραφε͂ς συνέγραψαν· Μιλη]-
[σ]ίος ὑπηρ̣[ετε͂ν? - - - - - - - - - - - - - - - -]
[.]ΝΚΑΤΟ̣[- - - - - - - - - - - - - - - - - - - -]
[.]ΟΥΤΩ[- -]

B: non stoichedon
[Ἔ]δοξεν τ̣[ῆι βολῆι καὶ τῶι δήμωι· Ἀκα]-
μαντὶς ἐπρ̣[υτάνευε - - - - ca. 12-13 - - - - -]
[ἐ]πεστάτε, Ε[- - - - ca. 8-9 - ἐγγραμμάτευε·]
[τ]άδε οἱ σ̣υγ[γραφε͂ς συνέγραψαν· ca. 3-4 -]
[.]ιος ὑπηρ̣[- -]
[.]ΝΚΑΤΟ̣[- -]
[.]ΟΥΤΩ[- -]

4-5. [Μιλη|σ]ίος ὑπηρ̣[εσίας], M. ‖ 5-6. [--].]ν κατο[ικ--] or [--].]ν κατο[μ--], M. [κατο[μόσαντον], Papazarkadas].

1344. Miletos. Political institutions and practice, Hellenistic period. Drawing mainly on epigraphic evidence, V. Grieb, *Hellenistische Demokratie* (cf. our lemma no. 1926) 199-261, analyses the δῆμος of Hellenistic Miletos: discussion of the conditions for the award of Milesian citizenship on the basis of citizenship decrees, the difference between δῆμος and πλῆθος (*I.Didyma* 479; *Milet* VI.3.1039), organization of δῆμοι and φυλαί, the functioning of the political institutions and the election to civic offices (ἐκκλησία, βουλή, πρυτάνεις, ἐπιστάται, σύνεδροι, ἡιρημένοι ἐπὶ τῆι φυλακῆι), the existing nexus between politics and religion, the appointment of citizens as ambassadors and foreign judges (*I.Didyma* 487; *Milet* I.3.152/153, 1039), the activities of Milesians at the king's court and their relationship with and impact on the polis, the role of political groups and wealthy benefactors in politics (*Milet* I.3.145).

Discussion of the development of δημοκρατία, αὐτονομία and ἐλευθερία from the late 4th to the 1st cent. B.C. with special discussion of the political circumstances of the polis in the year 313/312 B.C. (*Milet* I.3.123), under Lysimachos' rule (*Milet* I.2.10; I.3.123, 139), during the tyranny of Timarchos (*I.Didyma* 358), during the second half of the 3rd cent. B.C. (*I.Didyma* 493; *Milet* I.2.12; I.3.33/34, 37/38, 141, 143/144, 146/147), the first half of the 2nd cent. B.C. (*Milet* I.3.148/149, 150; I.9.306; VI.3.1039) and under Roman influence and Roman rule (*Milet* I.3.58-60; I.7.203; VI.3.1054).

1345. Miletos. A legal clause in three Milesian inscriptions. E.M.Harris, *ZPE* 167 (2008) 83/84, discusses the expression ὑπεύθυνον τῆι τε ἐμ Μολποῖς ἐνστάσει καὶ τῆι δίκηι τῆς ξενίας, said of those who violate the rules established for new citizens who wished to live in Miletos (*Milet* I.3.143 LL. 31-33; 146 LL. 41-43; 150 LL. 65-67; see also *Milet* VI.1 pp. 176/177, 178-180, 185-189). Ἔνστασις does not refer to a trial but to the procedure of bringing a charge that leads to a trial. The offender is subject to a charge of being a foreigner and the charge is to be initiated before the Molpoi. There are not 'two different legal procedures leading to trials in two different courts' (contra V.Gorman, *Miletos, the Ornament of Ionia* [Ann Arbor 2001] 96; cf. *SEG* LI 1603).

1346. Miletos. Justinianic building inscription from the Market Gate. *Milet* I.7.206. As part of his discussion of Miletos' settlement history in the Late Antique and Byzantine periods, P.Niewöhner, *AA* (2008.1) 181-201, esp. 189-193, re-examines the Justinianic building inscription from the Market Gate, which has traditionally been used to date the walls of the castrum to the 6th century A.D., and discusses its possible original location. N. emphasizes that it is not clear whether the inscription originally belonged to the Market Gate; hence it is possible that it is not related to the building of the wall.

1347. Miletos. The cult of Apollo Delphinios. Largely on the basis of epigraphic evidence, A.Herda, in R.Bol, U.Höckmann, P.Schollmeyer (edd.), *Kult(ur)kontakte. Apollon in Milet/ Didyma, Histria, Myus, Naukratis und auf Zypern* (Rahden 2008) 13-85, esp. 13-24, provides an overview of the relationship between Ἀπόλλων Δελφίνιος and Ἀπόλλων Διδυμεύς and remarks on the organization of the cult and festival of Apollo Delphinios, including the procession to Didyma (*Milet* I.3.133; cf. *SEG* LVII 1128).

1348. Priene. Arbitration of Rhodos in a territorial dispute between Priene and Samos, ca. 196-192 B.C. *GIBM* 403 and 409; *I.Priene* 37/38; *Syll.*³ 599; Ager, *Arbitrations* 74 I; *SEG* XLVI 2340; LIII 1325. On the basis of autopsy where possible, and of photographs of the stone or squeezes, A.Magnetto, *L'arbitrato di Rodi fra Samo e Priene. Edizione critica, commento e indici* (Pisa 2008), presents a new edition of the text, including a new arrangement of the fragments and ample commentary (ph.; Italian translation), and on 75-77 dates the inscrip-

tion to ca. 196-192 instead of ca. 188-182 B.C. (for the controversy concerning the date see *SEG* LIII 1325). Contents: history of research (15-25, with special attention to *GIBM* 403 and *I.Priene* 37/38); arrangement of the text on the temple of Athena Polias (27-33); M.'s reconstruction of the text and translation (34-45); notes on the text (47-59, see below); remarks on fragments whose precise position in the inscription has not been determined (61-64); structure of the inscription (65-70); chronological table of the dispute treated in the arbitration (71; ranging from ca. 700 to after 133 B.C. [cf. also our lemma no. 1349]); historical commentary (73-142); juristic commentary (143-191); appendix (193-205) with republication and Italian translation of *IG* XII.6.155, *I.Priene* 40/41 [cf. our lemma no. 1349], 42 and 494 (*Syll.*[3] 363; *I.Ephesos* 2001; cf. *SEG* LIII 1325); bibliography and indexes (207-240); plates.

Significant modifications of the text ['*I.Priene*' without any further specifiication refers to *I.Priene* 37 and '*GIBM*' to *GIBM* 403, when the boldfaced line-number is that of M.; Wilhelm = A.Wilhelm, *AAWW* 67 (1930) 108 (= *Kleine Schriften* I 2 [Leipzig 1974] 292)]: **L. 7**: instead of Ῥοδίω[ν ἀποφαίνεσθαι περὶ τᾶ]ς (*GIBM*, cautiously *I.Priene*), which is too long, M. suggests Ῥοδίω[ν δικάσαι περὶ τᾶ]ς; **LL. 8-9**: Πριανέ[ας, ὡς ποθ|άκει? ἑαυτ]οῖς, *GIBM*; Πριανε[ῖς κ]αὶ Πρι|[ανέων ἐποίκ]οις?, *I.Priene* app.cr.; Πριανε[ῖς κ]αὶ Πρι|[ανε - - -]ους (Πρι|ανέ[ων κλαρούχ]ους?, Wörrle, personal communication), M.; **L. 16**: [Ἀγα]θίωνος, [ὑπὸ δὲ Πριανέων], *GIBM*; with *I.Priene*, M. leaves the name unrestored and adds that the following lacuna is too long, thus [- - -, ὑπὸ δὲ Πριανέων]; **L. 25**: [ἁμῶν ἐφε]οραμέ[να? - - - διεκρί]ναμεν, *GIBM*; [ἁμῶν ἐφε]οραμέ[να, καὶ ἐκρί]ναμεν ε[ἵμειν?], *I.Priene*; [ἁμῶν ἐφε]οραμέ[να, - - - ἐκρί]ναμεν - - -, M.; **L. 26**: [- - -]ληται Κάριον κα[ὶ τ]ὰμ [περί], LBW 189; [τὸ φρούριον ὃ κα]λεῖται κτλ., M. (after *I.Priene*; in *GIBM*, the first tau is placed in the previous line); **L. 34**: [φάνευς, μηνὸς - - -, ὡς δὲ Σάμιοι], *I.Priene*; [φάνευς, μηνὸς Πανάμου ἐνάται ἐπὶ δέκα?, ὡς δὲ Σάμιοι], M., who compares LL. 42/43; **L. 39**: Λυκίππωι, *GIBM* and M., who compares, for Λύκιππος, *Milet* I.3.122 II L. 36 and *I.Didyma* 436 L. 3 (Λυ[σ]ίππωι? or Λ(ε)υκίππωι?, *I.Priene* app.cr.); **LL. 43-44**: [μην]ὸ[ς Θαργη]|λ(ι)ῶνος [- - -], *I.Priene*; [ἐπὶ στεφαναφόρου -]|ΛΩΝΟΣ, [μηνὸς Πανάμου (day)], M., who notes, however, that L. 43 would be exceptionally long; **LL. 55-56**: [ὑπὸ Ἰώνων κοινο]ῦ? αὐτοῖς ἐ|[δόθη], *I.Priene* (ἐ[πε|κλαρώθη], *I.Priene*, Nachträge); not restored by M.; **L. 56(-57)**: Με[λιακὸν? - - -]σθαι αὐτά[ν - -], *GIBM*; Με[λιακόν, ἐφ' ὧι νέμε]σθαι αὐτᾶ[ς - -], *I.Priene*; Με[λιακόν· εἶτ' ἀλλάξα]σθαι αὐτᾶ[ς Σα|μίους], *I.Priene*, Nachträge; Με[λιακὸν - - -]σθαι αὐτᾶ[ς? - -], M.; **LL. 57-59**: [- - -] παρὰ μὲν Μιλησίων αι[- - - τοῖ]ς αὐτοῖς θη[- - - Μ]|αραθήσιον καθὼ[ς - - -]ον ὑπὲρ αὐ[τῶν - - | - -] Πανιωνίοις [- - - παρὰ] δὲ Κολοφωνίω[ν], *GIBM*; [- - -] παρὰ μὲν Μιλησίων ΑΙ[- - - καὶ ἐπὶ? τοῖ]ς αὐτοῖς Θή[βας | καὶ Μ]αραθήσιον, καθὼ[ς καὶ τὸ Ἰώνων κοιν]ὸν ὑπὲρ αὐ[τῶν ἔκρινε] Πανιωνίοις [ἐν συλλόγωι, παρὰ] δὲ Κολοφωνίω[ν], *I.Priene*; [(L. 56 in fine) Σα|μίους] παρὰ μὲν Μιλησίων Ἀ[κάδαμιν ἐφ' ὧι δοῦναι τοῖ]ς αὐτοῖς Θή[βας | καὶ Μ]αραθήσιον, καθὼ[ς καὶ τὸ Ἰώνων δικαστήρι]ον ὑπὲρ αὐ[τῶν ἔ|κρινε] Πανιωνίοις [ἐν τῶι συλλόγωι, κτλ.], *I.Priene*, Nachträge; [- - -] παρὰ μὲν Μιλησίων ΑΙ[- - - τοῖ]ς αὐτοῖς Θή[βας | καὶ Μ]αραθήσιον, καθὼ[ς - - -]ον ὑπὲρ αὐ[τῶν | - - -] Πανιωνίοις [- - -, παρὰ] δὲ Κολοφωνίω[ν], M.; **L. 64**: τοῦτο τοῖς, *GIBM*; τοῖς (?), *I.Priene*; τοῦτο τοῖς (?), M.; **L. 68**: [Ῥοδί]ων ἀπόφ[ασιν?], *GIBM* 409 a L. 4; [- - -]ων ἀπόφ[ασιν], *I.Priene* 38 fr. 5; [- - -]ων ἀποφ[αίνοντ- ?], M.; **L. 75**: M. restores ποτί before Ἀντ]ίγονον; **LL. 81-82**: [Λυ|σ]ιμα[χ-], *I.Priene* 38 fr. 1; M. sees in L. 82 traces of two letters before MA, but refrains from any supplements; **LL. 99-100**: M. follows the previous

reconstructions of the text: κα[ὶ] ἄλλο ψάφισμα | παρὰ Ῥοδίων ὑπὲρ τοῦ καταφυγε[ῖν το]ὺς περὶ [τὸν τ]ύραννον; D.Rousset, *BE* (2009) no. 431 (following a remark by P.Gauthier), doubts the syntax and the meaning 'sur la fuite' or 'sur l'éloignement de la faction tyrannique', since the Rhodians were supposed to have acted against the tyrants; he suggests replacing καταφυγε[ῖν] with καταλῦ[σαι] or καταλύσε[ιν] with reference to καταλυθείσας τᾶς τυραν|νίδος in LL. 102-103; **L. 103**: ἃ ἐπέ[σχεν ἔτ]η, *GIBM* 403 L. 81; ἃ ἐ[γ]έ[νετο ἐπ' ἔτ]η, *I.Priene* 37 L. 81; ἃ ἐγέ[νετο ἔτ]η, M.; **L. 113**: [- - - τὸ φρού]ριον, *GIBM* 403 L. 91; [- - - ὑπὸ Πριανέων τὸ φρού]ριον, *I.Priene* 37 L. 91; [- - - ὑπὸ Πριανέων τὸ Κ]άριον, M. (after *SEG* XLVI 1480); **L. 119**: Καρσι[? - -], M., following *CIG* 2905 (copy by R.Chandler), LBW 192, and *GIBM* 403 L. 124; Καρ[ίου], *I.Priene* 37 L. 124; **LL. 124-125**: the syntactically difficult phrase was read in *I.Priene* 37 LL. 129-130 ἀλλὰ ἀμφισβασίας μὲν πὸθ' αὐτοὺς ἰδιωτικὰς γεγόνειν (?) [π]αρορίας τοὺς (?) ἐκ τοῦ Καρίου οὐκ ἀμφεσ|βατήκειν τοὺς Σαμίους with the remark 'man erwartet ἀμφισβασίας ἰδιωτικὰς γεγονεί(ας) [π]αρορίας το(ῖ)ς ἐκ τοῦ Καρίου'; M. attempts γεγόνειν, [π]αρορίας ⟨δὲ⟩? το⟨ῖ⟩ς κτλ.; **L. 126**: M. suggests restoring [ἐπὶ τοῦ] in the lacuna before Λυσιμάχου; **L. 135**: οἱ δὲ Σάμιοι τά τε [τῶν ἱστ]ο[ρι]ο[γράφω]ν [μαρτύρια ὑφαγ]ήσαντο, LBW 190-191, *GIBM* 403 L. 101, *I.Priene* 37 L. 101; οἱ δὲ Σάμιοι τὰ τε[κμήρια τὰ παρὰ τῶν ἱστ]ο[ρι]ο[γράφω]ν [εἰσηγ]ήσαντο, M. after Wilhelm; **L. 136**: ἀπὸ [τούτων π]ειρ[ώμενοι] δεικνύειν διότι, LBW 190-191 [which does not accord with LeBas' copy, Corsten]; [π(ειρού)μενοι], *GIBM* 403 L. 102, *I.Priene* 37 L. 102; ἀπο[λογούμενοι καὶ π]ειρού[μενοι], Wilhelm; since the restoration in LBW is too short and Wilhelm's suggestion does not accord with the Samians being the accusers, M. proposes ἀπο[φαίνοντες ('attestare, dichiarare, proclamare') or ἀπο[λογιζόμενοι καὶ π]ειρού[μενοι]; **L. 138**: τὰ [ἐν ταῖς ἐπ]ιγραφομέναις, *GIBM* 403 L. 104, *I.Priene* 37 L. 104; too short, M., who therefore follows Wilhelm: τὰ [περὶ τούτων? ἐν ταῖς ἐπ]ιγραφομέναις; **L. 139**: λάχο[ιεν Κάριον καὶ Δρ]υοῦσσαν, LBW, *GIBM* 403 L. 105, *I.Priene* 37 L. 105; Wilhelm (and M.) inserts [Σάμιοι] before [Κάριον]; **L. 142**: μετὰ τὸν Μελιακὸν πό[λεμον ὅτε?] διωρίξαντο, *GIBM* 403 L. 108, *I.Priene* 37 L. 108; μετὰ τὸμ Μελιακὸν πόλ[εμον] Μαιάνδριον, ὅτι δ⟨ὲ⟩ ὡρίξαντο, M.; **L. 143**: Δοῦρι[ν τὸ] (δὲ Κάριον) ἔφασαν [ἑὸ]ν αὐτῶν, *GIBM* 403 L. 109; Δοῦριν, [τὸ] δὲ Κάριον ἔφασαν αὐτῶν, *I.Priene* 37 L. 109; Δοῦριν [vac. τ]ὸ δὲ κτλ., M., following *GIBM*; **L. 158**: M. tentatively fills the lacuna (not indicated in *GIBM* 403 L. 136 and *I.Priene* 37 L. 136) between οὐσίας and καταγαγεῖν by [αὐτῶν]; **LL. 160-161**: [ὑ|πὸ τῶν περὶ τῶν τύραννον - - - κατελθ]όντες, *GIBM* 403 LL. 138-139; [ὑ|πὸ - - - κατελθ]όντες, *I.Priene* 37 LL. 139-140 and M.; **L. 162**: [παρα]βαίνοντας τὰς χώρας τὰς ὁμόρους ἅς, *GIBM* 403 L. 140 and *I.Priene* 37 L. 140 (with doubts); [ἐπ]ιβαίνοντας τᾶς χώρας τᾶς ὁμορούσας, M. (in fine after a suggestion by M.Wörrle); **LL. 165-166**: Ἀντί|[γονον], *GIBM* 403 LL. 143-144 (with doubts), *I.Priene* 37 LL. 143-144; Ἀντί|[οχον], M., following Wilamowitz (cf. *I.Priene*, Nachträge); **LL. 167-168**: ἐπιμέν|[ειν], *GIBM* 403 L. 145-146; ἐπὶ μὲν | [- - -], *I.Priene* 37 LL. 145-146; ΕΠΙΜΕΝ|[- - -], M; **L. 169**: M. tentatively suggests [γά]ρ at the beginning of the preserved text; **L. 172**: [Λυσίμα]χον, *GIBM* 403 L. 150; [Ἀντίο]χον or [Λυσίμα]χον, *I.Priene* 37 L. 150; [ποτὶ Λυσίμα]χον, M; **LL. 172-173**: ὑπ[ὲρ] τὰς κρίσιος [at least 10 letterspaces |- - -], *I.Priene* 37 LL. 150-151; ὑπὲρ τᾶς κρίσιος [τᾶς ὑπὲρ τοῦ | Βατινήτου], M. (who compares L. 120); **L. 173**: [ἀπομν]αμεύοντας, *GIBM* 403 L. 151; [μ]ναμονεύοντας, M. (following *I.Priene* 37 L. 151).

1349. Priene. Two senatus consulta, 141-135 and 135 B.C. *GIBM* 404/405; *I.Priene* 40/41 (*RDGE* 10). After a concise and useful summary of the quarrel between Priene and Samos about territory on the mainland between the 7th and 2nd cent. B.C. (cf. *SEG* LIII 878, 1325, 2200, and our lemma no. 1348), É.Famerie, *Chiron* 37 (2007) 89-111, presents a new edition of *I.Priene* 40/41 with commentary (ph.; Latin and French translation). He argues that only **SC II** (*I.Priene* 41) deals with this dispute, while **SC I** (*I.Priene* 40) is a decision concerning a different matter, its topic unknown to us. Text, Latin and French translations also in *An.Ép.* (2007) [2010] nos. 1427/1428; **SC II** also in F.Camia, *Roma e le poleis. L'intervento di Roma nelle controversie territoriali tra le comunità greche di Grecia e d'Asia Minore nel secondo secolo a.C.: le testimonianze epigrafiche* (Athens 2009) 86-96 no. 8 (text; Italian translation; detailed commentary); for **SC I** see *ibid.* 156-158. A.Magnetto, *Topoi* 16.1 (2009) 7-17 argues against F.'s interpretation and supports the communis opinio 'de rattacher le premier SC aussi à la querelle territoriale entre Samos et Priène et de voir dans ce document la sentence qui renverse la décision de Manlius et qui déclenche l'appel de Samos au Sénat an 135'.

SC I [- -
- ἐ]στιν· καὶ περ[ὶ ὧν - -]
[- - - πρεσβευταί - - - - - - - - - - - - - - (names of the ambassadors) - - - - - - - - - - -
- - -, ἄνδρες καλοὶ καὶ] ἀγαθοὶ καὶ φίλοι πα[ρὰ δήμου]
[καλοῦ καὶ ἀγαθοῦ καὶ φίλου συμμάχου τε ἡμετέρου, λόγους ἐποήσαντο κα-
τὰ πρόσωπον, χάριτα φιλίαν συμμαχί]αν τε ἀνενεώσαντο, [- -]
4 [- -
- - - - -]θέναι εἰς ἐκείνην τὴν χώραν Μ[- -]
[- ὅπως ἐκείνην τὴν
χώραν - -ἔχ]ωσιν καὶ ὅσα κριτήρια κεκριμένα ΕΙΣ[- -]
[- - - - - - - - - - - - - - -, περὶ τούτου τοῦ πράγματος οὕτως ἔδοξεν· χάριτα φι-
λίαν συμμαχίαν τε ἀναν]εωθῆ⟨ν⟩αι φιλανθρώπως τε αὐτοῖς ἀποκρι-
[θῆναι· ἔδοξεν· -
- - - - - ἐπὶ το]σαῦτα ἔτη κατέχειν ἐκείνης τῆς χώρας
8 [- περὶ τούτου τοῦ πράγματος, καθὼς
- - - κ]ε[κ]ρίκασιν, οὕτως δοκεῖ δεῖν εἶναι· εἰ δέ τί ἐστιν
[- (?)
Ἀντι]γόνου ἐστίν, οὕτω φαίνεται δεῖν εἶναι· ξένιά τε αὐ-
[τοῖς - - - (magistrate's name) - - - ὕπατος (?) τὸν ταμίαν ἀποστεῖλαι κελεύσῃ
ἕως ἀπὸ νό]μων σηστερτίων ἑκατὸν εἴκοσι πέντε καθ' ἑκάστην
[πρεσβείαν, οὕτως] καθὼς ἂν αὐτῶι ἐκ τ[ῶν δημοσίων πραγμάτων πίστεώς
τε τῆς ἰδίας φ]αίνηται· ἔδοξε[ν] vac.

vacat

SC II Δόγμα τὸ κομισθὲν v παρὰ τῆς συ[γκλήτου ὑπὸ τ]ῶν ἀποσταλέντων πρεσβευτῶν
ὑπὲρ τῶν πρὸς Σαμίους·
Σέρουιος Φόλουιος Κοΐντου υἱὸς v στ[ρατηγὸς ὕ]πατος τῆι συγκλήτωι συνεβουλεύ-
σατο ἐγ κομετίωι πρὸ ἡμε-

ρῶν πέντε εἰδυιῶν Φεβροαρίων· γραφομ̣[ένωι παρ]ῆσαν Λεύκιος Τρεμήλιος Γναίου Καμελλία, v Γάϊος Ἄννιος Γαΐου

Καμελλία, v Λεύκιος Ἄννιος Λευκίου Πο[- - -· πε]ρὶ ὧν Σάμιοι πρεσβευταί, Τηλέμαχος Μάτρωνος, v Λέων Λέοντος,

ἄνδρες κα[λοὶ κ]αὶ ἀγαθοὶ καὶ φίλ̣οι παρὰ δ̣ήμ̣ο[υ καλοῦ] καὶ ἀγαθοῦ καὶ φίλου συμμάχου τε ἡμετέρου, v λόγους ἐποήσαντο

κατὰ πρό[σ]ωπ̣ον πρὸς Πριην[ε]ῖς π[ερὶ χ]ώρας [καὶ ὁρίων, ὅπως ὦσιν] καθὼς Γναῖο{ι}ς Μάνλιος καὶ οἱ δέκα πρεσβευταὶ διέταξαν

[μετὰ τὸν πρὸς Ἀντίοχον πόλεμον· καὶ περὶ ὧν Πριηνεῖς πρεσβευταί, - - - - -]ρου, v Ἀνα[ξ]ι[- - - - -],

Ζηνόδοτος Ἀρ[τέμωνος, ἄ]νδρες καλοὶ καὶ ἀγαθοὶ καὶ φίλοι π[αρὰ δήμου κα]λοῦ καὶ ἀγ[αθοῦ] συμμάχου τε [ἡμετέρου],

λόγους ἐποήσα[ντο κατ]ὰ πρόσω[πον πρ]ὸς Σαμίου[ς] περὶ χώρας καὶ περὶ ὁρίων, ὅπως οὕτω[ς ὦ]σιν καθὼς ὁ δῆμος ὁ Ῥοδίων

ἑκατέρων θελόν[τ]ων ἔκρινεν· περὶ τούτου τοῦ πράγματο[ς ἀποκρι]θῆναι οὕτως ἔδοξεν· ἡμῖν οὐκ εὐχερές {εἶναι} ἐστιν μετα-

θεῖναι ὃ ὁ δῆμος ὁ Ῥοδίων ἑκατέρων θελόντων κέκρι[κε κ]αὶ ὅρ[ια ἃ] πεπο⟨ί⟩ηται, τοῦ μ[ὴ] τούτωι τῶι κ̣ρίματι καὶ τούτοις τοῖς ὁρίοις

ἐμμείνωσιν· v το[ύτ]ωι τε τῶι κρίματι καὶ τού[τοις τοῖς ὁρίοις ἐμμένει]ν ἔδοξεν· τούτοις τε ξένιον εἰς ἑκάστην πρεσβείαν ἕως

ἀπὸ σηστερτίων νόμων ἑκατὸν εἴκοσι [πέντε Σέρουιος Φ]όλ[ο]υιος Κοΐντου ὕπατος τὸν ταμίαν ἀποστεῖλαι κε[λεύσῃ],

καθὼς ἂν αὐτῶι ἐκ [τ]ῶν δημοσίων πραγμάτων πίστ[εώς] τε [τῆς ἰδίας φαίνηται]· ἔδοξεν

SC I 1-2. περ[ὶ ὧν οἱ | ἀποσταλέντες παρὰ Πριηνέων πρεσβευταί], *I.Priene* on the basis of *I.Priene* 41 L. 1; F. argues that a phrase starting with περὶ ὧν must precede this phrase in the lost part of the inscription, and that the identification of this second embassy with that from Priene is uncertain || 3. [λόγους ἐποιήσαντο συμμαχί]α̣ν, *I.Priene*; F. follows P.Viereck, *Sermo Graecus* (Göttingen 1888) 13/14 || 4-5. [πρὶν ἐληλυ]θέναι εἰς ἐκείνην τὴν χώραν Μ[άν|λιον], *I.Priene*; doubted by F. because the word order as well as the naming of the proconsul (cf. *I.Priene* 41 L. 6: Γναῖος Μάνλιος) would be unusual, F. || 5. [ὅπως ταύτην ἔχ]ωσιν, *I.Priene* || 6-7. [ὅπως ταῦτα πάντα αναν]εωθῇ καὶ φιλανθρώπως {τε} αὐτοῖς ἀποκρι|[θῇ], *I.Priene*; rejected by F.: the subject is the Senate, not the embassy of the Prienians || 11. ἐκ τ[ῶν δημοσίων πραγμάτων βέλτιστον φ]αίνη[τ]αι, *GIBM*; ἐκ τ[ῶν δημοσίων πραγμάτων βέλτιστα? φ]α̣ίνη[τ]αι, *I.Priene*. || SC II 1. συ[γκλήτου Ῥωμαίων], *GIBM* and *I.Priene* || 4. Πο[λλία], *GIBM* and *I.Priene*; Πο[πλιλία], Πο[πιλλία] or Πο[υπινία] for the tribus Poblilia, Popillia or Poupinia, F. || 8. Ἀρ[ιστάρχου], *I.Priene*, corrected to Ἀρ[τέμωνος] in the addenda (p. 310 on no. 60, where in L. 10 a Ζηνόδοτος Ἀρτέμωνος is mentioned) || 10-11. μετα|θεῖναι --- κέκρι[κε κ]αὶ ὁρ[ισμὸν] πεποίηται, *I.Priene*; rejected by F. since after LL. 11 καί an additional phrase dependent on μεταθεῖναι is expected || 11. the stone has ΤΟΥΜ[.]; on the assumption that the translation of the Latin original has failed, different corrections have been advanced: {ΤΟΥ}⟨ὅτι⟩ μ[ή], LBW 196; {ΤΟΥ}⟨ἵνα⟩ μ[ή], *I.Priene*; τοῦ μ[ή], expressing a negative aim, requires an infinitive, F., who retains it nevertheless ('difficile à expliquer') || 13. ἑκατὸν εἴκοσι, *I.Priene*; ἑκατὸν εἴκοσι [πέντε], F., referring to SC I L. 10 and *RDGE* 9 LL. 69/70 || 13. in fine κε[λευσάτω, καὶ πραξάτω], *I.Priene*; F. follows *GIBM*.

1350. Priene. The Pedion/Pedieis. P.Herz, in *Vom Euphrat bis zum Bosporus* 313-320, discusses the legal situation of the Πεδιεῖς on the basis of the following texts: *I.Priene* 156 (*Syll.*³ 277; Alexander the Great decides that the land of the Πεδιεῖς is royal land and that they are to pay tribute; H. argues that it is especially stock-breeding which is practiced in the Pedion); *I.Priene* 18 (*OGIS* 215; *SEG* XXX 1360; XLI 994; the κτήνη for which Larichos enjoys ἀτέλεια used the Pedion as pasture land) and *I.Magnesia* 93 (*Syll.*³ 679, recording inter alia ἡ τῶν κτηνῶν ἁρπαγή in the Pedion; see Chandezon, *L'élevage* --- (cf. *SEG* LIII 2144) no. 56).

1351. Priene (area of: Mykale). Graffito on a tile, Archaic period. Rooftile from the Archaic temple on the southwestern slope of Mount Çatallar. Mentioned by H.Lohmann, *KST* 28.2 (2007) 578 (ph.; dr.): [Πρ]ιηνέ[ων]?

1352. Smyrna. Associations. See our lemma no. 1871.

1353. Smyrna. Funerary epigram for the young girl Nikopolis, ca. 200-175 B.C. *I.Smyrna* 520 (*GV* 1512; Merkelbach-Stauber, *SGO* I 537 no. 05/01/52). V.Garulli, *ZPE* 167 (2008) 17-21, argues that in L. 6 (Σαραπίωνος ὄβριμον θάλος) it is unnecessary to accept D. Page's proposed correction of ὄβριμον into ὀβρίμου and thereby to deny to the two-year-old girl Νικόπολις the epithet ὄβριμον ('of a baby girl it would be ridiculous' (Page); *WS* 89 [1976] 174-176; *SEG* XXVI 1300). Characterizing the wording as an instance of 'proiezione adulta' through which the qualities of adults are ascribed to children, G. cites other examples of ὄβριμος as an epithet of the deceased: *IG* XIV 1003 (*SEG* XXX 1197); *I.Cret.* III IV 38 (*GV* 1157); *IGLS* 590 (ὀβριμογένης); *CEG* 576 (ἴφθιμος).

1354. Smyrna. Funerary epigram for Demokles, 2nd/1st cent. B.C. *I.Smyrna* 521 (Merkelbach-Stauber, *SGO* I no. 05/01/35; *GV* 760; *GIBM* 1024; Pfuhl-Möbius 863). B.Boyaval, *Cripel* 27 (2008) 127/128, argues that μέλας ὑπεδέξατο κόλπος | εὐσεβέων θ' ὁσίην εὔνασεν ἐς κλισίην (LL. 3/4) combines the motif of the immobility of the body in the tomb (with κλισία, 'bench', used as a metonomy for the grave, as in Bernand, *Inscr. métriques* 35) with the concept of going to the Underworld. A similar mix of motives is found in *SGO* I no. 01/20/25 LL. 11/12 (*GV* 2018; *Milet* VI 2.734) and no. 01/12/14 LL. 3/4 (Halikarnassos); contra A.Le Bris, *La mort* -- (cf. *SEG* LI 2291) 68, who interpreted the verses as an allusion to the banquets awaiting the elected in afterlife.

1355. Smyrna. Fragmentary epigram, 3rd cent. A.D. (or later). *I.Smyrna* 858; Merkelbach-Stauber, *SGO* I 551 no. 05/01/86. G.Agosti, *ZPE* 160 (2007) 47/48, republishes the fragment and dates it to the 3rd cent. A.D. at the earliest; he argues that Ἄρεος εἰκών is taken from

the poet Panteleon (date uncertain) and suggests that the epigram refers to a governor rather than to a gladiator (tentatively suggested in *SGO*) [*I.Smyrna* II.2 p. 378: athlete, Corsten].

1356. Teos. Public imprecations, 480-450 B.C. *SEG* XXXI 984 (*Syll.*³ 37/38; *GHI* 30) and 985. Cf. M.S.Youni, in A.Iakovidou (ed.), *Thrace in the Graeco-Roman World* (*Proceedings 10th Intern. Congress of Thracology*, Komotini-Alexandroupolis 18-23 Oct. 2005; Athens 2007) 724-736. Non vidimus: see the brief summary in *BE* (2009) no. 425.

1357. Teos. Honorary inscription for Dionysikles, 1st cent. B.C. *SEG* IV 611; *I.Smyrna* II.2 p. 354 no. VI (unknown provenance). R.W.V.Catling, N.Kanavou, *ZPE* 163 (2007) 118-120, republish the texts and suggest identifying the honorand in *I.Smyrna* (LL. 3-4: Διονυσικλῆν | Ποσιδέου) with the deceased in *SEG* ([Διον]υσικλῆ Ποσιδέου). In both cases he was honored by the ephebes and the neoi and may well have been an official of the gymnasium.

LYDIA

1358. Lydia. For an epitaph, possibly from Lydia, see our lemma no. 1851.

1359-1360. Northern Lydia. Epitaphs, late 1st-early 2nd cent. A.D. Found in Yassıeynehan (a village in the area of Simav) in northern Lydia (Maionia/Mysia Abbaïtis), now in the Kütahya Museum. Edd.pr. N.E.Akyürek Şahin, F.Onur, *Gephyra* 5 (2008) 125-131 nos. 1-2 (ph.; English translation), who point to iconographic and epigraphic similarities with stelai from Saittai.

1359: 128/129 no. 1. **Epitaph of Tatia, 91/92 A.D.** Marble stele with triangular pediment, corner acroteria broken off; in the pediment a patera and two stylized ivy-leaves; on the shaft an incised wreath, inscription below.

Ἔτους ρϛʹ μ̣η̣(νὸς) Περιτίου θʹ ἀ(πιόντος)·
ἐτείμησεν Ἰόλη Ἑρμοφίλου
ἡ μάμμη Τατιαν Ἀρτεμιδώ-
ρου θυγατέρα· ἐτείμησεν Τρ-
ύφαινα ἡ μήτηρ Τατιαν τὴν
ἑαυτῆς θυγατέρα· μή τις προ-
σαμάρτῃ τῷ μνήματι̣· Ἰόλη
Ἑρμοφίλου ἐπηράσετο διὰ
τὸ ἐπεστάσθαι σκῆπτρα πε-

ρὶ τούτου

Date: 176 Sullan era (used in the region of nearby Saittai) = 91/92 A.D., edd.pr., who note that the last digit (L. 1) could be epsilon rather than stigma: i.e., 175 Sullan era || 1. in fine also ἀ(πιούσῃ) is possible (cf., e.g., *TAM* V.1.92, 129, and 546), edd.pr. || 6-7. μή τις προσαμάρτῃ τῷ μνήματι and similar expressions are frequent in northeastern Lydia, edd.pr. || 8. ἐπηράσετο = ἐπηράσατο, edd. pr., who translate: '(Iole) imprecated by erecting (sacred) sticks all around this (tomb)' [G.Petzl, *ZPE* 177 (2011) 123-126, offers the correct translation: 'Damit niemand sich an dem Grab vergehe, hat Iole ... die Verfluchung getan dadurch, daß diesbezüglich Szepter aufgestellt sind'. P. offers many parallels for the preventive erection of scepters (in the temple, not around the tomb) in combination with a curse, Pleket].

1360: 130/131 no. 2. **Epitaph of Ammia, 108/109 A.D.** Marble stele with pediment, tenon, and three acroteria; in the pediment a six-petalled rosette and two stylized ivy-leaves; on the shaft an incised wreath, inscription below.

Ἔτους ρϙγʹ μη(νὸς) Ἀπελλέου ζʹ ἀ(πιόντος)·
Αμμιαν Καλλισθένου ἐτ-
είμησαν Ἀπολλώνιος ὁ
υἱὸς καὶ ἀνὴρ Ἀπολλών-
ιος καὶ τὰ τέκνα τἆλλα
καὶ Γλύκων ὁ γανβρός·
εἴ τις δὲ τῷ μνημείῳ π<ρ>-
οσαμάρτῃ, ἐπέστησαν
σκῆπτρα περὶ τούτου

Date: 193 Sullan era (see our lemma no. 1359) = 108/109 A.D., edd.pr. || 1. in fine also ἀ(πιούσῃ) is possible (see our lemma no. 1359), edd.pr. || [7-9. for the correct interpretation see G.Petzl's article mentioned in the app.cr. of our lemma no. 1359, Pleket].

1361. Lydia (Hermos region?). Lead bullet, undated. Molybdis with inscription in relief and, on the other side, the relief of an insect (wasp?); reported to have been found in Lydia, now in a private collection. Ed.pr. F.P.Moog, *ZPE* 161 (2007) 280-282 (ph.). The inscription ΚΑΛΑ is taken as an ironic greeting, meaning something like 'Schöne Grüße!'. The bullet may have been used during the wars against Aristonikos or Mithridates VI. Ed.pr. refers to a second bullet, unpublished, with the same inscription but a scorpion on the other side.

1362-1363. Philadelphia. Epitaphs, early 1st-2nd cent. A.D. Found in Alaşehir (Philadelphia), but probably from a workshop in Sardis; now in the Kütahya Museum. Edd.pr. N.E. Akyürek Şahin, F.Onur, *Gephyra* 5 (2008) 131-134 nos. 3/4 (ph.; English translation).

1362: 131/132 no. 3. **Epitaph of Theophilos, early 1st cent. A.D.** Limestone chest with roof-shaped lid and four low feet; inscription on the roughly smoothed front. In the upper left corner an alpha and in front of the first line a large lambda the meaning of which is unknown (masons' marks?).

Θεόφιλος Διοδώρου | ὁ καλούμενος καὶ | Γοργιππίδης vac.

1363: 132/133 no. 4. **Epitaph of Diodoros, 13/14 A.D.** Limestone chest with roof-shaped lid and four low feet; inscription on the lid· Διοδώρου | Θεοφίλου· | ἔτους μδ´

Date: 44 Aktian era (used in the territory of Philadelphia) = 13/14 A.D., edd.pr. || [1-2. the deceased may have been related to the man in our lemma no. 1362, Corsten].

1364. Sardis. Associations. See our lemma no. 1871.

1365. Thyateira. Associations. See our lemma no. 1871.

1366. Unknown provenance (Manisa?). Epitaph of Zeuxis, 2nd cent. A.D. Marble chest with high feet, inscription on the front; provenance unknown, perhaps from Manisa; now in the Kütahya Museum. Edd.pr. N.E.Akyürek Şahin, F.Onur, *Gephyra* 5 (2008) 133/134 no. 6 (ph.; English translation). Ζεύξιδος Ἀπολλωνίου

1367. Unknown provenance (Tarsi, Saittai?). Epitaph of Stratonike, 160 A.D. *SEG* LVI 1336. Republished (as new) by S.Scheuble, *ZPE* 161 (2007) 173-176 (ph.; German translation). The stele is likely to come from Tarsi or the region of Saittai, which can be inferred from its style (cf. already *SEG* LVI 1336) and the indication of the day in L. 2; now in a private collection in England. Stratonike's parents are not mentioned: they may have died before the date of this text or, alternatively, the deceased may have been born as a slave. Νύμφη in L. 6 most probably means 'daughter-in-law' here since this would accord with the frequently attested homonymity of grandfather and grandson (Apollothemis in LL. 4 and 5).

AIOLIS

1368. Aigai. Artist's signature, late Hellenistic period. Inscription on a wall of the bouleuterion, presumably to be associated with two statues found nearby. Mentioned by Y.Sezgin

et al., *KST* 29.1 (2008) 215 (majuscule text, no line breaks): Μενέστρατος Ἱππίου Περγαμηνὸς ἐποίει

1369. Kyme. Decrees of Kyme and a letter of Philetairos, 280-278 or ca. 270 B.C. *SEG* L 1195; LIV 1230. After a brief survey of honors given in various cities to Philetairos, the founder of the Attalid dynasty, W.Orth, in *Vom Euphrat bis zum Bosporus* 485-495, offers a German translation of and comments on these three documents, especially on the Φιλεταιρεῖον and its ἱερὸς οἶκος (L. 27), the Φιλεταίρεια (L. 42; also on record in Kyzikos: see L. Robert, *Études Anatoliennes* 199 L. 15), the bronze or iron πέλται given by Philetairos to the city, the Ἀντιόχεια (L. 28), and the date of the dossier (early 260s rather than 280-278 B.C.; brief remarks on *OGIS* 748, from Kyzikos, a city also helped by Philetairos).

1370. Kyme. Honorary derees for Archippe. *I.Kyme* 13; *SEG* XXXIII 1035-1041; LVI 1356. R.van Bremen, *REA* 110 (2008) 357-382, proposes dating Archippe's activities to the 160s/150s B.C. rather than to the aftermath of Aristonikos' revolt (the received opinion at present). Letter forms do not point to the end of the 2nd cent. B.C. and allow a date ca. 150 B.C. (photo of *SEG* XXXIII 1036 and 1038 (a)). Archippe's brother Ὀλύμπιος and the prytanis Μητροφάνης (1035 L. 21) are on record on Kymaean tetradrachms. Olympios' minting activity took place 'around or before the mid-150s B.C.' (369). Comparison of Archippe's construction and refashioning of the βουλευτήριον to a similar project by two Milesians, Herakleides and Timarchos, both Seleukid courtiers, in 175-164 B.C. (*Milet* I.2 no. 1/2) and reference to *I.Adramyttion* 17 (*SEG* XXXVII 1006; honorary decree for Pamphilos, φίλος of Eumenes II; 168-160/159 B.C.) and *SEG* XLIX 1540 (LIII 1342; honorary inscription for Asklepides of Pergamon, σύντροφος of Attalos II; 170-159 B.C.). Archippe may well have had connections with the Seleukid (or Attalid?) court (cf. Archippe's oikonomos, who came from Antiochia). She may have stayed abroad, perhaps at one of the Hellenistic courts, and returned to Kyme at the end of her life. The new date for Archippe's activities may imply that she, like Pamphilos and Asklepides, did not fill the vacuum left by the Hellenistic royal benefactors but was inspired by their performance. In two Appendices (378-382) v.B. presents the following chronological ordering of *SEG* XXXIII 1035-1041: 1036, 1035, 1037, 1040, 1041, 1038(b), 1038(a), 1039 (cf. *SEG* LVI 1356 in fine).

1371. Temnos. Dedication, late Hellenistic period. Upper part of a moulded statue base. Ed.pr. G.Ragone, *AST* 25.3 (2008) 348 (ph.; reading and English translation by H.Malay): [---]είτας Διαφ[άνο(υ)ς? | πρ]υ̣τανεύσα̣[ς - - -]

1. Cf. the philosopher Διαφάνης from Temnos (3rd cent. B.C.), attested in Philodem's *Index Stoicorum Herculanensis* 46.5, ed.pr. [perhaps also in *I.Ilion* 40 (*SEG* XXXIX 1322), Corsten] || 2. the πρύτανις is the eponymous magistrate at Temnos, cf. *I.Pergamon* 5, ed.pr.

TROAS

1372. Alexandreia Troas. Three letters of Hadrian to the international association of Dionysiac artists, 134 A.D. *SEG* LVI 1359. R.Haensch, *CCG* 19 (2008) 177-186, pointing to the large number of problems tackled by Hadrian, especially in his first letter, refers to *SEG* XXIX 127, in which M. Aurelius similarly deals with a great many issues, and argues that the imperial administration faced so many problems that a certain level of professionalization was inevitable. Subordinate officials became more important (the εἰσαγωγεύς in Egypt; the *ab epistulis Graecis*, the *comes proconsulis*). Brief comment on *SEG* LVII 1305 (a ὑπογραφεύς of provincial governors).

1373. Alexandreia Troas. Weights, Hellenistic period. P.Weiß, in *Vom Euphrat bis zum Bosporus* 718-723 (ph.), publishes four weights from Alexandreia Troas: **1)** mna; representation of a grazing horse and a grape; above, ΑΛΕ: Ἀλε(ξανδρέων) (Archaeological Museum Münster; 622 g); **2)** hemimnaion (or heavy triton?); representation of a grazing horse; above, ΑΛΕ: Ἀλε(ξανδρέων); below, an H: ἡ(μίμναιον) (private collection; 217.05 g); **3)** triton (or heavy tetarton); representation of a grazing horse; above, ΑΛΕ: Ἀλε(ξανδρέων); below, ■ T = τ(έταρτον) or τ(εταρτημόριον) (private collection; 143.77 g); **4)** tetarton; representation of a grazing horse; above, ΑΛΕ: Ἀλε(ξανδρέων); below, a T: τ(έταρτον) or τ(εταρτημόριον) (private collection; 118.11 g). – On 720 a list of six other known weights from Alexandreia Troas. The grazing horse appears also as parasemon on coins from this city.

1374. Antandros. Epitaph of Stratonike, undated. Stele, found reused in a late Roman wall. Ed.pr. G.Polat et al., *KST* 28.2 (2007) 55 (majusculs text; Turkish translation): Στρατονίκη Ἀριστολάου, χαῖρε

1375. Ilion (area of: Dümrek). Honorary inscription for Pompey, 63/62 B.C. *SEG* XLVI 1565. L.Amela Valverde, *ARYS* 7 (2006-2008) 115-128 (in Spanish), provides a detailed commentary on the text; also brief comment on *I.Ilion* 74. [The observations are nearly always correct but not new; we do not summarize them, Pleket.]

1376. Ilion. Weights. P.Weiß, in *Vom Euphrat bis zum Bosporus* 716-718 (ph.), publishes two weights from Ilion: **1)** hemimnaion; representation of a 'behelmte' bust of Athena Parthenos; at right ΙΛΙ: Ἰλι(έων) (private collection; 263.11 g; not before 188-167 B.C.); **2)** tetarton; representation of ■ 'behelmte' bust of Athena Parthenos; at right ΙΛΙ: Ἰλι(έων) (private collection; 131.07 g; before 85 B.C.). Similar representation on coins of this city.

1377. Lampsakos. Weights. P.Weiß, in *Vom Euphrat bis zum Bosporus* 712-716 (ph.), publishes three weights from Lampsakos: **1)** mna; representation of a 'Hippalektryon' ('Pferdehahn'); below, MNA (private collection; 499 g); **2)** hemimnaion; representation of a 'Hippalektryon'; below, an H: ἡ(μίμναιον) (private collection; 236 g); **3)** ogdoon; representation of a 'Hippalektryon'; below, an O: ὄ(γδοον) (private collection; 62.82 g). The Hippalektryon (sometimes wrongly described as 'forepart of a winged horse' or 'Pegasusvorderteil') appears also as parasemon on Lampsakene coins from the 6th to the 1st cent. B.C., and, less regularly, on coins from Skepsis, Adramyttion, Iolla, and Thebe.

MYSIA

1378. Kyzikos. Honorary decree for Apollonis, ca. 25-50 A.D. See our lemma no. 1879.

1379. Kyzikos (area of: Çavuştepe or Çifteler). Building inscription, 314 A.D. *SEG* XXXIII 1051. C.B.Rose, R.Körpe, *AST* 25.2 (2008) 108 with note 9, argue that the bridge that crosses the Aisepos near Misakça and Ulukır is not early Ottoman but should be dated to the period of the Empire of Nicaea; in addition, it has late Roman foundations to which the building inscription, found nearby, presumably belongs.

1380. Kyzikos. Epideictic epigram, undated. Merkelbach-Stauber, *SGO* II 10 no. 08/01/02 (= *AP* 6.342). Republished by N.Trippé, *REA* 110 (2008) 383-401 (French translation).

Ἄθρησον Χαρίτων ὑπὸ παστάδι τᾷδε τριήρους
  στυλίδιον, πρώτας τοῦθ' ὑπόδειγμα τέχνας·
Ταύταν γὰρ πρώταν ποτ' ἐμήσατο Παλλὰς Ἀθάνα,
  τάνδε πόλει καλὰν ἀντιδιδοῦσα χάριν,
οὕνεκεν ὑψίστᾳ Τριτωνίδι νηὸν ἔτευξεν
  Κύζικος ἅδ' ἱρᾷ πρῶτον ἐν Ἀσιάδι·
Δεῖγμα δὲ καὶ πλίνθων χρυσήλατον ἤγαγεν ἄχθος
  Δελφίδα γᾶν, Φοίβῳ τάνδ' ἐνέπουσα χάριν

1. The 'porticus of the Charites' is part of the Χαριτήσιον mentioned in *SEG* XXVIII 953 L. 57, T. ‖ 2. στυλίδιον: small mast on the ship's stern, a sort of flag-staff, T. (396-400); ὑπόδειγμα: 'model', T. ‖ 7-8. in addition to the representation of the στυλίδιον in the Charitesion in Kyzikos, the city has sent, as another piece of evidence (δεῖγμα) for its creativity, a number of gilded blocks to Delphi; these blocks symbolize another invention of the city, viz. its electrum coinage, T. ‖ T. argues convincingly that the inscription was erected in Kyzikos and not in Delphi; it glorifies Kyzikos as a great commercial center (στυλίδιον) and as the inventor of coinage. The stylidion was a sort of 'museum piece' on exhibition in the temple of the Charites.

1381. Pergamon. Treaty between Eumenes I and mercenaries, ca. 263/262 B.C. *I.Pergamon* 13 (*OGIS* 266). M.Trundle in *Ptolemy II Philadelphus* (cf. our lemma no. 1783) 103-115, presents the text of LL. 3-15, with English translation; he dates the text to ca. 263/262 B.C. and discusses in some detail the various clauses in these lines, especially those on money paid by the royal employer for food, on the privileges for the elite-brigade called οἱ λευκῖναι and on the orphans (ὑπὲρ ὀρφανικῶν). Full bibliography. Cf. on these topics A.Chaniotis, *War in the Hellenistic World* (Malden, MA and Oxford 2005), briefly analyzed in *SEG* LV 2118.

1382. Pergamon. Dedication to Attalos I, 238(?)-197 B.C. Andesite altar or base, found reused in a late Byzantine room of the 'Podiensaalgebäude'. Ed.pr. *AvP* XV.4, 237 no. S 21 (ph.; majuscule text); the inscription is 'flüchtig eingeritzt': Βασιλε[ῖ] | Ἀττάλ[ωι] | Σωτῆρι

The inscription was erected during the king's lifetime since the epithet θεός is missing; it is thus older than the building it was found in and, consequently, must have been reused there; this is also true for *SEG* XL 1134 found nearby, ed.pr.

1383. Pergamon. List of ephebes, 2nd/1st cent. B.C. Marble fragment, broken on all sides, found in the cistern in the area of the 'Podiensaal', originally part of the wall of the 'Gymnasien-Tempel R' with its many lists of ephebes. Ed.pr. *AvP* XV.4, 236 no. S 15 (ph.).

- - - - - - - - - - - - - - -
[- - -].ΕΝΕΣΤ[- - - - -]
[- - -]ς v Μηνοδ[ότου]
4 [- - -]ς v Ἀρτεμ[ιδώρου]
[- - -].ος v Φιλ[εταίρου]
[- - -]λος v Μην[- - - -]
[- - -]ς v Κλε[- - - - - -]

[1-2. Read from the photograph, Corsten] || 1. [---]ΕΝΕΣ Τ[---], ed.pr.

1384. Pergamon. Dedication to Augustus, shortly after 27 B.C. *SEG* XL 1136; A.-F.Jaccottet, *Choisir Dionysos* (see *SEG* LIII 2225) II no. 93. Republished in *AvP* XV.4, 236/237 no. S 19 (ph.; majuscule text).

1385. Pergamon. Dedication to Hadrian, 117-138 A.D. Moulded altar, found near the 'Podiensaalgebäude'. Ed.pr. *AvP* XV.4, 243 no. U 3 (ph.; majuscule text).

[Α]ὐτοκράτορι | [Ἀ]δριανῶι | Ὀλυμπίωι | Σωτῆρι | [κ]αὶ κτίστηι

Ed.pr. refers to the collection of almost 30 votive altars for Hadrian in A.S.Benjamin, *Hesperia* 32 (1963) 81.

1386. Pergamon. The regulations of the Astynomoi, 2nd cent. A.D. *SEG* XIII 521 (XLV 1674*). G.Zuchtriegel, *ZPE* 167 (2008) 85-87, argues that the entire text originated in Attalid times and that it was re-inscribed in the 2nd cent. A.D. At that time the regulations were still valid. This implies that the passage about the δημόσιοι ἀφεδρῶνες ('public privies') and the covered conduits connected with them, should be dated to the Hellenistic period and that 'öffentliche Latrinen mit Sitz' were already known in that period; in the Imperial period they became more popular and widespread. Cf. also our lemma no. 1970.

1387. Pergamon. The month-name Εὐμένειος. *I.Pergamon* 249. F.Daubner, *EA* 41 (2008) 174-180, argues that this month-name is not derived from king Eumenes, but from Ζεὺς Εὐμενής, cf. *SEG* XLIII 630 LL. 8/9 (Selinous).

1388-1389. Pergamon (area of: Allianoi). Dedications, 2nd cent. A.D. Edd.pr. E.Erten, A. Yaraş, in E.Schwertheim (ed.), *Studien zum antiken Kleinasien* VI (*AMS* 55; Bonn 2008) 83-91 (ph.; German translation), publish the following two texts, found during rescue excavations of a settlement near the thermal baths in the valley of the Ilya Çayi, ca. 18 km northeast of Pergamon. Cf. *SEG* LIV 1242 (brief reference to the site and the two inscriptions).

1388: 85-87 no. 1. **Dedication to Asklepios, ca. 100-150 A.D.** White marble block; above the inscription a representation of two eyes.

Ἀσκλη{σ}πιάδης | Ἀσκληπιῷ vac. | vac. εὐχήν vacat

Edd.pr. provide references to votive inscriptions from Pergamon with representation of eyes and ears.

1389: 87-89 no. 2. **Dedication to Asklepios Soter and Hygeia, ca. 150-200 A.D.** Small marble altar; on the top a square cutting. Text also in *An.Ép.* (2008) [2011] no. 1342.

Ἀ̣σκληπιῶι | [Σ]ωτῆρι καὶ | Ὑγείᾳ εὐχή[ν]· | Γ(άϊος) || Ἰούλιος ΣΤΡ[- ca. 2-3 -]

Edd.pr. refer to Pergamene parallels, dedicated to Asklepios Soter and Hyg(i)eia || 5. in fine ΣΤΡ[- ca. 2-3 -], edd.pr., who translate 'der Str(atege?) Gaius Iulius' but also consider the possibility of a brief cognomen || edd.pr. point out that finds from the excavations include heads of Asklepios, gems and rings with representations of the god, stones with representations of a serpent and various medical/surgical instruments; all of these point to the existence of a popular 'Kurort'.

1390. Pergamon. The cult of Dionysos. In *AvP* XV.4, 92-103, H.Schwarzer gives an overview of the Dionysiac cult in Pergamon and the thiasos of the βουκόλοι, drawing on the follo-

wing inscriptions (texts in majuscules): *I.Pergamon* 222, 485, 486A and B, 487/488; *MDAI(A)* 24 (1899) 179/180 no. 31; these texts are nos. 94-99 in A.-F.Jaccottet, *Choisir Dionysos* II (see *SEG* LIII 2225).

1391-1393. Pergamon. Dedications to Dionysos. Republished in *AvP* XV.4.

1391: *AvP* XV.4, 235 sub no. S 13 (majuscule text; ph.). **2nd/1st cent. B.C.** P.Jacobstahl, *MDAI(A)* 33 (1908) 401 no. 24. Altar, found on the upper terrace of the great gymnasium: Διονύσῳ | Μηνόφιλος | Ἀξιεὺς ἀνέθηκεν

1392: *AvP* XV.4, 236 no. S 18 (majuscule text; ph.). **Shortly after 27 B.C.** *SEG* XXIX 1264; XL 1135; A.-F.Jaccottet, *Choisir Dionysos* (see *SEG* LIII 2225) II no. 92.

1393: *AvP* XV.4, 118 note 625 (majuscule text; ph.). **2nd-3rd cent. A.D.** *SEG* XXXVII 1020. H.Schwarzer (in *AvP*) prints in LL. 5-6 Μ. ΑΥΡΕΝΙΟΣ | ΟΝΕΣΙΜΟΣ (Μ. Αἰρήνιος Ὀνήσιμος, *SEG*) and proposes that the building where the stone was found may have been used by a Dionysiac cult association.

1394. Pergamon. Altar of Hera, 2nd cent. A.D.? Small white marble altar with mouldings and garlands on three sides, rosette above the garland on the front, ram's heads on two corners; inscription on the upper moulding of the front; found on 'Podium 3' in the 'Podiensaalgebäude', now in the Bergama Museum. Ed.pr. *AvP* XV.4, 236 no. S 17 (ph.; majuscule text): Ἥρας

1395. Pergamon. Dedication to Hestia, 2nd cent. A.D. *SEG* XXXVI 1130. In *AvP* XV.4, 117 (majuscule text), H.Schwarzer reprints this text, inscribed on an architrave, and argues that it does not necessarily prove that the building in which it was found was a sanctuary of Ἑστία; the inscription may originally have belonged to another building.

1396. Pergamon. Dedication to the Korybantes, Imperial period. W.Radt, *AA* (1978) 420. Republished in *AvP* XV.4, 237 no. S 20 (majuscule text; ph.): [Κορύ]βασι | [Ἀμύντ]ωρ

1397. Pergamon. Fragment of an epigram, ca. 260-270 A.D. Fragment of wall-plaster with a graffito from the northern wing of the 'Peristylhaus' (sixth building-phase), now in the museum at Bergama. Ed.pr. *AvP* XV.4, 22 (ph.): ΙCΧΙ ΩΡΗC Η[- - - - -] | ΠΡΩΤ[- - - - - - - -]

An additional, non-joining fragment with the letters NY, housed in the depot of the excavation house, could belong to this fragment, ed.pr. || 1. Ἴσχι and a form of ὥρα in Ionic dialect, H.Taeuber apud ed.pr. || 2. a form of πρῶτος or the beginning of a personal name, H.Taeuber apud ed.pr.

1398-1400. Pergamon. Ceramic stamps, Hellenistic-Imperial period. (Re)published in *AvP* XV.4 (majuscule texts).

1398: *AvP* XV.4, 282 no. K 1740. **Hellenistic period.** *Pergamenische Forschungen* 11, 114 no. 518. Stamped amphora handle, found in the fill of 'Laden 3' in the 'Podiensaal': Ζωπυ[- - -]

1399: *AvP* XV.4, 259 no. K 40 (ph.). **1st cent.** B.C. *Pergamenische Forschungen* 6, 260 no. VK 3. Bottom of a bowl with retrograde stamp on the interior, found in a niche of 'Podium 4a' in the 'Podiensaal': Γαΐου

For the name of the fabricant, known to have worked in the Ketios valley, cf. *SEG* XLVIII 1495 (7), ed.pr.

1400: *AvP* XV.4, 278 no. K 147 (ph.; dr.). **Ca. 100** B.C.**-100** A.D. Fragment of a vessel with retrograde stamp on the exterior, found in the 'Ofenraum' of the 'Podiensaal': ΑΡ.[- - -]

[After the rho, remains of gamma or pi, Corsten] || cf. *The Athenian Agora* V 19 F 83; B.Tekkök et alii, *Studia Troica* 11 (2001) 356/357 no. 83 (Phokaia?); *FiE* IX 3 (2002) 102 no. K 607, ed.pr.

1401-1405. Pergamon. Graffiti, Hellenistic and Imperial period. Ceramic fragments with inscriptions incised after firing, found in the 'Podiensaalgebäude'. (Re)published in *AvP* XV.4 (majsucule texts).

1401: *AvP* XV.4, 271 no. K 105 (ph.; dr.). **2nd/1st cent.** B.C. Rim of a bowl, graffito on the interior, found beneath the floor of 'Westraum 3': ΝΑΝΑΙ

The same graffito on a fragment from the Asklepieion (our lemma no. 1406); cf. *Pergamenische Forschungen* 6, 90/91 no. N 2; C.Meyer-Schlichtmann, *MDAI(I)* 42 (1992) 298 no. 2, ed.pr.

1402: *AvP* XV.4, 282/283 no. K 181 (ph.; dr.). **Ca. 125-late 1st cent.** B.C. Fragment of the rim of a skyphos, graffito on the exterior, found in the fill of the floor of 'Laden 3': [- - -].ΥΠΟΤΟΝ Μοσχο[- - - | - - - - - -]ΚΕΝ vacat | - - - - - - -

Cf. *Pergamenische Forschungen* 6, 69/70 no. S 8; *FiE* IX 2.2 p. 64 no. C18, ed.pr.

1403: *AvP* XV.4, 262 no. K 56 (dr.). **Ca. 100** B.C.**-100** A.D. *Pergamenische Forschungen* 6 p. 262 no. VK 34. Foot of a bowl, found in the fill of 'Podium 2' or of the passage between 'Podium 1' and 'Podium 2': ΕΚΔΑ

1404: *AvP* XV.4, 254 no. K 6 (ph.). **Before 17 A.D.** In the courtyard: [- -]HPA[- - | - -]ΟΠΙ[- -]

Cf. *I.Pergamon* 1330 and 1332, ed.pr.

1405: *AvP* XV.4, 261 no. K 51 (ph.). **Before ca. 100-125 A.D.** In the fill of 'Podium 2': [-]ΚΕΡΗ̣[-]

1406. Pergamon (Asklepieion). Graffito, late 2nd cent. A.D. Fragment of the rim of a bowl with inscription incised after firing, found in the 'Podienraum' of the 'Lange Halle'. Ed. pr. *AvP* XV.4, 317 no. ASKL K 6 (ph.; dr.; majuscule text): [- - -]NANAI[- - -]

The same graffito in our lemma no. 1401; cf., e.g., *AvP* XV.3, 224 no. 33; J.W.Hayes, *ABSA* 78 (1983) 120 (from Çandarlı); L.H.Sackett, *Knossos from Greek City to Roman Colony* (London 1992) 242 no. D 6, 7 (from Çandarlı), ed.pr.

1407. Pergamon. Tile stamp, Imperial period. Fragment of a tile with stamp, found in shop 2 in the area of the 'Podiensaal'. Ed.pr. *AvP* XV.4, 227 no. ZG 23 (dr.): Διοδ[ότου]

For the name of the fabricant cf. *I.Pergamon* 730, ed.pr.

1408. Pergamon. Inscriptions on glass, 1st cent. A.D. Three fragments of glass beakers with inscription between two horizontal ribs. Ed.pr. *AvP* XV.4, 199 no. G 12.

A: Found in the 'Podiensaal' (ph.): [- - -]ΕΦΩ[- - -]
B: Two fragments, found in the Asklepieion in the 1950s, same text on each: [- - -]ΥΕΦ[- - -]

To be restored to εὐφραίνου, ἐφ' ᾧ πάρει ('Sei froh, daß du dabei bist.') or ἐφ' ᾧ πάρει; εὐφραίνου ('Wozu bist du hier? Sei fröhlich!') frequently found on drinking vessels, ed.pr. [usually εὐφραίνου ἐφ' ᾧ πάρει; cf. *SEG* XLV 956 and LV 951, Pleket].

1409. Pergamon. Fragment, 2nd cent. A.D. White marble fragment, found in front of the south wall of the cult building, complete at top (and at right?). Ed.pr. *AvP* XV.4, 235 no. S 12 (ph.): [- - - μ]υστη[- - -]

Perhaps to be connected with the mysteries of the βουκόλοι, ed.pr.

1410. Zeleia (area of: Dereköy). Boundary inscription, undated. Boundary stone, found on the banks of a stream near Dereköy. If the stone marked the southern border of Zeleia, then the fort that has been identified in this area was presumably under the control of Zeleia at the time. Edd.pr. C.B.Rose, R.Körpe, *AST* 25.2 (2008) 105 (ph.).: ὅρος

BITHYNIA

1411. Bithynia. Political elites. T.Bekker-Nielsen, *Urban life and local politics in Roman Bithynia. The small world of Dion Chrysostomos* (Aarhus 2008), describes the political institutions (βουλή; γερουσία; γυμνάσιον; magistracies on the urban and regional level) and the political class in the province of Bithynia. On 84-86 he rejects the identification of the office of provincial ἀρχιερεύς with the Βειθυνιάρχης [in the same sense Madsen (see below) 93]. On 101-114 he examines some careers at the local, urban and regional level, drawing on *TAM* IV.1.258 (ph.) and 329; *I.Iznik* 13 (ph.) and 60 (ph.); *I.Kios* 7; *I.Prusa* 3 (ph.); *I.Prusias* 20 and 50; discussion of the Domitii from Prusias (*I.Prusias* 7 (ph.) and 38) and the Cassii from Nikaia (*I.Iznik* 25-28; 51/52; 85 (ph.) [cf. also Madsen (see below) 90-92]).

J.M.Madsen, *Eager to be Roman. Greek response to Roman rule in Pontus and Bithynia* (London 2009), employs Greek and Latin inscriptions to illustrate the effect of Roman rule on the self-perception of the Greeks. Chapter 3 treats the careers of Bithynians in the Roman army and administration; chapter 4 charts the penetration of Roman names among the urban elites (tabular survey of imperial gentilicia in Bithynia).

1412. Bithynia. Funerary stelai depicting soldiers, 3rd-2nd cent. B.C. *SEG* XLI 1091 (Myrleia-Apameia); *I.Kios* 58. O.L.Gabelko, *Antiquitas Aeterna* 2 (2007) 96-112 (in Russian with English summary), republishes these inscriptions (ph.; dr.). He identifies the men opposing Greek soldiers in the reliefs as Galatian mercenaries, hired by Prousias I during his attempts to conquer the Greek cities on the coast in the late 3rd cent. B.C. In *SEG* XLI 1091 (epitaph of Nana, ca. 200-150 B.C.; Greek text; ph.), he proposes that the figure lying between the two soldiers is meant to be the deceased Nana, which would explain the apparent contradiction between the inscription (epitaph of a woman) and the relief (battle scene). [However, the deceased in the relief, with a short chiton, seems to be a man, Corsten.]

1413. Bithynia. Epitaph of Meniketes with epigram, late 2nd cent. B.C. *I.Prusa* 1028 and 1054; Merkelbach-Stauber, *SGO* II 270/271 no. 09/14/01. R.W.V.Catling, N.Kanavou, *ZPE* 163 (2007) 103-117, republish these two fragments (ph.) and demonstrate that they belong to a single gravestone for a devotee of Isis. On archaeological and onomastic grounds, including evidence of the diffusion of the cult of Isis, they argue that the stele is likely to have originated in the region of Kios or Nikomedeia. Instances of the Doric dialect in the epigram are

accounted for as an 'artificial poetic conceit'. Thorough study of the name Μηνικέτης, of which there are only two other attestations (from Kyzikos and Zeleia in Mysia); the name may originally have been derived from Μήνη (another name for Σελήνη) rather than from Μήν, although from the Hellenistic period onward its frequency was likely affected by that of Μήν.

1414. Apameia. The Catilii/Κατίλιοι. H.Halfmann in *Monumentum* 127-134, studies the family and career of the senator L. Catilius Severus Iulianus Claudius Reginus (*PIR*² C 558), friend of Pliny the Younger. Inscriptions attest close relations with the Roman colony at Apamea and ownership of land in the territory of Nikaia (wine-production); cf. *An.Ép*. (2008) [2011] no. 1309 (M.Sève).

1415. Apameia. Epitaph of Nana, ca. 200-150 B.C. Cf. our lemma no. 1412.

1416-1419. Bithynion-Klaudioupolis. Honorary inscriptions, Imperial period. Four texts in the Bolu Museum. Edd.pr. M.Adak, N.E.Akyürek Şahin, M.Y.Güneş, *Gephyra* 5 (2008) 76-81 nos. 1-4 (ph.; German translation).

1416: 76/77 no. 1. **Honorary inscription for Hadrian, 130-138 A.D.** Upper part of an octagonal statue base of reddish marble, found probably in the city center of Bolu.

Ἀγαθῆι τύχηι·
Αὐτοκράτορα Κ[αί]-
σαρα θεοῦ Τραϊα-
νοῦ Παρθικοῦ
[υἱόν, θ]εοῦ Νέρου[α]
[υἱωνόν, Σεβαστὸν]
- - - - - - - - - - - - - -

Hadrian favored Klaudioupolis as Antinoos' birthplace, edd.pr., with some reflections on the cult for Antinoos, established in 130 A.D., and on the history of the city.

1417: 77-79 no. 2; republished by M.Adak, *Gephyra* 6 (2009) 169-174 (ph.; German translation). **Honorary inscription for Gn. Domitius Ponticus Iulianus, Hadrianic period.** Moulded limestone statue base, dowel-hole on the upper surface; inscription on the shaft; found in the center of Bolu.

ἡ βουλὴ καὶ ὁ δῆ-
μος Γναῖον Δομ[ί]-
τιον Ποντικὸν
Ἰουλιανόν, νέον
ἥρωα, · Τ. Δομ. Πίου
Ἰουλιανοῦ, τρὶς ἀρ-
χιερέως καὶ δὶς
πρώτου ἄρχοντος
καὶ γυμνασιάρχου
καὶ ἀγωνοθέτου
ἐκ τῶν ἰδίων καὶ σε-
βαστοφάντου υἱόν,
κατασκευάσαντος
vac. τοῦ πατρός vac.

Date: late Antonine or Severan period, edd.pr.; A. (2009) opts for a date during Hadrian's reign given the similarity of the letter forms with *I.Klaudiupolis* 52 (ph.) ‖ since Domitius Ponticus died young (see on L. 4), the liturgies and offices of his father are stressed in this inscription (three times ἀρχιερεύς, twice πρῶτος ἄρχων), edd.pr., who for the family's high social status refer to the text in our lemma no. 1420 of 130-138 A.D., in which a Domitius Ponticus Iulianus donates a stadium; the donor was certainly a direct ancestor of the deceased in our text, who is given the attribute νέος (L. 4); in his 2009 article, A. presumes that the two homonymous men are the same person (see our lemma no. 1420) ‖ 4. in fine Νέον, edd.pr.; νέον modifies ἥρωα (L. 5), A. (2009) ‖ 5-6. 'Pius' might recall the worship of Antoninus Pius or refer to the legio XI Claudia Pia Fidelis (cf. *I.Klaudiupolis* 69), edd.pr.; however, 'Pius' is attested much earlier, A. (2009).

1418: 79 no. 3. **Honorary inscription for Ulpius Aristaeus, end of the 2nd cent. A.D.** Marble altar; found in the center of Bolu.

	Οὔλπιον	Οὔλπιος
	Ἀρισταῖον, ❦	Ἀραβιανός, ❦
	τὸν γλυκύ-	ὑπατικός
4	τατον θεῖον,	

For (M.) Ulpius Arabianus and his family see *SEG* LVII 1272, edd.pr.

1419: 80/81 no. 4. **Honorary inscription, Antonine or Severan period.** Fragment of a reddish marble base; found in Karacasu (ca. 5 km south of Bolu), about 900 m south of the thermal baths.

- -
[- - - - - - - - - - - - - - - -]ẠΙΕΠΙΣ
[- - - - - - - - - - - - - -]σαṇṭα τοὺς
[- - - - - - - - - - - - - - - -]ουμ̣ε̣νους
4 [- - τὰ συμ]φ[έρ]οṇ[τα τῇ π]όλει καὶ
[- - - - - λέγω]ṿ καὶ πράττωṇ ❦

Dated on the basis of the script, edd.pr. ‖ 1. possibly [κ]αὶ ἐπισ[τάτην τῆς πόλεως (or τῆς πατρίδος)], edd.pr. ‖ 2. perhaps [ἀγωνοθετή]σαντα τοὺς [... ἀγῶνας], edd.pr.

1420. Bithynion-Klaudioupolis. Building inscription with dedication, 130-138 A.D. M. Adak, N.E.Akyürek Şahin, M.Y.Güneş, *Gephyra* 5 (2008) 77, mention an inscription, more than 20 m long, found in the ruins of a stadium in the modern city center; it was financed by the family of Domitius Ponticus Iulianus (see our lemma no. 1417) and was probably used to celebrate the Hadrianeia-Antinoeia; the cult of Antinoos was established in Klaudioupolis in 130 A.D. (J.Nollé, in *Ad Fontes – Dobesch* 467-477 with further bibliography). In *Gephyra* 6

(2009) 172, M.Adak presents a 'vorläufige Lesung' of the text: [Αὐτοκράτορι Καίσαρι] θεοῦ Νέρουα υἱωνῶι, θεοῦ Τραϊανοῦ ❦ Παρθικοῦ ❦ υἱῷ, Τραϊανῷ Ἁδριανῷ ❦ Σεβαστῷ, ἀρχιερεῖ μεγίστῳ, δημαρχικῆς [ἐξουσίας τὸ ..', ὑπάτῳ το .', πατρὶ πατρίδος καὶ] αὐτοῦ οἴκῳ καὶ ἱερᾷ συ[νκλήτῳ καὶ τῷ δήμῳ Ῥωμαί]ων καὶ βουλῇ ❦ | [τε καὶ δήμῳ Κλαυδιουπο]λειτῶν ❦ Κλαυδία Πρόκλα καὶ Ἀ. Πλώ[τιος] Ἰουλιανὸς ἐξ ὑποσχέσεως Γν. Δομιτίου Ποντικοῦ Ἰουλιανοῦ καὶ τῶν θυγατέ[ρων αὐτοῦ - - -] τὸ στάδιον κατεσκε[ύασαν ἐκ θεμελίων καὶ] καθιέρωσαν ❦

Cn. Domitius Ponticus is to be identified with the homonymous man in our lemma no. 1417; after promising to finance the stadium, he died before it was finished and left only daughters who were then cared for by Cl. Procla and A. Plotius Iulianus (probably relatives of Ponticus), A.

1421-1429. Bithynion-Klaudioupolis. Dedications, Imperial period. M.Adak, N.E.Akyürek Şahin, M.Y.Güneş, *Gephyra* 5 (2008) 82-89 nos. 6-9, 11-14, and 16 (ph.; German translation), present nine new inscriptions from Klaudioupolis, now in the Bolu Museum (except no. 1426).

1421: 82 no. 6. **Dedication to the emperor Titus, 79-81 A.D.** Red marble altar with mouldings; exact provenance unknown, probably found in the city of Bolu.

Τίτῳ Φλα(β)ίῳ Καί-
σαρι Σεβ[α]στῷ
Δημήτριος
Ἀντιπάτρου,
ἱερεὺς αὐτοῦ,
ἐκ τῶν ἰδίων

Oldest inscription known from Klaudioupolis, edd.pr. || 1. ΦΛΑΙΩ, lapis || 1-2. in Titus' titulature αὐτοκράτωρ as well as his father's name (Vespasian) are missing, edd.pr. || 3. Δημήτριος: presumably priest of the imperial cult in his hometown, edd.pr.

1422: 83 no. 7. **Dedication to Meter Theon, 2nd-3rd cent. A.D.** Gray limestone altar with mouldings, pediment and acroteria; exact provenance unknown.

Ἀγαθῇ τύχῃ·
Μητρὶ Θεῶν
vac. εὐχὴν vac.
Μ(ᾶρκος) Ὀκτάουιος
v Ἑρμογένης
vacat καὶ vacat
Κλαυδία Δητα-
vacat ρις vacat
❦ ❦

Dated on the basis of the script, edd.pr. || [5. missing in edd.pr., supplied on the basis of the photograph, Scheibelreiter] || 7-8. the epichoric female name Δηταρις was previously unattested, edd.pr. [cf. C.Brixhe, *BE* (2010) no. 560: 'thrace?'].

1423: 83 no. 8. **Dedication to Meter Theon, probably 3rd cent. A.D.** Moulded limestone altar, broken above; found together with the text in our lemma no. 1424 in Paşaköy, southwest of Bolu (now part of the modern town).

[Ἀ]γαθῇ τύ̣[χῃ]·
Μ[ητρ]ὶ Θ̣ε̣ῶ̣[ν]
Μάξιμος
καὶ Ἀσκ[λ]απὶς
ὑπὲρ τῆς
vv κώμ̣ης

4. Ἀσκλαπίς = Ἀσκληπιάς; in Paşaköy there was probably a sanctuary for Meter Theon and Zeus Soter (cf. our lemma no. 1424), edd.pr. [or a private cult place since the dedicants are the same in both inscriptions, Corsten].

1424: 84 no. 9. **Dedication to Zeus Soter, probably 3rd cent. A.D.** Moulded limestone altar, broken above; found together with the text in our lemma no. 1423 in Paşaköy.

[Ἀ]γαθῇ τ[ύχῃ]·
[Διὶ Σω]τῆρι
Μάξ[ιμ]ος
καὶ Ἀσκλαπὶς
ὑπὲρ τῆς
κώμ̣ης

1425: 85/86 no. 11. **Dedication to Zeus, undated.** Limestone bust of unknown provenance, acquired in 1982 by the Bolu museum. Zeus (Bronton according to his iconography) is shown with beard and shoulder-length hair, on his left shoulder part of a garment; inscription on his breast: Ῥόδων Ἀτ|τάλου Καλ|λίππου Διὶ εὐχή

Ἀττάλου Καλλίππου: either Rhodon's father with double name or his father and grandfather, edd. pr.

1426: 86/87 no. 12. **Dedication to Apollo, 2nd/3rd cent. A.D.** Moulded reddish marble altar, found in Ulumescit Köyü, ca. 18 km northeast of Bolu, now in front of the Valilik of Bolu. Inscription on the upper moulding (L. 1) and on the shaft.

Ἀγαθῇ τύχῃ· | τῷ κυρίῳ Ἀπόλ| λωνι ταῦτα δῶ|ρα Κύριλλος || λιθουργός | ❦

3-4. ταῦτα δῶρα: since there are no dowel-holes on the upper surface of the stone that might account for the plural, Kyrillos had apparently erected several altars, edd.pr. [M.Sève, *BE* (2010) no. 561, suggests thinking in terms of offerings placed on the altar to explain the plural].

1427: 87 no. 13. **Dedication to Artemis, Antonine or Severan period.** Moulded marble altar of unknown provenance. On the upper surface four metal rings for the attachment of offerings. Inscription on the upper moulding (L. 1) and on the shaft.

Ἀγαθ[ῇ τύχῃ·] | Αἴλ(ιος) Ἱπποκράτ̣ης | θεᾷ Ἀρτέμιδι | εὐχήν

Dated on the basis of the script, edd.pr., who refer to coins from the period of Septimius Severus and Elagabalus with an image of Artemis as a huntress (W.Weiser, in *I.Klaudiupolis* p. 152).

1428: 88 no. 14. **Dedication to Demeter, Pluto, and Persephone.** Moulded limestone stele with tenon, text on the front face divided into three columns; said to have been found in a village near Bolu.

	Δήμη-	Πλού-	κὲ Δή-
	τρι	τωνι	μητρος
			Κόρη
4	Μομ	μια	νός

4. Μομμιανός = Mummianus, possible derived from Memmius, edd.pr. [why not from Mummius?, Corsten].

1429: 89 no. 16. **Dedication of Flaccianus Paulus, 2nd/early 3rd cent. A.D.** Fragment of a round marble altar; said to have been found in a village northeast of Bolu.

- - - - - - - - - - -
Φλακκιανὸς
Π̣αῦλος ἀγωνο-
θετῶν τὸν βω-
4 μὸν ἐν τῇ Ξυλό-
πολ̣ε̣ι̣ ἀνέστησεν

1-3. Flaccianus and colleagues (ἀγωνοθετῶν, gen. pl.) had the stone erected on the occasion of their agonothesia, edd.pr. [nom. sing. of the present participle: 'during his term in office as agonothetes', referring to Flaccianus only, Corsten] || 4-5. Xylopolis must have been north or northeast of Klaudioupolis, presumably in a well-forested region, edd.pr.

1430-1432. Bithynion-Klaudioupolis (area of). Funerary epigrams, Imperial period. (Re)published by M.Adak, N.E.Akyürek Şahin, M.Y.Güneş, *Gephyra* 5 (2008) 93-97 nos. 18-20 (ph.; German translation).

1430: 93/94 no. 18. **Epigram for the doctors Prokopios and Helladios.** *SEG* LI 1708 (Merkelbach-Stauber, *SGO* II 248 no. 09/09/15, after a copy by C.Marek). Round moulded marble columnar base, found in Ovadüzü Köyü (ca. 3 km southeast of Bolu), now at the Valilik. A.-A.Ş.-G. provide the following new readings. LL. 1-2:

πᾶσιν ζωο[ῖσ]ι̣ Ο̣[1-2]Σ̣ΗΣ φίλος οὕνεκα πάντας
ῥ̣ήμα[σι]ν̣ γ̣λ̣υ̣κ̣ε̣ρ̣ο̣[ῖ]ς̣ [. .]Ε̣Σ̣ ἰ̣η̣τ̣ή̣ρ, πα̣ν̣άριστ̣ε,

1-2. Not read by Marek || 1. after Ο̣ in the lacuna one or two letters are missing, a dactylus, A.-A.Ş.-G.

L. 8 (*SGO* L. 6): ἔχουσα, A.-A.Ş.-G. (ἔχουσ[α], Marek).

G.Staab, *EA* 43 (2010) 103/104[1] reports various metrical errors in the text; observes that the first letters of each of the 13 lines form an acrostic: ΠΡΟΚΟΠΙΩ ΣΤΗΛΗ; and reads L. 12 (*SEG*/*SGO* L. 10) ἀδέλφιον, <οὔς> (ἀδέλφιον, ὅν, *SEG*/*SGO*; ΑΔΕΛΦΙΟΝΟΝ, lapis). Staab prints LL. 1/2 as follows:

Πᾶσιν ζώο[ις] ἴ̣σ̣[ο]ς ἦ̣ς φίλος, οὕνεκα πάντας
ῥῆμα[σι]ν̣ γ̣λ̣υ̣κ̣ε̣ρ̣ο̣[ῖ]ς̣ Ι̣-Ε̣Σ̣, ἰητὴρ πανάριστε

---

1. 'Eine unmetrische (!) Ergänzung', S., who translates: 'Du warst allen Lebenden gegenüber gleich freundlich' ‖ 2. ἴ̣[δ]ε̣ς?, S. ('harmoniert mit dem erforderlichen Metrum'), who translates: 'weil du alle mit angenehmen Worten [behandelt hast]'; parallels for the association between 'seeing (patients)' and doctors.

1431: 94/95 no. 19. **Epitaph for Smaragdos.** Round moulded marble columnar base, found in Bahçeköy (ca. 10 km northeast of Bolu), now at the Valilik; on the upper surface a dowel-hole. G.Staab, *EA* 43 (2010) 105/106 (German translation), republishes the text and comments on its metrical structure.

τὸν πᾶσιν ἀνθρώποισιν
φίλον ἄνδρα ποθητὸν
καὶ νέον ἡλικείῃ,
4 ζήσαντα ἐπιτείμως
Ἰσμάραγδον σοφόν
πίστιν λαβόντα θεοῦ
κατέθετο Καλλίστη
8 σεμνῶς βειῶσασα μετ' αὐτοῦ
μετὰ πάσης ἱστοργῆς·
μνημοσύνης ἕνεκεν τοῦ στῆσεν
τόδε σῆμα σὺν φιλείοισι τέκνοις

Meter: LL. 1-2 of the 'nicht gelungene Epigramm' constitute a hexameter, the remaining verses are iambic trimeters, edd.pr. [in fact, not a single verse is metrically correct, Corsten] ‖ the wording of this epigram is very close to *I.Klaudiupolis* 81 (see our lemma no. 1433), edd.pr., who add that, given the proximity of the findspots of the two stones, they may come from the same funerary complex ‖ 3-4. νέον, ἡλικείῃ ζήσαντα ('der ein Menschenalter in ehrenvoller Weise gelebt hat'), edd.pr. ‖ 5. Ἰσμάραγδον = Σμάραγδον, edd.pr. ‖ 6. 'der den Glauben an Gott angenommen hat', S., who argues that the deceased was a Christian; 'der Gottes Vertrauen genoss', edd.pr.

1432: 95-97 no. 20. **Epigram erected by Domna for her husband.** Round moulded columnar base of reddish marble, found in Çatakören Köyü (ca. 16 km northeast of Bolu), now in the museum. Below the inscription a pruning knife (falx vinitoria). To be inserted in *SGO* II under no. 09/09/20 (so G.Staab, *EA* 43 [2010] 101 note 1).

- -
κ̣α̣ὶ [⏑⏑ –⏑⏑ –⏑⏑] | δόξαν [⏑–⏑⏑–⏑] |
ἀρχαῖς, ἐνπορία̣ι[ς] | ἔν τε γεωπονία̣ι[ς] ‖

ἡ σεμνὴ συνόμευνος | ἐθήκατο Δόμνα τὸ σῆμα |
ἀϊδίου μνήμης | εὐσεβίης τε χάριν

Two distichs, edd.pr. || 2. the deceased was praised for his activities as magistrate (ἀρχαῖς), in business/trade (ἐνπορίαις) and in agriculture (γεωπονίαις), edd.pr., who for γεωπονία refer to *I.Klaudiupolis* 75 (Merkelbach-Stauber, *SGO* II 245 no. 09/09/11), *I.Iznik* 1323 (*SGO* II 174 no. 09/05/19) and *SEG* LI 1710 (*SGO* II 188 no. 09/05/36, Nikaia).

1433. Bithynion-Klaudioupolis (area of: Oğulduruk, ca. 10 km northeast of Bolu). Funerary epigram for Chariton, Imperial period. *I.Klaudiupolis* 81 (*GV* 31; Merkelbach-Stauber, *SGO* II 252 no. 09/09/19). Republished by M.Adak, N.E.Akyürek Şahin, M.Y.Güneş, *Gephyra* 5 (2008) 95 (German translation), who point to similarities between the wording of the epigram in our lemma no. 1431 (epitaph for Smaragdos) and this text. Revised edition by G.Staab, *EA* 43 (2010) 106-108 (German translation), who draws on the wording of the epigram in our lemma no. 1431 in re-editing the whole and comments on the metrical structure. The re-editing by Staab provides the name of the deceased (L. 3: Chariton; 'Ein Unbekannter', *SGO*). We print Staab's text.

Τὸν πᾶσιν ἀνθρώποισ[ιν φίλον]
ποθητὸν καὶ νέον, [ζήσαντα]
ἐπιτείμως Χαρίτ[ωνα, πίστιν]
λαβόντα θεοῦ, κατε[θέμην name]
σεμνῶς βιώσασ⟨α⟩ μετ' α[ὐτοῦ μετὰ]
πάσης στοργῆς· μνημο[σύνης]
ἕνεκεν στῆσα τόδε [σῆμα]
σὺν φίλοις τέκνοις

1-2. ἀνθρώποις | ποθητόν, *SGO* || 2-3. νέον | ἐπιτείμως, *SGO*; 'In der Erstedition von *SGO* 09/09/19 wurde die Überlieferung aus Zeile 1 und 2 als durchlaufender Text ediert', Staab (107) || 3-4. χάριτ[ας ἀπο]|λαβόντα θεοῦ, *SGO*; for the personal name Chariton, Staab cites, e.g., *I.Klaudiupolis* 148 (Imperial period); for πίστιν λαβόντα θεοῦ Staab refers to the text in our lemma no. 1431 || 4. in fine, κατέ[χει], *I.Klaudiupolis* 81 [not κατέχει, as Staab 108, by a slip, Richardson]; κατέ[χει γῆ] (?), *SGO*; κατέ[θετο], A.-A.Ş.-G., comparing the text in our lemma no. 1431 L. 7 κατέθετο Καλλίστη; 'der Name der Ehefrau des Verstorbenen als Grabspenderin in Nominativ', Staab || 5-6. βιώσας μετὰ | πάσης, *SGO* || 6-7. στοργῆς, μνήμη[ς] | ἕνεκεν, *SGO*; for the reading of omicron before the lacuna, Staab cites ed.pr. G.Mendel, *BCH* 24 (1900) 419 no. 121 ΜΝΗΜΟ (Staab 107 and note 5).

1434-1437. Bithynion-Klaudioupolis (and area). Epitaphs, Imperial period. Now in the Bolu museum. Edd.pr. M.Adak, N.E.Akyürek Şahin, M.Y.Güneş, *Gephyra* 5 (2008) 98/99 and 103/104 nos. 23/24 and 30/31 (ph.; German translation).

1434: 98/99 no. 23. **Epitaph of Demokrates and Titha, 2nd cent. A.D.** Moulded marble columnar base with dowel-hole on the upper surface; found in Çatakören Köyü (ca. 16 km northeast of Bolu).

Δημοκράτη
καὶ Τίθα̣
Ἀλέξανδρος
4 καὶ Γναῖς ❦
καὶ Λούκιος
γονεῦσιν
γλυκυτάτοις
8 μνήμης χάριν

4. Γναῖς = Γναῖος, edd.pr.

1435: 99 no. 24. **Epitaph of Herennius, undated.** Moulded marble columnar base; found in the center of Bolu.

Ἑρέννιος Βυβ̣λα | ζῶν ἑαυτῷ ❦ | καὶ Εἰα̣ τῇ γυναικὶ μνήμης χάριν

1. In fine BYBLV, presumably for Βυβ̣λα, gen. of Βυβλας (previously unattested), edd.pr. [C. Brixhe, *BE* (2010) no. 560, opts for Βυβλᾶ (gen. of Βυβλᾶς) or Βύβλα (gen. of Βύβλας) and refers to the names Βύβλος and Βυβλώ, Pleket].

1436: 103 no. 30. **Epitaph, undated.** Moulded marble column, broken above; found in Çaydurt Köyü (ca. 12 km east of Bolu).

[- - -]ΠΟΛ̣Υ̣[- - -]
υἱῷ γλυκυ[τ]άτ[ω]
† ζήσαν[τ]ι ἔτη̣ κʹ
4 ❦ μ̣ν̣ήμ̣η̣ς̣ χάριν ❦
ornament

3. The cross was probably added later, edd.pr.

1437: 103/104 no. 31. **Epitaph, 2nd/3rd cent.** A.D. Moulded marble column, broken above and below; found in Çaydurt Köyü (ca. 12 km east of Bolu).

- - - - - - - - - - - - - - -
[.]Ρ̣[- - - - - - - - - - - -]
γο̣ν̣εῦσι γλυκυτάτο̣ι̣[ς]
† μ̣νήμης χάριν
†

This funerary column was presumably erected beside the column in our lemma no. 1436. The crosses were probably added later, edd.pr.

1438-1439. Bithynion-Klaudioupolis. Epitaphs, Imperial period. After autopsy, M. Adak, N.E.Akyürek Şahin, M.Y.Güneş, *Gephyra* 5 (2008) 108/109 nos. 39/40 (ph.; German translation), republish the following inscriptions and provide corrections to the readings.

1438: 108 no. 39. **Epitaph of Myrismos.** F.K.Dörner, *Bericht über eine Reise in Bithynien* (Vienna 1952) 50 no. 116; *I.Klaudiupolis* 151. **LL. 1-2**: Ἀλέξανδ[ρο]ς |

καὶ Κορνοῦτος ([Ἀλέ]ξανδ[ρο]ς | [ὁ κα]ὶ Κορνοῦτος, Dörner, *I.Klaudiupolis*); **L. 3**: Μυρισμῷ ([Σ]υρισμῷ, Dörner; Μυρισμῷ, L.Robert, *BE* (1953) no. 194).

1439: 108/109 no. 40. **Epitaph of Silia.** F.K.Dörner, *op.cit.* (see our lemma no. 1438) 44 no. 59; *I.Klaudiupolis* 22.

	Σειλία Ἀλε-	4	ἡ μήτηρ μνήμης
	ξάνδρου		χάριν
	Ἀλεξάνδρα vac.		

1. Αἰλία, Dörner; Σιλία, *I.Klaudiupolis* || 2-4. τῇ | Ἀλεξάνδρᾳ | [τ]ῇ μητρί, Dörner; τῇ θ[υγατρὶ] | Ἀλεξάνδρα | ἡ μήτηρ, *I.Klaudiupolis* || the same couple seems to occur in *I.Klaudiupolis* 97 and 98, A.-A.Ş.-G.

1440. Vacat.

1441-1444. Bithynion/Klaudioupolis (area of). Christian inscriptions. Now in the Bolu museum; provenance unknown. Edd.pr. M.Adak, N.E.Akyürek Şahin, M.Y.Güneş, *Gephyra* 5 (2008) 106/107 nos. 35-38 (ph.; German translation).

1441: 106 no. 35. **Citation of the Gospel according to Matthew, 6th-8th cent. A.D.** Basalt slab, broken into two pieces, probably from a church; probably from the territory of Mengen. Inscription between three crosses: [Ἐμμ]ανουήλ· μεθ' ἡμῶν ὁ Θεός

For μεθ' ἡμῶν ὁ θεός cf. *Matthew* 1.23 with reference to *Isaiah* 7.14, edd.pr.

1442: 106 no. 36. **Altar with christogram, undated.** Red sandstone altar, broken above. On the front a circle with a christogram and alpha and omega (cf. *I.Arykanda* 315), a pair of ducks above; on the back a pair of ducks and a sun-motive; on one side a cross above a rosette, on the other a tendril.

1443: 107 no. 37. **Dedication of Alexander, undated.** Marble font in the shape of a cloverleaf; on the upper rim maeander-motives, on the exterior an incision of a framed cross, inscription above: † ὑπὲρ εὐχῆς Ἀλεξάνδρου †

1444: 107 no. 38. **Epitaph of the presbyter Polychroni(o)s, undated.** Limestone stele with cross, broken below, inscription on the cross.

	† Πο-		ρόν-
	λυχ-	4	ις π-

ρεσ-
[βύτε]ρος [ὁ̣]
[τῆς μ]ακα-
8 [ρία]ς μ̣ν̣-
ή̣μ̣η̣ς
ἐνθ-
άδε
12 κ̣α̣τ̣[ά]-
[κιτε]

1-4. Πολυχρόνις = Πολυχρόνιος, edd.pr.

1445-1446. Kreteia Flavioupolis. Epitaphs, Imperial period. Edd.pr. M.Adak, N.E. Akyürek Şahin, M.Y.Güneş, *Gephyra* 5 (2008) 99-101 nos. 25/26 (ph.; German translation).

1445: 99/100 no. 25. **Epitaph of Lucius and his family.** Moulded marble columnar base, found in Gökçesu near Mengen, now at the Valilik in Bolu. Beneath the inscription an incised pruning knife (falx vinitoria) and a mirror.

Λεύκιος Ἀραμίωνος
Τίτθᾳ τῇ ἑαυτοῦ γυναικὶ
καὶ ἑαυτῷ ζῶν φρονῶν
4 καὶ Λεύκιος καὶ Χρῆστ̣ος
τὰ τέκνα μνήμης
❦ χάριν, χαῖρε ❦

1-2. For the rare name Ἀραμίων cf. *I.Klaudiupolis* 50 and *CIRB* 739, edd.pr.

1446: 100/101 no. 26. **Epitaph of Aur. Iulianus and Aur. Kyriaine, after 212 A.D.** Moulded limestone columnar base, found in Gökçesu near Mengen, now in the Bolu Museum. Beneath the inscription on the shaft an incised pruning knife (falx vinitoria).

vac. Αὐρή̣λ̣ι̣οι̣ vac.
Εἰουλιανὸς κὲ Ἀ̣λ̣έ̣-
ξανδ̣ρος, Δομιτιανός,
4 Κυρίαινος Αὐρηλίοις
Εἰουλιανῷ πατρ̣ὶ ζῶ-
σ̣ι κὲ μ̣η̣τ̣ρὶ Κυριαινῇ
θ̣εθνώσῃ, γονεῦσιν
8 γλυκυτάτοις, μνήμης
knife χαριν

4. Κυρίαινος was named after his mother Κυριαινή; both names are rare, for the female form cf. *I.Anazarbos* 345 and 532, edd.pr. ‖ 7. θεθνώσῃ = τεθνώσῃ, edd.pr.

1447. Nikaia. Funerary epigram for Agathos, ca. 150-200 A.D. Gray-blue marble ostotheke in the shape of a small temple; the lid, with akroteria decorated with palmettes, resembles a roof; relief representations on three sides; **on the front** three figures, each in a separate field: at left a man clad in chiton and himation, his right hand held before his breast (probably the deceased); in the center a naked winged Eros and an extinguished torch; at right a woman clad in chiton and himation, holding her right hand before her breasts (probably Agathos' mother);

on the right side the head of a woman (Gorgo?); **on the left side** a 'Hippokamp' (horse and fish). Inscription on the lid (LL. 1-4) and on the upper band of the front of the ostotheke (L. 5). Found during illegal excavations in one of Iznik's necropoleis and now in the museum in Bursa. Ed.pr. N.E.Akyürek Şahin in *Vom Euphrat bis zum Bosporus* 9-12 (ph.; German translation).

Πατρὶς μὲν Νίκαια τάφος δ' Ἀγαθοῦ Πτολεμαίου
τύμβος δ' ὀστ' ἔχει μοῦνα καταφθιμένου,
ὀκτωκαιδεκέτης δ' ἔθανεν δοιῶν τ' ἐνιαυτῶν
λύπας μητρὶ λιπών, Ἀΐδ{ι}ου στέγος [ἔχων]·
Ἔλπις δή γε πρὸ μῦρον ἐπὶ Στρατίῃ λιβάσι ΛΗΩ̣Ν̣

Dated on stylistic and palaeographical grounds ‖ the first four lines are disticha; L. 5 is a hexameter up to Στρατίῃ, ed.pr. ‖ 2. μοῦνα = μόνως or μόνον, ed.pr. [τύμβος δ' ὅς τε ἔχει μοῦνα, ed.pr.; corr. Chaniotis] ‖ [3. δ'οἴων τ' ἐνιαυτῶν, ed.pr.; corr. Pleket] ‖ 4. Ἄϊδι οὗ στέγος [ἦ]: 'im Hades ist nun fürwahr sein Haus', ed.pr. [at the end of L. 4 there is more space than for one letter; the alpha of Ἀΐδου is long, Pleket] ‖ 5. μῦρον δάκρυσι is attested in Hesiod (see *LSJ* s.v. μύρω): 'they trickled with tears'; instead of δάκρυσι we have λιβάσι (from λιβάς: 'spring, stream'); δακρύων λιβάδες is attested: 'streams of tears' (see *LSJ* s.v.); but ΛΗΩΝ (or ΔΗΩΝ?) remains enigmatic. Elpis is supposed to have 'trickled with streams of ---' because of the death of Stratia who apparently died before Agathos.

1448. Nikaia. Christian acclamation, Byzantine period. Tile, found in Iznik; inscription in the four fields of a cross. Edd.pr. A.Altun, V.B.Demirsar Arlı, *KST* 29.3 (2008) 20 (ph.).

Ἰ(ησοῦ)ς | Χ(ριστό)ς | νι|κᾷ

'IC | XC | NI | KA' = 'Istus Kristus Nikaea', edd.pr.

1449. Prusa ad Olympum (area of: Tahtalı Köyü). Honorary inscription for Domitian, 84-96 A.D. Statue base moulded above and below. Ed.pr. N.E.Akyürek Şahin in I.Delemen, S.Çokay-Kepçe, A.Özdizbay, Ö.Turak (edd.), *Euergetes. Festschrift für Prof. Dr. Haluk Abbasoğlu zum 65. Geburtstag* I (Antalya 2008) 79-81 (ph.); cf. *An.Ép.* (2008) [2011] no. 1308 (M.Corbier; M.Sève). Also mentioned by M.-F.Auzépy, *AST* 25.1 (2008) 331(ph.).

vac. Αὐτοκράτορα vac.
[[Δομιτιανὸν]] Καίσαρ̣α̣
Σεβαστὸν Γερμ̣α̣ν̣ι̣κόν,
Ἀγελαῒς Λυσικλέ̣ου[ς]
φύσει δ̣ὲ Ἀγελάου, γυν̣ὴ
Δομιτίου Ἀνδρο̣ν̣ε̣ί̣κ̣ου,
κατὰ διαθήκην Λ̣υσικλ̣[έ]ο̣[υς]
vac. τ̣οῦ πατρός vac.

4-8. Probably members of an elite family in Prusa, ed.pr. ‖ [a rare case of adoption of a woman; for this phenomenon see *SEG* XLIII 522, Chaniotis].

1450. Prusa ad Olympum (area of: Pinarcık, formerly Karaköy). Honorary inscription, 2nd/3rd cent. A.D. Statue base moulded above and below. Edd.pr. M.-F.Auzépy (et alii), *Anatolia Antiqua* 16 (2008) 417 (ph.; French translation). Text also in *An.Ép.* (2008) [2011] no. 1310.

Ἀγαθῇ Τύχῃ·
Γάϊος Ἰουλίου ΓΙΓΙΛΛΙΣ
μετὰ τῆς συμβίου Αἰλίας
4 Ἰουλιανῆς [καὶ τῶ]ν τέκνων
ἀνέσστησα vacat
ΑΝΤΟ[..]ΤΙΜΟΟ

2. Γιγιλλις: 'nom inconnu', edd.pr. [the photo does not allow a check of the reading Ἰουλίου; one would expect Ἰούλιος, Pleket] || epitaph, edd.pr.; S.Follet in *An.Ép.* no. 1310 opts for an honorary inscription; the name of the honorand probably in L. 6.

1451. Prusa ad Olympum (area of: Hasanağa (west of Prusa)). Incertum, 3rd cent. A.D. Moulded architrave block or lintel broken at right; L. 1 on the band above the first moulding; LL. 2/3 in the space between the first and second moulding. Edd.pr. M.-F.Auzépy (et alii), *Anatolia Antiqua* 16 (2008) 419/420 (ph.). Text also in *An.Ép.* (2008) [2011] no. 1311.

Ἀγαθῇ Τύχῃ· vacat | Βαλίτιος Δημήτριος κ(αὶ) Νορβ[α]νὸς Ἀσκληπ̣[- -]|υ θεοῦ προφητεύσαντος Ἀσκλῆ Διονυ[- -]

2. J.-Y.Strasser and O.Salomies (*An.Ép.*) suggest reading Βλαίτιος, Βλαύτιος or Βαλύτιος (equivalent of Valentius [in fine probably Ἀσκληπ̣[ιάδο]|υ, Pleket] || 3. Ἀσκλήδιον.[--], edd.pr.; Ἀσκλῆ Διονυ[--], Strasser and Salomies in *An.Ép.* [probably Διονυ[σίου]; the upsilon stands under the pi of L. 2, four letters are lacking at the end of LL. 2 and 3, Pleket].

1452. Prusa ad Olympum. Epigram on Cornutus, 3rd/4th cent. A.D. *I.Prusa* 53; Merkelbach-Stauber, *SGO* II 149 no. 09/04/08. G.Agosti, *ZPE* 160 (2007) 48, republishes the epigram; he points out that the poet alludes to the epigram on Homer's tomb (*Certamen* 18 p. 352 West); A. refers also to *SGO* II 233 no. 09/08/06 (Bithynia).

1453. Prusias ad Hypium. Honorary inscription of a cultic association, Imperial period. White marble pedimental stele; on the shaft a wreath with a ribbon and an inscription. Found in Akkaya Köyü, 8 km east of Akçakoca (ancient port of Dia, emporion of Prusias), where the inscription in our lemma no. 1454 was found; now in the Bolu museum. Edd.pr. M. Adak, N.E.Akyürek Şahin, M.Y.Güneş, *Gephyra* 5 (2008) 81/82 no. 5 (ph.; German translation).

τὸ βέ wreath ννος
ὁ Τοτρ̣ιανὸς
στεφανοῖ Μηναγό-
4 ραν Μείρου μετὰ
[τῆ]ς γυναικὸς Μην̣ο̣-
[φίλ]α̣ς ἕνεκ̣α φιλοδ̣ο̣[ξίας]

1. Βέννος was the term for a cult association, edd.pr. with references; the inscription shows that the cult of Zeus Bennios, whose center was the upper Tembris valley, also existed in the region between Prusias and Herakleia Pontike ‖ 2. relative clause ('die Kultgemeinschaft, die Totrianos (heißt)'), edd.pr.; Τοτρι̣ανός: unclear etymology, edd.pr., who compare the name of the Bithynian village Otroia/Otreus (*I.Iznik* II 3 pp. 134/135 no. T60) [C.Brixhe, *BE* (2010) no. 560, wonders whether OTO is a mistake for TOO: τὸ Ὀτριανός (which would not require a copula), and points out that Τοτριανός as well as Ὀτριανός are masculine which does not match τὸ βέννος].

1454. Prusias ad Hypium (territory of: Akkaya Köyü). Epitaph and epigram for Glykon, Imperial period. White marble slab, found in Akkaya Köyü near Akçakoca (cf. our lemma no. 1453), now in the Bolu Museum. Edd.pr. M.Adak, N.E.Akyürek Şahin, M.Y.Güneş, *Gephyra* 5 (2008) 90-93 no. 17 (ph.; German translation). Republished by G.Staab, *EA* 43 (2010) 101/102 (German translation), who proposes inserting the text in *SGO* II under 'Prusa' no. 09/08/08 [but the text comes from Prusias, not Prusa, Pleket]. We give Adak et al.'s text of the epitaph (LL. 1-4) and Staab's text of the epigram.

[Αὐρ.?] Γ̣λ̣ύ̣κ̣ων Γλύκω̣ν̣ο̣ς̣ [Ν]ου̣[κχο]ύ̣ρ̣ου Σ̣[. .]Ι̣τ̣ης
[τ]ὴν κ̣α̣μάραν ταύτην κ̣α̣τ̣ε̣σκε̣ύ̣ασα ἑ̣α̣υ̣τ̣ῷ κ̣α̣ὶ
[γ]υνεξί μου Τρυφώσῃ Συνμάχου ἐ̣τ̣ῶν{ι} κθʹ κ̣α̣ὶ
Χρυσίῳ {Η} Νουκχούρου καὶ ἄλλῳ οὐδενεὶ ἐτῶν νʹ· χαίρε̣τε̣

Ἀτραπὸν εὐρεῖαν στείχων ξένε μνῆμα Γλύκωνος
v λεύσεις καὶ μορφάν, εἰκόνα δερκόμενος,
ὃς καὶ Πειερίδων ἐδάη σοφὰ γράμματα Μουσῶν
v καὶ πάσης ἀρετῆς εὗρε τέχνην ἰδίην·
ε̣ὐσεβίῃ δ' ἐκέκαστο φιλοξενίῃ τ' ἐπὶ τοῖσιν
v τοῦ πάρος Ἀλκινόου πολλὸν ἀγαυοτέρῃ{ς}·
τ̣ήνδε πέριξ χ̣θόνα πᾶσαν, ὅσην ἐσορᾷς πολύκαρπον,
v αἷς ὑποθημοσύναις ἥμερον ἠργάσατο·
π̣ολλοὶ δ' αὖτε βροτοὶ τοῦδ' ἥνεσαν ἤθεα φωτὸς
v κ̣αὶ πινυτὴν ἐρατῆς εἵνεκεν εὐσ̣ε̣β̣[ί]ης

1-4 in prose, 5-14 metrical, edd.pr. ‖ 1. Νουκχουρος was previously unattested, edd.pr. ‖ 1. in fine probably an ethnic, edd.pr. ‖ 3-4. after the death of Glykon's first wife, Tryphosa, he married Chrysion, his aunt from his father's side, edd.pr. ‖ 4. of the letter inscribed in error, there remains a horizontal bar; for the sense, e.g., Χρυσίῳ Νουκχούρου ἐτῶν νʹ· ἄλλῳ δὲ οὐδενεὶ ἐξέσται· χαίρετε, edd.pr. ‖ 5. εὕρει ἄν (εὕρει = εὕρῃ), edd.pr. ‖ 6. λεύσεις = λεύσσεις; for μορφὰν εἰκόνα cf. *IG* II[2] 13152 and *Tit.Cal.* 130B, edd.pr. ‖ 7. probably a reference to wise recommendations in the field of agriculture (cf. LL. 11/12), S., with parallels for γράμματα Μουσῶν ‖ 10. ἀγαυοτέρης, edd.pr. ‖ 13. τοῦ δ' ἥνεσαν, edd.pr. ‖ 14. in fine: 'und seine Verständigkeit, was seine liebenswerte Frömmigkeit angeht', S.

1455-1462. Unknown provenance. Epitaphs, Imperial period. Now in the Bolu Museum. Edd.pr. M.Adak, N.E.Akyürek Şahin, M.Y.Güneş, *Gephyra* 5 (2008) 97/98, 101-103, and 104/105 nos. 21/22, 27-29, and 32-34 (ph.; German translation).

1455: 97 no. 21. **Epitaph of Nana, 2nd cent. A.D.** Marble base in the shape of an architrave, originally perhaps standing on a socle; grave monuments of this type are known from Nikaia, perhaps the provenance of this base.

Παπιας Κοΐντου Νανᾳ Γαΐου [μνή]μ̣ης χάριν
γυ̣ν[αικὶ ἰ]δ̣ίᾳ ζησάσῃ ἔτη · λε´ [❦] ❦ ❦

1456: 97/98 no. 22. **Epitaph, Imperial period.** Square moulded basalt altar, broken above.

[- - - - - - - - -]
σ̣ιν καὶ εἶνα̣[ι]
τὸ⟨ν⟩ ναὸν τῶν
ἐξ ἐμοῦ γεγε̣ν̣-
4 νημένων καὶ
τῶν ἐγγόνων
τούτων vac.

2. ΤΟΝΑΟΝ, lapis. ναός: the tomb-building might have had the shape of a small temple, edd.pr. [see M.Sève, *BE* (2010) no. 561, for doubts, Corsten].

1457: 101 no. 27. **Epitaph of Nikandros, 2nd cent. A.D.** Moulded column of reddish marble.

Νεικάνδρῳ | Νεικάνδρου | Αἰλία ❦ | ❦ Τίτθα || τῷ υεἰῷ | μ̣ν̣ή̣μ̣ης | [χ]άριν

1458: 101/102 no. 28. **Epitaph of Kassandra.** Moulded column of reddish marble.

Λυκομήδης Μ[όσ]-
χου Κασσένδρᾳ [τῇ γυ]-
ναικὶ κ(αὶ) Μόσχος κ(αὶ)
4 Μένανδρος κ(αὶ) Στρά-
των κ(αὶ) Λυκομήδης κ(αὶ)
τὰ τέκνα μνήμης
vac. χάριν vac.

2. Κασσένδρα = Κασσάνδρα, edd.pr. || [5. the final κέ seems superfluous; the mason probably was misled by the preceding series of four occurrences of κέ, Pleket].

1459: 102/103 no. 29. **Epitaph of Aurelius Lucius and Aurelia Magna, after 212 A.D.** Fragment of a round base of reddish marble.

[Α]ὐρήλιος Λούκιος
ζῶν φρονῶν αἰαυτῷ
καὶ τῇ συνβίῳ προτε-
4 θνώσῃ Αὐρηλίᾳ Μάγνῃ
μνήμης [χάριν]

1460: 104 no. 32. **Epitaph, probably 2nd cent. A.D.** Marble column, broken on all sides.

[- - - - - - - - -]ι̣ος ❦ καὶ ❦
[- - - - - - - - -]ο̣ς Ἀρχε- ❦
[- - - - - - - - -] καὶ Ἀπφια̣
[γονεῦσι γ]λ̣υ̣[κυτάτοις]
[μνήμης χάριν]

2-3. Arche[---] and Apphia are probably the parents, for whom the sons erected the monument; the man's name may have been, e.g., Ἀρχέδημος or Ἀρχέστρατος (cf. *I.Klaudiupolis* 59, 61, 86, 89, and 50, 104, 119, respectively), edd.pr.

1461: 105 no. 33. **Epitaph.** Limestone door-stele, broken at left. In a semicircular niche two bull's heads, inscription below; underneath the inscription a plow, a pruning knife (falx vinitoria), an axe, and a square object (a closed diptych?); below, a small square field with two drinking cups. Perhaps from the area of Nikaia (iconography, dating formula). [- ? -] ἔτους ζʹ | - - - - -

1462: 105 no. 34. **Epitaph, probably 3rd cent. A.D.** Limestone stele, broken below. Above the inscription a six-petalled rosette, beneath it two raised hands ('Fluchhände', cf. Pfuhl-Möbius II 537). Μοῦνδος | Μηνία̣ Α̣Σ̣[- - - - - -

Or a dedication to Asklepios, erected by a man with problems with his hands, edd.pr. [the first explanation ('Fluchhände') seems much more probable; see *SEG* LVII 2172, Corsten].

1463. Unknown provenance. Two lead tablets with Christian prayers, 4th cent. A.D. Two lead tablets (A and B) acquired in the 1950s in Asia Minor and now in a private collection in Münster; notes related to the purchase of the tablets point to a Bithynian provenance; texts incised on both tablets by the same hand and for the same man (Damatrios). The texts are prayers of Damatrios to Christ for abundant harvests and protection against evil forces. Ed.pr. F.Maltomini, *ZPE* 164 (2008) 159-168 (Italian translation; copious commentary; parallels for most expressions). On 171-176 M. collects eighteen texts concerning 'magia rurale' (see our lemma no. 1945).

A: † Πρὸς εὐφορίαν ἀνπέλω[ν]
κὲ χωρῶν κὲ δένδρων κ[ὲ]
παντὸς ἀγαθοῦ τοῦ ἀγροῦ τού[του·]
Ὡς ὁ ὠκεανὸς ποταμὸς π[. . .]
[.] οὐκ ἀπορῖ, ὡς θάλασσα ὑ̣-
[δ]άτων κὲ ἥλιος ἁρμάτων
κὲ ἀὴρ ἀστέρων κὲ σελήν̣[η]
κυμάτων κὲ πᾶσα πηγὴ η ἀ[διά]-
λιπτος, οὕτως κὲ `ὧδε´ ἡ καρπία τῶ̣[ν]
ἀνπέλων τοῦ ἀγροῦ τούτο[υ]
κὲ ἡ γεωργία ἀδιάλιπτος, ἐν [ὀ]-
νόματι Κ(υρίο)υ Θ(εο)ῦ· ἀπέλασον δέ,
Κύριε, πάντα νόσον ἀπὸ ἀ̣[ν]-
[π]έλων κὲ ἀνθρώπων κὲ τ̣ετραπό-
δων κὲ πᾶσαν αειπον κὲ κάν-
θαριν κὲ εὐβροσύβον ἀπὸ τῶν ἀν-
πέλων τούτων, κάνπην, κάνθα-
ριν κὲ ὗν τὴν πανκάκιστον,

πάντα ἀπέλασον τὰ κακὰ τὰ
λυμένοντα τὸν ἀγρὸν τοῦ-
[τ]ον· ὡς σοὶ ἀθάνατος σι κὲ ἀ-
[να]ποτέλεστος, οὕτως εὐ-
[- 2-3 -].ς κὲ ὁ ἀγρὸς τοῦτος·
[- 5-6 -] εὐνοοῦντα Δα-
[ματρι- - -] † † † † [- - -]

1. ἀνπέλων: probably the most important crop: see LL. 10 and 13/14 and **B** L. 10, ed.pr. ‖ 4-5. ed.pr. considers π[ηγῶ|ν], π[αίδω|ν] and π[όρω|ν]; ed.pr. thinks he discerns after the pi the beginning of a vertical hasta; if true, that would exclude the last two restorations ‖ 6. ἥλιος ἁρμάτων: see App. I (168-171) for a detailed commentary on the concept of the 'carri del Sole', i.e., on the idea that Helios used a new car everyday ‖ 7-8. σελήνη κυμάτων: possibly related to the otherwise rare concept of the moon containing lots of water, ed.pr., who also considers the possibility of an error: σχημάτων instead of κυμάτων ‖ 8-9. ed.pr. proposes two interpretations: 1) 'just as every spring was never-ending' (η = ἦ: imperf. of εἰμι; but the imperf. is problematic, given ἀπορ(ε)ῖ in L. 5); 2) 'just as every spring, the never-ending' (ἡ) or 'if never-ending' (εἰ), (has no lack: ἀπορῖ) of rivers (<ῥεί-θρων>); he prefers the first alternative, preferably with a dittography ({η}) rather than with <ἐστιν>? ‖ 9. ὧδε (added above the line): 'here', ed.pr., who refers to **B** L. 17 ‖ 13. πάντα for πᾶσαν, ed.pr. ‖ 15. αειπον: not ἃ εἶπον, with πάντων instead of πᾶσαν, but rather a form of ἴξ/ἴψ (a worm) ‖ 16. εὐβροσύβον = ἐρυσίβην: either 'la ruggine (del grano)' or an insect, ed.pr. ‖ 17. κάνπην = κάμπην: 'il bruco', ed.pr. ‖ 21. σοὶ= συ, ed.pr.; σι: cf. **B** L. 18; read εἶ, ed.pr. ‖ 21-22. ἀναποτέλεστος: cf. **B** LL. 18/19: 'infinito, eterno', ed.pr. ‖ 22-23. something like εὔ-|[φορ]ος, εὔ|[καρπ]ος vel sim., ed.pr. ‖ 24-25. possibly something like [τόν σοι] εὐνοοῦντα Δα|[μάτριον τήρησον] (vel sim.), ed.pr., who adds that Doric forms fit in with a provenance in Bithynia or adjacent areas; the same Δαμάτριος also in **B** L. 13.

B: Lines 1-8: charactêres
[- ca. 4-5 -]θι· τῷ ἀγρῷ το[ύ]τῳ δ' ⟦ι⟧ἀνυπέ[ρβλη]-
[τον δ]ὸς εὐφορίαν ἀνπέ[λων κ]ὲ χωρ[ῶν κὲ δέν]-
[δρω]ν κὲ ἅλωνος, ἐν Κ(υρί)ῳ Θ(ε)ῷ· σοὶ δέ, Κ(ύρι)ε, τελίαν
[δ]ὸς τὴν βοήθιαν κὲ τὴν εὐφορίαν τῷ ἀγρῷ τού-
[τ]ῳ κὲ τῷ οἰκοδεσπότῳ Δαματρίῳ vacat
charactêres
charactêres
[Ἰ(ησο)ῦ Χ(ριστ)]ὲ Ναζορηνέ, δὸς τὴν εὐφορίαν κὲ εὐ [-2-3-]
[-3-4 -] κὲ εὐσιτίαν ὧδε τῷ τόπῳ κὲ ἀγρῷ ἕως [-2-3-]
[- 4-5 - ὡς] σοὶ ἀθάνατος σι κὲ ἀναποτ[έλε]-
[στος, οὕτως εὐ- - -] κ[ὲ ὁ] ἀγρὸς [τοῦτος]
- -

9. Initio, pPerhaps [ἴλα]θι?, ed.pr., who also considers [αὐτό]θι ‖ 11. σοί = σύ ‖ 16-17. εὐ[καρ|πίαν] vel sim., ed.pr. ‖ 17-18. perhaps something like ἕως [οὗ | ἂν ζῶ] or ἕως [αἰ|ῶνος], ed.pr. ‖ 18. σι: cf. **A**, app.cr. ad L. 21.

PONTUS

1464. Amaseia. Inscription of Mamas, 515-518 A.D. *Studia Pontica* 124-127. Republished by P.Lampe, in *A Roman Miscellany* (see our lemma no. 1659) 51/52.

1465. Ereğli (museum). Dedication to Herakles Alexikakos, undated. Lower part of a statue group with base: on the left only the feet of Herakles are preserved; on the right a boar lying (dead?) under Herakles' club (?); inscription on the base. Mentioned by G.Karauğuz, *AST* 25.1 (2008) 58 (ph.; Turkish translation). No text; we read from the photograph.

vac. Ἀγαθῇ ❦ τύχῃ
Ἡρακλέα Ἀλεξίκακον
Ἀσκληπιόδωρος vac.
4 vac. κατὰ συνταγήν

[Imperial period, on the basis of the letter forms, Corsten.]

1466. Herakleia Pontica. Prosopography. A.Avram, in *Bulgaria Pontica medii aevi VI-VII* (Mesembria Pontica, International Symposium, Nessebar, May 28-31, 2006; Burgas 2008) 87-114, presents a prosopography of Ἡρακλεῶται attested in inscriptions throughout the Greek world who are to be assigned to Herakleia Pontica. On 95-112 a catalogue of 252 persons, arranged geographically, preceded by comments on selected inscriptions. For an earlier Prosopographia Heracleotica, by W.Ameling, see *SEG* XLIV 1012.

1467-1468. Komana (area of: Ballıdere Köyü). New inscriptions, undated. Two fragmentary inscriptions, mentioned by D.B.Erciyas, *AST* 24.2 (2007) 155/156 (ph.). No text; we read from the photographs. [1467: Imperial period; 1468: later (?) Imperial period, Corsten.]

1467: Fragment: - - - | [- - -]ΡΕΝ[.]ΥΣ[- - | - -]ΤΟΞΕ[- - | - -]ΟΥ vacat?

1468: Fragment: - - ? - - | [- - -]ΑΡΧΑΣΦΘΡΑ.[- - -] | vacat

1469. Komana (area of: Kılıçlı Köyü). Epitaph, undated. Fragment (of a stele?), mentioned by D.B.Erciyas, *AST* 24.2 (2007) 157 (ph.). No text; we read from the photograph.

- - - |.[- - - - -]ΙΕΙΣ[- - -]ΙΑΣΚ[- - -] | ἕνεκε[ν]

1470. Komana (area of: Ballıdere Köyü). Christian epitaph of Pulchra, Byzantine period. Stele with rosette; inscription below. Mentioned by D.B.Erciyas, *AST* 24.2 (2007) 155/156 (ph.). No text; we read from the photograph: Πούλ|χρης

1471. Sinope. Bilingual epitaph of Numeria Prokope, ca. 150-175 A.D. *I.Sinope* 121. J. Raeder, in *Monumentum* 177-186 (ph.; German translation, based mainly on the Latin text), studies this epitaph of the wife of the Roman veteran/centurio P. Aelius Pompeius; she is honored for her qualities as matrona; the iconography is inspired by the canons of classical art; cf. *An.Ép.* (2008) [2011] no. 1303 (J.-Y.Strasser). Dated by R. on onomastic and stylistic grounds (*I.Sinope*: 1st/2nd cent. A.D.).

1472. Zela. Dedication to Augustus by Polemo I, 27-7 B.C. Marble block broken at the upper left corner. C.Marek, *Pontus et Bithynia. Die römischen Provinzen im Norden Kleinasiens* (Mainz 2003) 44 fig. 67 (ph. and brief discussion, no text). S.Yu.Saprykin, *VDI* 267.4 (2008) 41-54 (ph.; dr.; in Russian), reads the text from Marek's photograph. He supports Marek's ascription of this text to Polemo I, and in a discussion of the latter's status and the genealogy of his descendants, contends, *pace* P.Thonemann (*SEG* LIV 598), that the marriage of Polemo I and Pythodoris should be dated to after 12 B.C. following his divorce from Dynamis [for the same view see now A.Primo, in T.Kaiser, M.Facella (edd.), *Client Kings and Roman Principalities* (Stuttgart 2010) 166, Kantor]. The occasion for the dedication may have been connected with the grant to Polemo I of the status of *amicus populi Romani* in 26 B.C. on Augustus' initiative (Dio Cassius 53.25.1-2). Πολέμων | Καίσαρα Σεβασ| vac. τὸν vac. | τὸν ἑαυτοῦ || εὐεργέτην

PAPHLAGONIA

1473-1474. Hadrianopolis (area of: Budaklar, 3 km west of Eskipazar). Christian mosaic inscriptions, ca. 500-550 A.D.? Floor mosaic in 'Early Byzantine Church B' depicting animals, floral and geometric designs, personifications of the four rivers of Paradise with inscriptions, and a votive inscription (English translation of the latter). Mentioned by E.Laflı, *AST* 24.2 (2007) 45 (Turkish) and 51 (English). No text; we read from the photographs.

1473: Figs. 1-4. **The rivers of Paradise.** Εὐφράl|της – Τίγρ|ις – Φί|σων – Γέ||ων

1474: Fig. 5. **Votive inscription of Himerios and Valentina.**

'Υπὲρ εὐχῆς
Ἱμερίου το(ῦ)^{S}
καθοσιωμέ-
νου σχολαρ-
ίου καὶ Οὐα-
λεντίνας τ-
ῆς κοσμιωτ̣(άτης)^{S}
καὶ σεμνοπρ-
επεστάτης

[3-4. καθοσιωμένου for καθωσιωμένου, 'devoted' ‖ 8-9. σεμνοπρεπεστάτη: 'most dignified', Corsten.]

1475. Pompeiopolis. Honorary inscription, 2nd/3rd cent. A.D. C.Marek, *KST* 29.2 (2008) 250, mentions a fragment of an inscribed honorary monument (ph.) for a Παφλαγονιάρχης; in addition, [μ]ε̣γάλη σύνοδο̣[ς] seems to be legible.

1476. Unknown provenance. Inscription (epitaph?) with a collection of Homeric verses (cento), undated (4th/5th cent. A.D.?). *SEG* LI 1735; Merkelbach-Stauber, *SGO* IV 231 no. 19/21/02 ('Phrygien?'). G.Agosti, *ZPE* 160 (2007) 41-44, republishes the epigram and presents several suggestions. **L. 4**: For μεγαυμων θυμόν ed.pr. proposed μεγα⟨θ⟩ύμων θυμόν, which, according to A., is unattested in Greek poetry; he sees in ΥΜΩΝ a confusion with the following θυμόν and opts for either μεγαλήτορα θυμόν or μεγ' ἀμύμονα θυμόν (D.Feissel apud A.) as the intended text. **L. 8**: The plural θεῶν, surprising in a Christian text, does not indicate that the inscription is to be considered non-Christian nor does it point to a latent paganism. **L. 9**: For the substitution of the Homeric Ἰάρδανος by the biblical Ἰόρδανος A. refers to *AP* 1.47 and Eustathios on *Il.* 7.135.

GALATIA

1477. Ankyra. Res Gestae Divi Augusti. *SEG* LVII 1303. Several new publications and translations of the Res Gestae have appeared: S.Mitchell, *The Imperial Temple at Ankara and the Res Gestae of the Emperor Augustus. A Historical Guide* (Ankara 2008), with numerous photographs of the temple and some parts of the inscription. No Greek text; on 58-72, English translation (by A.Cooley [see *SEG* LVII 1303]) and Turkish translation; the same English translation and several photographs in M.Kadıoğlu, K.Görkay, S.Mitchell, *Roman Ancyra* (Ankara 2011) 98-108 (there is also a Turkish edition of the book). For the Greek text see now *I.Ancyra* 1 (ph.)

P.Dräger, *ZPE* 164 (2008) 75-78, publishes a previously overlooked letter of Wilamowitz to Mommsen containing remarks by Wilamowitz on expressions in chapter 4 (ἡμέραι οὖν αὗται, corresponding to the relative clause in Latin) and chapter 6 (τοῦ δήμου τοῦ Ῥωμαίων, as in the

version from Apollonia). See also N.W.Slater, in E.A.Mackay (ed.), *Orality, literacy, memory in the ancient Greek and Roman world* (Leiden/Boston 2008) 253-273.

1478. Ankyra. List of high priests/benefactors, Trajanic period. *IGR* III 158 (Perrot); M.Krencker, M.Schede, *Der Tempel in Ankara* (Berlin 1936) 193 no. 57. Republished by S.Mitchell in *Vom Euphrat bis zum Bosporus* 476-480 (ph.; English translation) after autopsy of the stone. Inscribed on the front face of the right anta of the imperial temple in Ankara. Text and French translation in *An.Ép.* (2008) [2011] no. 1413; text, English translation and commentary in *I.Ancyra* 4 (ph.).

Οἱ ὑποσχόμενοι ἐν τοῖς
ἀρχιεροσύναις ὑπὲρ τῶν
ἐπιδομάτων ἔργα

4 [Μ. Κο]κκέϊος Σέλευκος ἀρχιερεὺς Θεοῦ
Σεβαστ[οῦ - - ca. 8-9 - -]ου κρυπτοῦ λευκόλιθον
[- -]μίσατο?

2. ὑπέρ = pro (Latin): 'as a way of fulfilling their additional donations', M. ‖ 3. ἐπιδωμάτων, *IGR*; ἐπιδομάτων, K.-S., confirmed by M.; ἐπίδομα is a variant of ἐπίδοσις: 'additional expenditure', M., referring to *SEG* I 276 L. 14 ‖ 4. Κεῖος Σέλευκος, *IGR*; [Κο]κκέϊος, K.-S.; M.Cocceius Seleukos, son of Πυλαιμένης and enfranchised by Nerva in 96-98 A.D., is also on record in *I.Pessinous* 12 (*SEG* XLVI 1627; Trajanic period) as high priest of the Galatian Koinon, M., with further comment on the patronymic Πυλαιμένης, Seleukos' date of birth (ca. 60 A.D.) and the function of sebastophantes and agonothetai ('associated with the priesthood, although not necessarily held at the same time') ‖ 5. κρυπτός: could refer to covered buildings, M. [κρυπτός is an architectural term (*CID* II 53); the context suggests that the construction in question was a portico or a corridor (cf. *I.Tralleis* 146: κρυπτὸς περίπατος), Chaniotis] ‖ 6. possibly [ἐκο]μίσατο, D.Rousset apud M.; possibly Seleukos had arranged and paid for the transport of marble to a construction site, M. ‖ on 480-483 M. briefly discusses *I.Pessinous* 17/18. He dates no. 17 (for T. Claudius Heras) to the second half of the 1st cent. A.D. (cf. already *SEG* LVI 1426), and no. 18 (for Heras' son T. Cl. Deiotarus) to the period 90-120 A.D.

1479-1481. Ankyra. Topos inscriptions, Imperial period, perhaps 1st cent. A.D. Andesite seat blocks, presumably of a stadium, now kept in the Roman Baths at Ankara and reportedly found south of them; three of the blocks carry inscriptions. Ed.pr. K.Görkay, *MDAI(I)* 56 (2006) 249 and 252-254 (ph.). Now in *I.Ancyra* 154 i-iii (English translation).

1479: 249; *I.Ancyra* 154 i. **Seat for the second tribe.** Seat block with integrated, but unfinished (?) stairs; on the side of the stairs: Φυ(λὴ) β´

The second tribe, otherwise called φυλὴ Πακαληνή, *I.Ancyra* [cf. S.Mitchell, in M.Kadıoğlu et alii, *Roman Ancyra* (see our lemma no. 1477) 42, Corsten].

1480: 249; *I.Ancyra* 154 ii. **Seat for the fifth tribe.** Seat block with integrated, but unfinished (?) stairs; on the side of the stairs: Φυ(λὴ) ε´

The fifth tribe, otherwise called φυλὴ Διὸς Ταηνοῦ, *I.Ancyra* [however, in the commentary on *I.Ancyra* 117 and per S.Mitchell, in M.Kadıoğlu et alii, *Roman Ancyra* (see our lemma no. 1477) 42, the fifth tribe is called φυλὴ Διὸς τραπεζῶν, Corsten].

1481: 252-254; *I.Ancyra* 154 iii. **Topos inscription, 1st cent. A.D.** Part of an inscription on the front edge of a seat block: [- - -]ΠΟΚΛΑΥ[- - -]

Horizontal stroke above ΚΛ; ed.pr. examines different possibilities of reconstruction: 1) [τό]πο(ς) Κλ(αυδίου) Αὐ[ρηλίου] or [τό]πο(ς) Κλ(αυδίας) Αὐ[ρηλίας]; 2) [τό]πο(ς) Κλαυ[δίας Ἀθηναίας], which would mark the seats of the members of the phyle Κλαυδία Ἀθηναία; this solution is preferred in *I.Ancyra*; 3) Πο(πλίου) Κλ(αυδίου) Αὐ[ρηλίου] (less likely); 4) [τό]πο(ς) Κλαυ[διοπολειτῶν], which is unlikely, given the distance between Ankyra and Klaudioupolis (Bithynia). For the omission of the sigma of [τό]πο(ς) in reconstructions 1, 2 and 4, ed.pr. refers to Roueché, *Performers* 84 no. 45 row U (stadium) and 33 no. 6c (theater).

1482. Avşar Mevkii (7 km west of Ayaş, ca. 60 km west of Ankyra). Dedication of a statue of Claudius, 41-54 A.D. Upper part of a white marble cylindrical shaft; broken above and below. Ed.pr. S.Mitchell, in *Vom Euphrat bis zum Bosporus* 471-476 (ph.). Text in *An. Ép.* (2008) [2011] no. 1412; text, English translation and commentary in *I.Ancyra* 3 (ph.).

[Τιβέριον Κλαύδιον]
[Καίσαρα Σεβαστὸν]
[Γερμανικὸν Θεὸν]
[-]ΟΝΑΝ[- - - - - -]
[ἀνέ]θηκ[αν δι]ὰ [- - -]
Ῥο[σ]σολιττανοῦ ἱερέ-
ως Θεοῦ Σεβαστοῦ καὶ ἱε-
ρέως Τιβερίου Κλαυδίου
Καίσαρος Σεβαστοῦ Γερ-
μανικοῦ πρώτου Σεβασ-
τηνῶν Γαλατῶν Τολιστο-
βωγίων ἐπιμεληθέντος

4. ΙΑΝΟΙ preceded by a horizontal bar at the top and a vertical hasta; 'it might be a T', ed.pr., who suggests emending it to a rectangular zeta: [Μνι]ζιανοὶ [Γαλάται]; Mnizos, not far from Ayaş, is known as an ancient road-station, a modest township; in an early 7th-cent. A.D. Byzantine source the region is called ἡ Μνιζηνή; ed.pr. provides parallels for the variation -enos and –ianus; however, in an addendum on 483, M. writes that after close study of a photo he reads [--]ΟΝΑΝ[--] instead of .ΙΑΝΟΙ: [τ]ὸν ἀν[δριάντα]] ‖ 5. [ἀνέ]θηκ[αν]: either a βωμός or a statue; in the latter case Claudius is an obvious candidate (see LL. 8-10), ed.pr. [and see sub L. 4 ed. pr.'s revised reading] ‖ 6. Ῥο[σ]σολιττανοῦ or Ῥο[υ]σολιττανοῦ, ed.pr.; Ῥοσσολιττανός: Celtic name, ed.pr., who refers to Ῥοσσομαρα and to names such as Κογκολιτανός, Καρθιλιτάνιος, Βηπολιτανός, Ὀηπολιττανός (in an unpublished inscription found south of Ankara), and adds that in the lacuna at the end of L. 5 either Ἰουλίου or Κλαυδίου or another Celtic or Greek name may have to be restored ‖ 6-12. priest of Augustus and of Claudius; πρώτου (L. 10): the honorand may have been the first priest altogether, implying a date in the beginning of Claudius' reign, or merely the first of his tribe, which could allow for a somewhat later period in the emperor's reign, ed.pr. [or an honorific title: πρῶτος Σεβαστηνῶν Γαλατῶν Τολιστοβωγίων (cf. πρῶτος Ἑλλήνων, πρῶτος Ἀχαιῶν etc.); in that case this inscription is irrelevant for the date of the introduction of the imperial cult, Chaniotis].

1483. Germa. Christian prayer, Byzantine period. G.Perrot, E.Guillaume, J.Delbet, *Exploration archéologique de la Galatie et de la Bithynie* I (Paris 1872) 42; *RECAM* II 99. P.Gatsioufa, *ZPE* 160 (2007) 135-138 (German translation), republishes the inscription with supplements and commentary; she explains the omega-like sign at right as a Christian symbol, perhaps depicting a palace.

> [Κύριε, τὰς πύλας τοῦ παραδείσου, ὡς ἐδικαίωσας τὸν] ληστήν, ἀνέωξόν μυ·
> Κ(ύρι)ε, ⟨ὁ Θ⟩(ε)ός, ⟨ἵ⟩να μου μνησθῇς ἐν τῇ ⟨βασιλείᾳ σου⟩.
> Κ(ύρι)ε, ἀπόλυσον τὰ πλημμελήματά μου

1-2. Allusion to the scene of Jesus' crucifixion, G. ‖ 1. [- - -]ΛΗΣΤΗΝ ἀνέωξόν μυ, previous edd. ‖ 2. Κ(ύρι)ε ΩΟΣΥΝΑΜΟΥΜΝΗΣΘΗΣΕΝΤΗ, the P.-G.-D., *RECAM*; initio ⟨ὁ Θ⟩(ε)ός or ⟨δ⟩ός?, G., who for the entire sentence compares *SEG* XXVIII 1284, *MAMA* IV 35 and VII 567; P.-G.-D. tentatively reconstructed the second part as μου μνησθῇς ἐν τῇδε.

1484. Pessinous. Letters of Attalid kings, 163-156 B.C. *RC* 55-61; *I.Pessinous* 1-7. G. Courtieu, *Res Antiquae* 4 (2007) 189-203, focuses on the religious content of the letters; he emphasizes their 'secret' character and points out that they were not initially designated for publication but were only later (1st cent. A.D.) inscribed by the priests of the sanctuary. Since they give insight 'à l'expression et à la pensée de dirigeants hellénistiques', C., after examining the events that led to the letters being written, studies the texts for evidence concerning the sanctuary and the religious concepts of the Attalid princes, offering a corrective to the use of modern notions of religiosity in explaining ancient behavior. He interprets Πεσlσόγγους (*I.Pessinous* 1 LL. 6/7) as the Celtic name of the religious center of Pessinous, which was occupied by an enemy, the priest's brother Αἰοιοριξ; the priest is presumably collaborating with the king in order to regain the sanctuary, but since he has lost his priestly function, he is not addressed as ἱερεύς in no. 2. C. draws the distinction that the lost territory had to be reconquered by military force, whereas the sanctuary should be taken through treachery (πραξικοπῆισαι, no. 1 L. 7). According to C., Aioiorix 'insulted' (ὑβρίζειν, no. 2 LL. 19/20) the priests (and the sanctuary), but was not wholly responsible for his actions since he was considered insane (which C. deduces from no. 2 LL. 21/22 [ὑγιὴς γενόμ]ε̣νός γε τῆι διανοίαι καὶ | θ[εοσεβής]). In this same context, the 'goddess' (ἡ θεός, no. 2 L. 17) is accused by the king of letting this happen, an accusation unthinkable in a monotheistic world, but which can easily be explained by the fact that she is not a member of the Attalid pantheon. No. 2 LL. 17-22 are identified by C. as prayers.

1485. Tavium. Building inscription, 193-235 A.D. Fragment of a marble architrave, found in the southern part of the upper city. Ed.pr. K.Strobel, *AST* 24.2 (2007) 17 (ph.).

[- - - Εὐ]σεβοῦ[ς - - -]

Part of an imperial titulature, for which ed.pr. gives a Latin reconstruction: '... Divi Antonini Pii ... filius/nepos' or 'Divi Septimi Severi Pii ... filius/nepos', that is, one of the emperors between Septimius Severus and Severus Alexander.

1486. Tavium (area of: Hacıçeşmesi). Epitaph of a woman, Imperial period. Lower part of a marble stele; on the lower profile incised depictions of a wool basket, a comb, and a mirror; inscription above. Mentioned by K.Strobel, *AST* 24.2 (2007) 17 (ph.); no text; we read from the photograph.

- - - - - | [- - - -]ỌCẠ[- - - | - - -]YCẠNẠP|[- -]οκον δισ|σῶν μητέρα || νηπιάχων

[2. The last four letters seem to have been written over an erasure || 3-5. a mother of two little children; possibly metrical, though garbled, Corsten.]

PHRYGIA

1486 bis. Phrygia. Religion. Mainly on the basis of inscriptions, G.F.Chiai, in R.Häussler (ed.), *Romanisation et épigraphie. Études interdisciplinaires sur l'acculturation et l'identité dans l'empire romain* (Colloquium Lattes-Paris 2001; Montagnac 2008) 351-374, gives an overview of rural cults in Phrygia in the Imperial period with special attention to forms of religious communication. He notes that dedications were not necessarily addressed only to gods (vertical communication) but also to fellow-humans (horizontal communication). The dedications are predominantly concerned with health, the safety of animals and the fertility of the land, but several texts show that rural deities were accorded responsibility for almost all aspects of human life. On 370, C. provides a list of relevant inscriptions from Dorylaion, Nakoleia, Akmoneia, and Laodikeia Katakekaumene.

1487. Afyon (area of). Dedication to Meter Malene, 2nd-3rd cent. A.D. *Phrygian Votive Steles* 370 no. 609. Republished by F.Soykal, in T.Tarhan et alii (edd.), *Muhibbe Darga Armağanı* (İstanbul 2008) 57/58 (ph.) [in L. 7 read Μαληνῇ instead of Μαλήνῃ, C.Brixhe, *BE* (2008) no. 513].

1488-1489. Afyon (area of). Dedications, Imperial period. Two stelai, found in the environs of Afyon, now in the Bolu Museum on permanent loan; (re)published by M.Adak, N.E. Akyürek Şahin, M.Y.Güneş, *Gephyra* 5 (2008) 84/85 no. 10 and 88/89 no. 15 (ph.; German translation).

1488: 84/85 no. 10. **Dedication to Zeus, 2nd/3rd cent. A.D.** Right part of a marble stele. The relief above the inscription shows a couple wearing cloaks, between their heads a statuette, probably a shepherd in a *paenula cucullata*. There was probably a third family-member depicted on the left.

[ὁ δεῖνα ὑπὲρ ἑαυτο]ῦ μάμμης | [καὶ τῶν ἰδίων π]άντων Διὶ | [- - - - - εὐχ]ήν vac.

1-2. Why the grandmother is singled out for mention is not clear, edd.pr. || 3. Zeus Alsenos or Petarenos by comparison with similar stelai from the same region, edd.pr., who refer to *SEG* LVII 1314-1316; *Phrygian Votive Steles* 19-22, 31-33, 38, 51-53 etc.; T.Lochmann, *Studien zu kaiserzeitlichen Grab- und Votivreliefs aus Phrygien* (Basel 2003) 126-132, 197.

1489: 88/89 no. 15. **Dedication to Hosios, probably 2nd cent. A.D.** *MAMA* VI 389; M. Ricl, *EA* 18 (1991) 42/43 no. 93 (cf. *SEG* XLI 1167). A.-A.Ş.-G. distribute the text over three lines (as *MAMA*) rather than four (as Ricl, *op.cit.*) [in introductory remarks (88), however, they refer to at least four lines of text: 'die beiden ersten Zeilen' above the relief and 'the final lines of text' ('die letzten Zeilen') below the relief, Richardson]: Νέστωρ Στρά|τωνος Ὁσίῳ | [εὐχ]ήν (Νέστωρ Στρά|τωνος Ὁσίῳ | [εὐχ]|ήν, Ricl).

For the restoration [εὐχ], Ricl considers a longer restoration, e.g. [Δικέῳ εὐχ] (*op.cit.* 43 sub LL. 3/4: 'en se fondant sur la photographie, il semble qu'un autre mot a été gravé devant εὐχ, puis, pour quelque raison inconnue, martelé—peut-être Δικέῳ?'); as grounds for rejecting the proposal (89), A.-A.Ş.-G. report that the surface to the left of [εὐχ]ήν contains no traces and insufficient space to have accommodated the text [Δικέῳ] [but the surface that A.-A.Ş.-G. describe here, 'in Zeile 3 vor [εὐχ]ήν,' is in their L. 3—that is, the location of Ricl's L. 4; but in Ricl's description, the 'mot . . . martelé' is in Ricl's L. 3, a location that A.-A.Ş.-G. do not describe and do not take into account in their text, Richardson].

1490-1491. Vacat.

1492. Aizanoi. Dedication of the temple of Zeus, 92 or 94/95 A.D. Seven blocks of the architrave of the east facade of the temple that preserve dowel-holes for metal (bronze?) letters. Edd.pr. R.Posamentir, M.Wörrle, *MDAI(I)* 56 (2006) 227-246, who describe in detail the reconstruction of the inscription (dr.; ph.). The text conflicts with the communis opinio of a date between 126 and 157 A.D. for the erection of the temple and indicates that it was built under Domitian. Discussion of the imperial cult in Aizanoi and the rivalries between cities, in particular in connection with the title of μητρόπολις.

1 [vac. Διὶ Αἰζανῶν καὶ Α]|ὐτοκράτορι Καίσαρ|[ι] θεοῦ Οὐεσ[π]ασιανοῦ [υἱ|ῶι Δ]ομιτιανῶ[ι Σ]εβαστῶι Γερμ||[ανικῶι, ἀρχιε]ρεῖ μεγίσ|τῳι, δημαρχικῆ[ς ἐξ]|ουσίας τὸ ια', vac.

2 [vac.] | vac. αὐτοκράτο|[ρι] τὸ κβʹ, ὑπάτωι τὸ ι[ϛʹ, τε|ιμ]ητῆι διὰ βίου, [πα]τρὶ πατρίδος, ἔ||[κτισεν ἡ Αἰζα]νειτῶν | vacat πόλις vac. | vac.

The verticals mark the division between blocks || 2. Before πόλις, has the width of five letters, which makes ΜΗΤΡΟ plausible; but the city did not receive the title μητρόπολις and that text was not added here, edd.pr.

1493-1494. Aizanoi. Christian dedications, 4th-6th cent. A.D. Niewöhner, *Aizanoi* 277/278 nos. 387/388 (ph.), presents two fragmentary dedicatory inscriptions, both of them part of a balustrade of a yellowish-white marble ambo; found during the excavation of the 'Thermenkirche'; the definitive publication is in preparation by M.Wörrle.

1493: 277/278 no. 387, cf. 198/199. [Ὑπερὶ εὐχῆς (father's name) κ(αὶ) (mother's name) κ(αὶ) τῶν τέκνων] αὐτῶν καὶ παντὸς τοῦ γένους αὐ[τῶν]

1494: 278 no. 388. [- - -]ΥΤΟΥΠ[- - -]

1495-1496. Aizanoi (area of). Christian dedications, 4th-6th cent. A.D. Niewöhner, *Aizanoi* 240 no. 261 and 257 no. 318 (ph.), presents two fragmentary dedicatory inscriptions; the definitive publication is in preparation by M.Wörrle.

1495: 240 no. 261 (ph). Blue-gray marble post of a templon with columnar base, found in Örencik; beginning of an inscription on the upper rim: Ὑπερὶ εὐχ[ῆς - - -]

1496: 257 no. 318 (ph). Octagonal blue-gray marble base of an ambo with a shoulder for stairs, found in Hacımahmut; inscription on the outer surface (not visible on the photo): left of the shoulder: [- - -]υ καὶ τῆς † Εὐριβίου ΑΥ..Ι[- - -]; right of the shoulder: ΕΡΜΡΙΗ

[Εὐριβίου for Εὐρυβίου, Corsten.]

1497. Aizanoi. Epitaph, Imperial period. Block, found re-used in the theater. Ed.pr. T.Drew-Bear, *AST* 25.2 (2008) 261 (ph.; Turkish translation): μέχρι vacat ὧδε [for this expression cf. *SEG* XLV 2352, Pleket].

1498. Aizanoi (area of: Doğancılar). Fragment of a Christian prayer, 4th-6th cent. A.D. Niewöhner, *Aizanoi* 270 no. 359 (ph.), publishes a yellowish-white marble fragment (arch of a ziborium?) with incised birds and tendrils; inscription on the upper rim (definitive publication by M.Wörrle in preparation): Θεὸς εἱλασθ[- - -] (small iota added).

1499-1500. Akmonia (area of: Dümenli/Banaz). Christian votive gifts, 4th-6th cent. A.D. Two dedications, found together in Dümenli, now in the museum at Uşak. Ed.pr. E.Parman, *Edebiyat fakültesi yayınları* 11 (2002) 149/150 and 171 (non vidimus); republished in Niewöhner, *Aizanoi* 292-294 nos. 468 and 474 (ph.).

1499: Parman 149/150; Niewöhner no. 468. Left part of a yellowish-white marble arch; inscription on the lower rim: † Ὑπερὶ εὐχῆς ΓΑ[- - -]

1500: Parman 171; Niewöhner 474. Fragments of several yellowish-white marble slabs; inscriptions on the upper rim.
A) on a center piece: [- - -]περὲ εὐχῆς C[- - -] [Initio certainly for [Ὑ]περί, Corsten.]
B) on an upper left corner: Εὐβίου Α[- - -]
C) on a center piece: [- - -]ΤΟΥΥΙΕΙΟΣ Εὐστάθιο(ς) [[- (name)]του υἱειός?, Corsten.]

1501. Amorion. Christian epitaph of Etherios, 6th cent. A.D. Stele, reused in the church atrium; inscription around a large cross. Ed.pr. C.Lightfoot et al., *KST* 29.1 (2008) 445 (ph.; Turkish translation; read by T.Drew-Bear): † Ἡρῷιον | Ἠθερίου ἐπ̣ι̣|τρ^{S}(όπου) Ἀμορι|ανοῦ ~

[2. Ἠθερίου for Αἰθερίου, Corsten] || 2. in fine ΕΙΠ̣, lapis.

1502. Apameia. Epitaph of Isidoros, Imperial period. Marble slab with frame, mentioned by T.Drew-Bear, *AST* 25.2 (2008) 263 (ph.; no text; Turkish translation). The cavalryman Auxanon from the camp at Synnada erected the tomb for his father Isidoros; interdiction of others' burials, fine of 2,500 denarii to be paid to the state; copy in the archives.

1503. Appia (area of: Pınarcık). Christian dedication, 4th-6th cent. A.D. Decorated yellowish-white marble slab with inscription on the upper profile. Ed.pr. Niewöhner, *Aizanoi* 294 no. 475 (ph.): [- - -] ἐπισκό(που) κ(αὶ) Κυριακοῦ πρε[σβυτέρου - - -]

1504. Dağmarmara (ca. 5 km east of Gözler, north of Denizli, close to Thiounta and Motaleis). Regulations for the protection of vineyards, 3rd cent. A.D. Marble block, now fragmentary, inscribed on front and back. Side A is broken above, side B both above and below. The block was used as part of a door that gave access to a walled space within a large quadrangular marble building; in the same area were found two subterranean chambers. Now in the Denizli Museum. Ed.pr. E.Miranda in *Catalogo Denizli* 68-72 no. 15 (ph.; Italian and Turkish translation); text of 13 partially decipherable lines of text A and LL. 41-45 of text B, which preserves 58 lines that are otherwise mutilated. Ed.pr. reprints *MAMA* IV 297 (Dionysopolis; ca. 250 A.D., whose wording is very similar to that of text A.

A:

\- - - - - - - - - - - - - - - - - -
ΓΕ..[- - - - - - - - - - - - πα]-
ραφύλ[αξιν μαστιγοῦσθε]
ἰς τὸ ἀπέχε[σθε αὐτοὺς τῆς ἐπι]-
μόνου ἀδικί[ας, ἐξῖνε δὲ κὲ]
ἐκ τῶν ἄλων [ὑπαρχόντων]
τὴν ἴσπραξιν κὲ [ἐνεχυρασίαν]
ποιῆσθε παρὰ τῶ[ν δεσποτῶν]
[τ]ῶν θρεμάτων κὲ ποι[μένων τῶν]
[ἐ]λευθέρων· [κὲ] τῶν ἐπ[ιμελη]-
[τῶ]ν τῶν χωρίων μὴ κωλυ[σάντων το]-
[ὺ]ς ποιμένας τοὺς ἰς τὰς ἀ[μπέλους ἰσβά]-
[λλο]ντας τὰ [θ]ρέματα κὲ [τοὺς ἐν αὐτε͂ς π]-
[ερισ]πῶντας τὰ κλή[ματ]α [- -]

1-2. παραφύλαξιν: paraphylakes were policemen controlling the city's territory; for an inscription concerning paraphylakes found south/southwest of Gözler see *OGIS* 527, ed.pr. || 4. ἀδικί[ας]: perhaps to be restored in *MAMA* IV 297 L. 11 in finde, i.e., ἐπιμόνου ἀ[δικίας] (*MAMA*: λ[ῃστείας]), ed.pr. || 5. ἄλων for ἄλλων, ed.pr.

B:

[. . .] οὐδενὶ ἐξῖναι μήτε πολείτῃ
[μήτ]ε ξένῳ μήτε δούλῳ [μή]τε ἐλε[υ]-
[θέρ]ῳ μήτε μισ[θί]ῳ μήτε λυθέντι
[μη]δὲν ἰς τὰς ἀμπέλους μήτε
[. . π]οιμένας μήτε [.]ΕΥΕ[. . .]ΟΥΣ

1505. Denizli (museum). Catalogue of inscriptions. On the occasion of the reopening of the Archaeological Museum in Denizli (Hierapolis), T.Ritti, with the assistance of H.Hüseyin Baysal and, for the inscriptions, E.Miranda and F.Guizzi, have published *Museo Archaeologico di Denizli-Hierapolis. Catalogo delle iscrizioni greche e latine. Distretto di Denizli* (Naples 2008). The inscriptions are from the administrative district of Denizli (except for no. 1, from Priene). The majority are from Phrygia: these include texts from Thiounta and Motaleis, belonging to Hierapolis' territory; Eumeneia, Dionysopolis, Motella (with the sanctuary of Apollo Lairbenos), the κοινόν of the Ὑργαλεῖς, Atyochorion, Laodikeia on the Lykos, Kolossai, Themisonion, Keratapa, the site at Dağmarmara (so far not identified with an ancient settlement), and Attouda. From Caria: texts from Apollonia and Herakleia on the Salbake in Caria. Dates: Archaic (no. 1), Hellenistic (nos. 2-14), Imperial (nos. 15-218). The catalogue contains approximately 200 Greek texts; 5 Greek-Latin bilinguals (nos. 180, 205-207, 209); 3 Latin (nos. 21, 35, 208) [since the cataloguing of the texts ended in 2001, many inscriptions, which were acquired later, are not included; see our lemmata nos. 1509, 1513-1516, 1518, 1519-1521, 1527].

Of the inscribed inedita, there are 75 Greek and one Latin. We treat in separate lemmata no. 3 (our lemma no. 1541), 13 (our lemma no. 1548), 15 (our lemma no. 1504), 16 (our lemma no.

1536), 22 (our lemma no. 1547), 23 (our lemma no. 1550), 62 (our lemma no. 1537), 137 (our lemma no. 1542), 139 (our lemma no. 1553), 201 (our lemma no. 1551), 205 (our lemma no. 1549), and 207 (our lemma no. 1209 bis). Other inedita include no. 9 (fragment of an honorary inscription; Attouda; Hellenistic; the honorand belonged to the πρῶτοι; mention of εὐεργετήματα μείζονα and of [τὰ]ς ἐκδοχὰς τῶν THXI[. .]AI[.]), 11 (epitaph of Κῦρος; Attouda; Hellenistic), 19 (architrave of a building dedicated to Hadrian: [- -]ῳ Ὀλυμπίῳ Πανελληνίῳ; unknown provenance; dated to 132-138 A.D. by J.-Y.Strasser in *An.Ép.*, 2008 [2011] no. 1362), 24 (fragment of a cornice with three fasciae and the word βιβλίων; unknown provenance; 2nd cent. A.D.), 47 (dedication of a ὑπέρθυρον and an ὀδύς (= οὐδός) to Θεὸς Ὕψιστος; Themisonion?; Imperial period), 60 (fragment of an epigram for a victorious athlete: - - - Παιᾶνος στέφομαι Ποίlθι' ἐμῆς [πα]lτρίδος; Attouda; 2nd cent. A.D.), 61 (fragment; victor in the παγκράτιον ἀνδρῶν; Attouda; 2nd cent. A.D.), 64 (epitaph: Τατιας Ζωσείμῳ τῷ ἀνδρὶ l Καρνα μνία⟨ς⟩ χάριν; unknown provenance; end of the 2nd cent. A.D.? [probably Καρνᾶ from Καρνᾶς, cf. *LGPN* I s.v., Corsten]), 74 (epitaph erected by parents for a son; the mother is Ἀδραστίλλα Φ[- -]; unknown provenance; 2nd/3rd cent. A.D.), 84 (epitaph of Διόδωρος Μενάνδρου Κυνάρης, erected by ἡ εἰδία φράτρα; Çal (?); 2nd cent. A.D.), 85 (epitaph; Διονύσιος Μακκος; unknown provenance; 2nd cent. A.D.), 87 (epitaph for Κρατέρῳ τῷ τέκνῳ ἰητρῷ; unknown provenance; 2nd half of the 2nd cent. A.D.), 90 (epitaph for Ζήνων by οἱ ἑταῖροι; unknown provenance; 2nd cent. A.D.), 105 (epitaph of Λολλία Συντύχη, wife of Ἀγαθόπους; unknown provenance; 2nd cent. A.D.), 132 (epitaph of [Φι]λόνεικος Νεικάδου; unknown provenance; 2nd cent. A.D. [Νεκάδου in the *Catalogo*; but the photo shows Νει, Pleket]), 159 (epitaph for Διοδώρῳ Πειᾶνος τῷ γάμβρῳ μοῦ; unknown provenance; ca. 200 A.D.), 160 (epitaph of Διόκριτος [Ν]οθίππου; unknown provenance; 1st/2nd cent. A.D.), 172 (Ἔτους σμα΄· Νασμηναι (?) Παπούλᾳ Ῥασίου καὶ Χρυσίῳ τοῖς γονεῖς μνήμης ἕνεκεν; unknown provenance; 156/157 A.D. (Sullan era) [Παπύλᾳ and Χρυσιῷ, *Catalogo*; we read from the ph.{?}, Pleket]), 192 (epitaph of Π(όπλιος) Ἀντώνιος Πωλλιανός; unknown provenance; Imperial period), 203 (Christian fragment recording ὁ ἐλάχ(ιστος) διάκο(νος); unknown provenance; 4th/5th cent. A.D.).

A concordance and plates with 217 photos conclude the volume. For the edita we give a comparatio numerorum with corpora and *SEG*, including *SEG* references omitted from the catalogue.

SEG VI	*Catalogo* nos.	*SEG* XXXV	*Catalogo* nos.
193	152	1395	6
210	157	*SEG* XXXVII	
SEG XXVI 1372	34	855	51
SEG XXVII 897	116	994	1
SEG XXVIII 1136	142	*SEG* XLII 1200	149
SEG XXIX 1400	157	*SEG* XLIV	
SEG XXXI		920	68
899	57 [inferior text]	921	95 [assigned to Apollonia on the Salbake]
933	47bis		
1127	54		
SEG XXXIV 1298/1299	43/44	1031	150

SEG XLIV	*Catalogo* nos.
1070bis	102
1073	170
1074	162
1075	197
1076	189
1077	176
1078	130
1079	166
1080	186
1081	5
1083	70
1084	134
1085	117
1086	32
1087	45
1090	198
1091	69 [[ο]ἰ̣ Σ̣αμψαναδες (?) in L. 3]
1092	101
1093	78 [Ἑλλαδι[--] in L. 2]
1094	71
1095	108
1096	100 [ΕΙΚΟΣΤΟΙΠ[..] in L. 2 in fine]
1097	88
1098	129 [L. 2: Εὐγενίῳ (?)]
1099	28 [new readings]
1100	135 [L. 2 initio: [υἱὸ]ν(?)]
***SEG* XLV**	
1742	152
1743	157
1754	14 [ΕΣΕΥΒ.[⏑-] in L. 8 in fine; cf. also *EA* 42 (2012) 152-156]
1755	185 [more complete text]

SEG XLV	*Catalogo* nos.
1756	183 [L. 10: [συν]χωρίσεις]
***SEG* XLVII**	
1734	41
1739	2
1740	17
1744	214
***SEG* L**	
1253	196
1253bis	218
1255-1257	38-40
***SEG* LII**	
1333	58
1351	42
1357	193
***SEG* LIV**	
1285	173
1286	144
1348	112
1349	115
1350	197
1356	182
1360	118
1361	106
1362	83
1363	181
1364	82
1365	65
1366	188
1367	199
***SEG* LV**	
1109	51
1147	8 A
1410/1411	60/61
1412	12
***SEG* LVII**	
1109	7
CIG	
3902	151
3902 (i)	177
3954	178

MAMA IV	*Catalogo* nos.	*IGR* IV	*Catalogo* nos.
319	133	738	177
328	21 (Latin)	743	157
333	20	854	49
337	163	855	56
338 A, B	149	882	53
341	177	*I.Laodikeia am Lykos*	
359	145	1	2
360	146	7	4
MAMA VI		38	49
3	30	41	50
4	4	51	56
9*	21 (Latin)	53	52 [*An.Ép.* (2008) [2011] no. 1375]
12	56		
13	50		
17	165	62 A	29
19	178	63	32
21	174	65	30
24	116	65 A (and 141)	17
24* (on p. 141)	49 [better text]	67	37
25	158	74	70
27	86	88	96
39	59	90	165
43	167	92	130
47	113	96	158
48	73	99	5
50	80	103/104	166/167
62	140	105	116
66	48	106	168
83	173	107	86
84	200	108	170
87	31	111	197
94	206	112	174
105	175	113	176
123	63	114	178
133	161	117	180
136	171	120	62
138	136	123	186
139	147	126	189
161	217	140	214
162	8 B	141 (+ 65 A)	17
297	cf. no. 15		

1506-1507. Dokimeion (area of). Dedications to Meter Kranomegalene, Imperial period. N.E.Akyürek Şahin, *Arkeoloji ve Sanat* 125 (2007) 67-74, gives an overview of the cult of Μήτηρ Κρανομεγαληνή, also called Μήτηρ (Θεῶν) Κρανος Μεγάλου and Μήτηρ ἀπὸ Κρανος Μεγάλου, and publishes two new dedications. The known texts point to a village in the area of Dorylaion as the center of the cult. The formation and meaning of the epithets of the goddess, derived from the name of the village where the goddess was worshipped, are unclear. A. Ş. convincingly argues against the idea of previous editors that the first element is from κρήνη, 'source', since this is feminine and would inexplicably be Doric in form (cf. already Robert, *Hellenica* X 111 note 5), and proposes, instead, a topographic meaning, e.g., 'rock' or 'cave'. [The epithets (spelled Κρανοσμεγάλου and Κρανομεγαλήνη by A. Ş.) follow two morphological patterns: (ἀπὸ) Κρανος Μεγάλου contains the name of the village itself, which is to be written as two words as the final sigma of the first element shows; understood as one word it would have been spelled Κρανομεγάλου (cf. Κιδδίου κώμη, but Κιδδιοκωμῖται in *I.Laodikeia* 1 LL. 6, 20/21, 29, and 31). Κρανομεγαληνή is an ethnic, which has the accent on its last syllable, Corsten.]

A. Ş. republishes the previously known inscriptions (ph. of nos. 5-7; Turkish translations): **no. 1:** *CCCA* I 66 no. 199; **no. 2:** A.Körte, G.Radet, *GGA* 159 (1897) 405 no. 47; **no. 3:** *MDAI(A)* 22 (1897) 352/353 no. 2; **no. 4:** *CCCA* I 18 no. 40; **nos. 5/6:** *MAMA* V 8/9; **no. 7:** *SEG* XXVIII 1184. The two new texts (ph.; Turkish translation) were found at Doğlat Köyü (north of Dokimeion) and are now in the Afyon Museum.

1506: 69 no. I. Lower part of a marble stele with tenon; in a framed field a bust of the goddess above a lion advancing to the right. The inscription presumably began with the name of the dedicant on the lost upper part.

[- - - 1 or 2 lines - - Μητρὶ] | relief | Κρανομεγαληνῇ | vacat εὐχήν vacat

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1507: 69 no. II. Two fragments of a marble stele with pediment (left part missing) and tenon; in the framed field a bust of the goddess on a flat base. Inscription on the lower frame of the pediment, in the field around the bust and on the lower frame of the field.

[- -]πίας Παπίο[υ]
[ὑ]π̣ὲρ relief τῶ[ν]
[ἰ]δ̣ίω̣ν̣ relief πάν-
4 τ̣ων relief Μη-
τρ̣ὶ̣ relief Κ̣ρ̣[α]-
νο relief με-
γα relief λη-
8 vacat relief νῇ
vac. εὐχήν vac.

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1. E.g., Παπίας, Ἀππίας, ed.pr.

1508. Eskişehir (area of: Bozhüyük). Christian dedication, 4th-6th cent. A.D. White marble architrave, richly decorated, inscription on the upper band; now in the archaeological

museum at Istanbul. Ed.pr. in *Istanbul arkeoloji müzeleri yayınları* 21 (1958) 56 (non vidimus); republished in Niewöhner, *Aizanoi* 292 nó. 467 (ph.).

[- - -]ονου (christogram) καὶ μνήμης τῶν γονέων καὶ τῆς συνβίου Θεοδότ(ης)

1509. Eumeneia. Epitaph of Aur. Zenodotos and others, 3rd cent. A.D. *SEG* XXVIII 1127. B.Söğüt et alii, *AST* 25.3 (2008) 230 pls. 11/12 (cf. p. 224), publish a photograph and a drawing of the stone, now in the Archaeological Museum at Denizli/Pamukkale (Hierapolis).

1510. Hierapolis. Honorary inscription for C. Memmius Eutychus, reign of Caracalla (214-217 A.D. or later). *SEG* LIII 1464 (ed.pr. T.Ritti). Republished by T.Ritti, *CCG* 19 (2008) 279-308 (ph.; Italian translation), with copious commentary. Reference to two unpublished texts from Hierapolis, recording a Μέμμιος Μάρκελλος Σεραπιανός and a Γ. Μέμ(μιος) Λάμαχος, respectively. In *Altertümer von Hierapolis* 84, R. proposes reading Γ̣. (*Altertümer*: B.) Μεμμίου ⟦Εὐ⟧τ⟦ύχ⟧ου and identifying this man with the honorand of the present text. Among other honorary inscriptions for Roman citizens, R. cites *Altertümer* 32 and 39 (Greek text; Italian translation). R. offers a detailed study of the functions held by Eutychos and of the following expressions: For Ῥωμαίων κωουένταρχον (LL. 12/13) cf. *Altertümer* 32 (κονβενταρχήσαντα τῶν Ῥωμαίων); elsewhere κουρατορεύσαντα (τοῦ) τῶν Ῥωμαίων (κονβέντου) occurs (*TAM* V.2.1002/1003; *I.Tralleis* 77). For ἀλύταρχον τῶν μεγάλων Ἀπολλωνείων Πυθίων (LL. 13-15) cf. *I.Side* 134 (alytarches of the Πύθια) [cf. now S.Remijsen, *Nikephoros* 22 (2009) 129-143, Pleket]. R. translates γενάμενον δὲ καὶ ἐπὶ τῆς πίστεως γραμμάτων (LL. 20-23) as 'è stato anche addetto ad atti fiduciari'. In LL. 23-26 R. ultimately prefers to connect συντέλειας ('contribuzioni') with the preceding ἐκτελέσαντα (contra H.W.Pleket in *SEG* LIII 1464 app.cr. ad loc.). For LL. 26-28 (εἰς τε ἀννώναν εἰς τὸν θεῖον οἶκον πολλάκις ὑπηρετήσαντα) R. refers to *Altertümer* 32 (εἰς χρίας κυριακὰς εὔχρηστον γενόμενον) and proposes connecting these activities with services provided by the honorand to emperors and their troops on their way to the Near Eastern front.

1511-1518. Motella (sanctuary of Apollo Lairbenos). Dedications, Imperial period. Cf. *SEG* L 1254-1262. Edd.pr. E.Akıncı Öztürk, C.Tanrıver, *EA* 41 (2008) 94-96, 100/101, and 105-108 nos. 4, 12, 19-22, and 24/25 (ph.; English translation), publish inscriptions found at Asartepe, the site of the sanctuary, during recent excavations. [For more new texts from the sanctuary see *EA* 42 (2009) 87-97 and 43 (2010) 43-49, Pleket.]

1511: 105/106 no. 19. **Dedication of an intercolumnium, 108/109 A.D.** Left part of an inscribed marble architrave with garland freeze and egg-and-dart crown mouldings.

Ἔτους ϙγ', μηνὸς Περιτίου δ' · Μένανδρος Ἀπολλωνίου Μο[τελλ]οκηπείτης v εὐξάμενος Ἀπόλλωνι Λαιρμηνῷ ἀνέστησα διάστυλλον ἐκ [θεμελί]ων σὺν στυ-

λοβάτῃ καὶ σπείρῃ, κίονι, κεφαλῇ, ἐπιστυλλίῳ ζωφόρῳ, γείσι ΤΟ[- - - - - - - -]

Date: 193 Sullan era = 108/109 A.D., edd.pr. ‖ 1. cf. [---]λλοκηπείτης in *SEG* XLV 1732 L. 3; Μοτελλόκηπος was probably a village or a district around Motella, the patron city of the temple of Apollo Lairbenos (cf. our lemma no. 1530), edd.pr. ‖ 2. for the dedication of a διάστυλον (intercolumnium) with precise information about its components cf. two inscriptions from the sanctuary that mention a coffered and tiled roof (*MAMA* IV 293, republished by T.Ritti, C.Şimşek, H.Yıldız, *EA* 32 [2000] 7 no. D1) and a stoa (W.M.Ramsay, *JHS* 4 [1883] 383 no.5, republished by T.Ritti et alii, *op.cit.* 8 no. D5), edd.pr. [for a similar inscription from Motella see now *EA* 32 (2010) 43/44 no. 1, Pleket].

1512: 94-96 no. 4. **Dedication of a statye, 171/172 A.D.** Moulded marble base containing nine inscriptions distributed over three sides: our lemmata nos. 1512, 1526, and 1530 on the front, nos. 1523/1524 and 1528 on the right side, nos. 1525 and 1531/1532 on the left side. The text presented here, which concerns the dedication of the statue (LL. 9-10; probably of Apollo Lairbenos [Lairmenos]), is inscribed on the front below the moulding, nad was probably the first to be engraved on the base.

Ἔτους σνϛʹ, μη(νὸς) Δαισί-
ου ιβʹ · Διόδωρος βʹ τοῦ
Ἀπολλωνίου Ἱεραπο-
λείτης κατοικῶν ἐν
Μοσσύνοις Ἡλίῳ Ἀ-
πόλλωνι Λαιρμηνῷ
ἐπηκόῳ θεῷ μετὰ τῆς
γυναικὸς καὶ τῶν τέ-
κνων τὸν ἀνδριάντα
ἐκ τῶν ἰδίων ἀνέθηκε
εὐχαριστήριον ❦

Date: 256 Sullan era = 171/172 A.D. ‖ 5. first attestation of visitors from the village of Mossyna, (north of Hierapolis), edd.pr.

1513: 100/101 no. 12. **Altar.** Moulded marble altar, preserving four inscriptions on the front and left face (the present text and the texts in our lemmata nos. 1520/1521 and 1527). The images of Artemis Kynagos and the deer (LL. 2-3) were presumably erected nearby (cf. LL. 3-5). Demostratos (LL. 6/7) was probably the father of Demetri(o)s in our lemma no. 1520 which also mentions the altar.

[- - - - - - - - - - - - - - - - ?ἀπὸ]
τοῦ Ὑργαλειτικοῦ πεδίου εὐ-
ξάμενος ἀνέθηκε τὴν Κυνα-
γὸν Ἄρτεμιν καὶ τὴν ἔλαφον σὺν τῇ
ὑποβάσει Ἀπόλλωνι Λαιρμηνῷ ἐπι-
φανεστάτῳ θεῷ μετὰ καὶ Ἀμμίας
τῆς γυναικὸς καὶ Δημητρίου καὶ Δη-
μοστράτου καὶ Βάσσου τῶν τέκνων

The text might have started on the base of the sculptural works mentioned in LL. 2-4, edd.pr.

1514: 106 no. 20. **Dedication.** Upper part of a marble stele, now in the Pamukkale Museum. Inscription on the shaft.

Ἀφφία Ἀλεξάδρ-
ου Μοτελληνὴ κ-
ατ⟨ὰ ὥ⟩ς μοι π⟨ά⟩ντα
4 ἐ⟨π⟩ήκουσε γενομ{ένη}-
ένη Ἡ⟦λ⟨ί⟩ῳ⟧ Λερμη-
νῷ ἀνέθηκα

1-2. For Ἀλεξάδρου see *I.Smyrna* 86 and 287, edd.pr. || 2-3. ΚΙΑΤΑΙUC, lapis || 3. ΠΑΝΤΑ, lapis || 4. ΕΤΙΗΚΟΥCΕ, lapis || 4-5. the last three letters of γενομένη are squeezed in at the end of L. 4 and repeated at the beginning of L. 5, edd.pr. || 5. the mason, perhaps having forgotten to write what Aphphia had become (healthy, pregnant or something else), deleted Ἡλίῳ and may have added the missing word in paint, edd.pr.

1515: 106 no. 21. **Dedication.** Marble tabula, now in the Pamukkale Museum.

Ἀνείκητος Ἀρί|στωνος Ἀπόλ|λωνι Λαιρμηνῷ | εὐχὴν σὺν τῷ || υἱῷ Πίστῳ

1516: 107 no. 22. **Dedication.** Fragment of a marble stele (?) with a relief of Apollon Lairbenos (?) on horseback, now in the Pamukkale Museum.

[- - -]Ο (Λαρβη[νῷ - - -]

It is unclear, whether (is an error or a punctuation mark, edd.pr.

1517: 108 no. 24. **Dedication.** Upper left part of a marble stele with triangular pediment.

Ἔ[τους -, μη(νὸς) -· ἐπιφα]-
νεστάτῳ [θεῷ Ἡλίῳ Ἀπό]-
[λ]ωνι Λα[ιρβηνῷ - - - - -]
4 [κ]ὲ Ἀλεξ[ανδρ- - - - - - -]
δίου Π[- - - - - - - - ?κατα]-
γραφ[- - - - - - - - - - - - - -]
..Ọ[- - - - - - - - - - - - - - - -]

1518: 108 no. 25. **Dedication.** Lower right part of a tabula (?), now in the Pamukkale Museum: - - -|..[- - -]|ΑΝΠ[- - -]| ἀνέθη[κ- - -]

1519. Motella (sanctuary of Apollo Lairbenos). Confession inscription, Imperial period. Upper right part of a marble stele with triangular pediment and acroteria; inscription in a recessed field on the shaft; now in the Pamukkale Museum. Edd.pr. E.Akıncı Öztürk, C.Tanrıver, *EA* 41 (2008) 107 no. 23 (ph.; English translation).

[- - - - - - - - - - - - - - - - -]ος Μοτε-
[λληνός - - - - - - - -]μος ΤΡ$_{O}$ΙΤ^{I}ΟΥ
[- - - - - - - - ?κολασθ]εὶς ὑπὸ τοῦ
[- - - - - - - - ?θεοῦ Ἡλίου] Ἀπόλω-
[νος Λαιρβηνοῦ? - - - - - - - - - - -]

2. It is unclear, whether the small O and I are letters or scratches on the surface, edd.pr. || [3. A.Chaniotis, *EBGR* (2008) [2011] no. 1, points out that [σωθ]είς or [ἰαθ]είς is also possible, in which case the inscription is a dedication.]

1520-1535. Motella (sanctuary of Apollo Lairbenos). Καταγραφαί inscriptions, Imperial period. Cf. *SEG* L 1254 and 1263-1280. Edd.pr. E.Akıncı Öztürk, C.Tanrıver, *EA* 41 (2008) 91-104 nos. 1-3, 5-11, and 13-18 (ph.; English translation), publish katagraphai found at Asartepe, the site of the sanctuary, during recent excavations. [For more new texts from the sanctuary see *EA* 42 (2009) 87-97 and 43 (2010) 43-49, Pleket.]

1520: 102 no. 14. **Katagraphe, 172/173 A.D.** On the upper part of the left side of the altar inscribed with the text in our lemma no. 1527.

Ἔτους σνζ΄, μη(νὸς) γ΄, γ΄· Δημήτρις Δη-
μοστράτου μετὰ Τατίας τῆς γυ-
ναικός μου καταγράφομεν Ζώ-
σιμον Πουσίωνα τὸν θρεπτὸν
ἡμῶν Ἡλίῳ Ἀπόλλωνι Λαιρμη-
νῷ ἰς τὸν βωμὸν τῆς Ἀρτέμιδος,
ἀναθήματος πατρικοῦ μου· εἴ
τις δὲ ἐπενκαλέσει τοῦ Ζωσί-
μου ὡς εἰς δουλίαν ἀνθρώπου, θή-
σει εἰς τὸν Λαιρμηνὸν ✳,βφ΄ καὶ ἰς τὸν
φίσκον τὸν τοῦ κυρίου Καίσαρος
✳,βφ΄ καὶ οὐδὲν ἧσσων ἔσται τῷ
Ζωσίμῳ ἢ εἶναι αὐτὸν ἱερὸν
καὶ ἐλεύθερον

Date: 257 Sullan era = 172/173 A.D., edd.pr. || 3-4. Πουσίων: Celtic name, edd.pr., with references || 5. the second lambda in Ἀπόλλωνι was added later above the line, edd.pr. || 7. ἀνάθημα πατρικόν probably refers to the statues of Artemis and the deer mentioned in our lemma no. 1513; for similar commemorations, edd.pr. refer to *Aphrodisias and Rome* 32 [A.Chaniotis, *EBGR* (2008) [2011] no. 1, adds an inscription from Thespiai in Boiotia (*EBGR* (2008) [2011] no. 137) and *MAMA* VIII 446, and refers to *EBGR* (2007) [2010] no. 30 bis]. Demetri(o)s and Tatia assigned their nursling to the god and registered him on an altar; this confirms M.Ricl's inference that καταγραφεῖν means to engrave the name of a conveyed slave or child somewhere in a sanctuary (*Arkeoloji Dergisi* 3 [1995] 187-189), and Ricl's suggestion that in the majority of cases καταγραφεῖν is used to express the final step of the legal procedure of cessio (*Tyche* 16 [2001] 155/ 156) || 7-

9. for the expression to protect Zosimos from being the slave of a human being cf. a similar expression in *SEG* XLV 1729, edd.pr. || 12-14. C.Brixhe, *BE* (2009) no. 483, suggests ἧσσον, with reference to the 'orthographe pittoresque' in this region.

1521: 103/104 no. 15. **Katagraphe, 201/202 A.D.** Inscribed below our lemma no. 1520.

Ἔτους σπϛʹ, μη(νὸς) εʹ, βʹ· Ἡλίῳ Ἀπό-
λλωνι Λαιρμηνῷ Ἀλέξανδ-
ρος Ζωσίμου εἱερὸς κὲ ἡ γυνή
4 μου Πανθία εἱερὰ καταγρά-
φομεν τὴν ἑαυτῶ(ν) τεθρ-
εμένην Πανθείαν εἱε-
ρὰν ὡς ἐδήλωσε ὁ θεός·
8 εἰ δέ τις ἐπενκαλέσει,
θήσι εἰς τὸν θεὸν ✳,βφʹ κὲ εἰ-
ς τὸν φίσκον ✳,βφʹ

Date: 286 Sullan era = 201/202 A.D., edd.pr. || 3-7. Zosimos and Panthia were both hieroi who were requested by the god to consecrate their foster-daughter as hiera; cf. T.Ritti, C.Şimşek, H.Yıldız, *EA* 32 (2000) 23/24 nos. K8 and K11, and *SEG* L 1271 for similar katagraphai made by hieroi, edd.pr.

1522: 92/93 no. 2. **Katagraphe, 212/213 A.D.** Inscribed below our lemma no. 1529.

Ἔτους σqϛʹ, μη(νὸς) αʹ, ζιʹ· Ἡλίῳ Ἀπόλλωνι Λαιρμηνῷ Ἀπολλώνιος Μηνο[κ]ρίτου καταγρά-
φ[ω] Ζήνωνα τὸν ἐμαυτοῦ τεθραμμένον· εἰ δέ τις ἐπενκαλέσσι, θήσει εἰς τὸν θεὸν προσ-
[τείμου ✳,β]φʹ· καταγρ(ά)φω δὲ τῷ Ζήνωνι ἐργαστήριον κὲ τὸ δίστεγον κὲ ἄρμεν[α - - - -]α σὺν εἰσόδοις κὲ ἐξόδοις
4 -

Date: 297 Sullan era = 212/213 A.D, edd.pr. || 3. ΚΑΤΑΓΡΦΩ, lapis; ἄρμεν[α γερδιακ]ά?, 'tools for weaving', or [λιθουργικ]ά, [ξυλουργικ]ά, [ἐριουργικ]ά etc.; the workshop was probably connected to the 'two-storied house'. εἴσοδοι and ἔξοδοι were 'incomes and outgoings' of the workshop granted by Apollonios to the sanctuary, rather than 'entrances and exits', edd.pr.; see also our lemma no. 1524 LL. 8-12.

1523: 96/97 no. 6. **Katagraphe, 215/216 A.D.** On the right side of the base in our lemma no. 1512.

Ἡλίῳ Ἀπόλλω[νι]·
ἔτους τʹ· Πωλ[- - - - -]-
ΔΟΣ Ἀτυοχω[ριτ- - κα]-
4 ταγράφω Ζ[- - - - - - -]

τὸν ἐμὸν τ̣[εθραμμέν]-
ον· εἰ δέ τ̣[ις ἐπενκα]-
λέσει, θήσε[ι ἰς τὸν θε]-
ὸν ✻,α´ καὶ ἰς τ[ὸν φίσκον]
ἄλλα ✻,α´

Date: 300 Sullan era = 215/216 A.D., edd.pr. ‖ 1. there is no space for Λαιρβηνῷ, edd.pr. ‖ 2-3. a short name such as Πῶλ[α] followed by [Ἡρᾶ]δος, [Παπα]δος or the like, edd.pr. ‖ 3. Ἀτυοχω[ρί-της] or Ἀτυοχω[ρῖτις]: for Ἀτυοχώριον see our lemma no. 1526, edd.pr.

1524: 97/98 no. 7. **Katagraphe, 218/219 A.D.** Inscribed below our lemma no. 1523.

Ἔτους τγ´, μ̣[η(νὸς) -· Ἡλίῳ]
Ἀπόλλωνι Λε[ρβηνῷ Ἀγα]-
θήμερος Ἀγα[θημέρου καὶ]
ἡ γυνή μου Λη[- (ethnic) - -]-
οἱ καταγράφο[μεν τὸν]
ἑαυτῶν τετρ[αμμένον - - -]
ΤΟΕΙΔΗΝ εἱερό[ν· καταγρά]-
φω δὲ αὐτῷ τ[ὸ ἐργαστή]-
ριον καὶ τὸ δίσ[τεγον καὶ τ]-
ὴ̣ν εἴσοδον ἔσω? [- - - - - - -]
καὶ τὰ ἄρμ̣εν̣α π[άντα? - - -]
γικά· εἰ δ̣έ τ̣ις ἐπ[ενκαλέσει],
θήσι εἰς τὸν θε[ὸν ✻ -]
καὶ εἰς τὸν φίσκ[ον ✻ -]

Date: 303 Sullan era = 218/219 A.D., edd.pr. ‖ 2-3. the name Ἀγαθήμερος appears in a confession inscription from the same sanctuary, cf. Petzl, *Beichtinschriften* 117, edd.pr. ‖ 4. ΛΗ: perhaps from the female name Λης (Zgusta, *KP* § 810); cf. *SEG* XLV 1728; alternatively, e.g., Ληνίς, Ληναΐς, Λητωΐς, edd.pr. ‖ 4-5. an ethnic?, e.g., [Μοτελλην]οί?, edd.pr. ‖ 6-7. [-]ΤΟΕΙΔΗΝ: probably the end of the accusative of the name of the foster-son, edd.pr. ‖ 8. αὐτῷ refers to the nursling assigned to the god, edd.pr. ‖ 8-12. for the assignation of a workshop and a two-storied house together with the income and tools to the foster-son who himself was assigned to the god, cf. our lemma no. 1522, edd.pr.; ἔσω (= εἴσω): 'the incomes (obtained "within")', edd.pr., who think in terms of income of a certain amount of time.

1525: 99 no. 10. **Katagraphe, 220/221 A.D.** Inscribed below our lemma no. 1531.

[Ἔτους] τε´, μ̣ηνὸς
[- -· Εὐ]φρόσυνος
[- - - - -] καταγράφω
[(name) τὸ]ν θρεπτόν
[μου Ἀπό]λλωνι Λερ-
[μηνῷ· εἴ τις] δ' ἐπενκαλέ-
[σει, θήσ(ε)ι προ]στείμ̣ου
[εἰς τὸν θεὸ]ν ✻,αφ´
[καὶ εἰς τὸ]ν̣ φίσκον ✻,αφ´

Date: 305 Sullan era = 220/221 A.D., edd.pr. ‖ [5. Edd.pr. restore [μου Ἡλίῳ Ἀπό]λλωνι, but this is too long, as the photo shows, Corsten.]

1526: 96 no. 5. **Katagraphe, 223/224 A.D.** Inscribed below our lemma no. 1512. Text and French translation in *An.Ép.* (2009) [2011] no. 1347.

Ἔτους τη´, μη(νὸς) γ´, ηι̣´· Ἡλίῳ Ἀπόλ-

λωνι Λαιρμηνῷ Αὐ(ρήλιος) Γλύκων
Δωροθέου Εἱεραπολείτης
καὶ Αὐ(ρηλία) ἡ γυνή μου Τατα Ἀπολλων-
ίου Ἀτυοχωρῖτις καταγράφο-
μεν τὴν ἑαυτῶν τεθραμένην
Στρατονείκην εἱερὰν κατὰ ἐπιτα-
γὴν τοῦ θεοῦ· εἰ δέ τις ἐπενκαλέ-
σει, θήσει εἰς τὸν θεὸν ✳,βφ´
καὶ εἰς τὸν φίσκον ✳,βφ´

Date: 308 Sullan era = 223/224 A.D., edd.pr. ‖ 5. for the village of Atyochorion see our lemma no. 1523 and T.Ritti, C.Şimşek, H.Yıldız, *EA* 32 (2000) 8 no. D5, edd.pr.

1527: 101/102 no. 13. **Two katagraphai, 223/224 and 229/230 A.D.** Inscribed below the dedication in our lemma no. 1513. A first katagraphe with six lines was engraved across the entire width of the front face but later erased, leaving only a few letters discernible (**A**); subsequently **B** was inscribed on the righthand two-thirds of the face. Text and French translation in *An.Ép.* (2009) [2011] no. 1348.

A
⟦Ἔτους τη´ - -⟧
⟦ΟΛΩ - - - - - -⟧
⟦Ο-Λ-Ω-Λ-Η-⟧
⟦- - - - - - - ẠṬ⟧
⟦- - - - ἐπενκα⟧
⟦✳,βφ´ κὲ εἰς ṭ⟧

B
Τίτος Φλάβις Ἀχιλ-
λεὺς καταγράφω
τὸν ἐμαυτοῦ δοῦλον
ὀνόματι Ἐπίκτη-
τον Ἡλίῳ Λαρμη-
νῷ, ὃν κὲ ἐπύη-
σα ἐλεύθερον
διὰ τῶν ἐν Μο-
τελλοις ἀρχείω⟨ν⟩·
ἔτους τιδ´, μη(νὸς) η´, ς´ ἀ-
πιοῦσᾳ· εἴ τις δὲ ἐ-
πενκαλέσει, θή{ο}σι
προστείμου ἰς τὸν
θεὸν ἀργυρίου ✳,βφ´
κὲ ἰς τὸ ταμεῖον
vac. ✳,βφ´ vacat

Date: **A**. 308 Sullan era = 223/224 A.D.; **B**. 314 Sullan era = 229/230 A.D., edd.pr. ‖ **B** 9. ΑΡΧΕΙΩΟΥ, lapis ‖ 10-11. ἀπιοῦσᾳ = ἀπιούσῃ, edd.pr. ‖ 12. Achilleus freed the slave officially, submitting the papers of manumission to the city archives, then assigned him to the god; as Achilleus still refers to Epiktetos as 'my slave' (L. 3), Epiktetos was perhaps bound to him by paramone, edd.pr.

1528: 98 no. 8. **Katagraphe, 227/228 A.D.** Inscribed below our lemma no. 1524.

Ἔτους τβι´, μη(νὸς) ς´, δ´· Ἡλ[ίῳ Ἀπόλλωνι]
Λαιρμηνῷ· Αὐ(ρήλιος) Εὔξε[νος (patronymic)]
Ειεραπολείτης οἰκ[ῶν ἐν - - (toponym) - -]
καταγράφω τὴν θρεπτ[ήν μου - - - - - - -]-
τίαν είεράν· εἴ τις ἐπ[ενκαλέσει, θή]-
σει εἰς τὸν θεὸν [✳ -]
καὶ εἰς τὸν φίσκον [✳ -]

Date: 312 Sullan era = 227/228 A.D., edd.pr.

1529: 91/92 no. 1. **Katagraphe.** Two joining parts of a moulded marble architectural element with two inscriptions (second text: our lemma no. 1522). Text and French translation in *An.Ép*. (2009) [2011] no. 1346 (J.-Y.Strasser).

[- - - - - - - - - - - - - - - - -]ΦΛΑΒΟΣ Ἀχιλεὺς Ἱεραπολεί[της κα]ταγράφω vac.
Ἡλίῳ Ἀπόλλωνι Λερμηνῷ κατὰ ἐπιταγὴν τοῦ θεοῦ δοῦλόν μου ὀ[νό]ματι Νείκωνα ὡς ἐτ-
ῶν τρειάκοντα, ὃν ὠνησάμην παρὰ Αὐρηλίου Ἀντιόχου β´ Μοτεληνοῦ, ἐφ' ᾧ ἀπὸ [σ]ήμερον ἔστ{θ}ω
ἱερὸς τοῦ θεοῦ μηδενὸς ἔχοντος ἐξουσίαν ἐνκαλέσε· εἰ δέ τις ἐπε[ν]καλέ-σει, θήσει εἰς
τὸν θεὸν προστείμου ✳,βφ´ καὶ εἰς τὸ ἱερώτ⟨α⟩τον ταμῖον ἄλλα ✳,βφ´ ❦ vac.

Date: after 212 A.D., Str. ‖ 1. perhaps Φλάβος (= Φλάβιος); if so, he maybe the same person as in our lemma no. 1527, edd.pr. ‖ 3-4. the condition ἐφ' ᾧ ἀπὸ [σ]ήμερον ἔστ{θ}ω ἱερὸς τοῦ θεοῦ seems unparalleled ‖ 4. ἐνκαλέσε = ἐνκαλέσαι; ἐνκαλεῖν instead of the standard ἐπενκαλεῖν appears here for the first time in this context, edd.pr. ‖ 5. ΙΕΡΩΤΤΟΝ, lapis.

1530: 93/94 no. 3. **Katagraphe.** On the upper moulding of the base with our lemma no. 1512.

- -
[- - - - - - -]ΔΙ Αὐρήλιος Γλύκ[ων? - - - -]
[ ] καταγράφω ⟨σὺν⟩ τ[ῇ γνώμῃ τῆς γυ]-
[ναικός] μου Ταταδος τὸν [- - - - - - - - -]
[Ἐ]πίκτητον Ἀπολλωνίο[υ - - - - - - - - -]
[- - -]ν Ἀπόλλωνι Λερμηνῷ· {Ν}[εἴ τις]
[ἐπε]νκαλέσι, θήσι εἰς τὸν τα[μεῖ]-
[ον] ✳,βφ´ κὲ εἰς τὸν θεὸν ✳,βφ´
κὲ τὴν πόλιν τὴν Μοτεληνῶν ✳,βφ´

1. ΔΙ: end of a date such as [εἰκά]δι, [τριακά]δι, edd.pr. ‖ 2. ΝCΥ, lapis ‖ 3. probably τὸν [ἡμῶν θρεπτόν] or τὸν [τεθραμμένον] or τὸν [ἔγγονον], edd.pr. ‖ 4-5. probably [ἱερὸν καὶ ἐλεύθερο]ν or

[ἱερὸν κατ' ὄνειρο]ν or [ἱερὸν κατ' ἐπιταγή]ν? Epiktetos was probably ■ relative or nursling of the dedicant Aurelius Glykon (L. 1) ‖ 8. the city of Motella (Medele), being a recipient of the fine, presumably controlled the sanctuary, edd.pr.

1531: 99 no. 9. **Katagraphe.** On the upper part of the left side of the stone with our lemma no. 1512.

[Ἔτους ..., μη(νὸς)] ε', ς' · Ἡλίῳ
[Ἀπόλλωνι Λε]ιμηνῷ
[(name) καὶ ?Τ]ατία ἡ γυν-
[ή μου κ]αταγράφο-
[μεν - - - -]ον τὸν θρε-
[πτὸν ἡμῶν]· εἰ δέ τις ἐπ-
[ενκαλέσει, εἰς τ]ὸν θεὸν πο-
[στίμου ✳ - κ]α̣ὶ̣ εἰς τὸν φίσ-
[κον ✳ -]

7. There seems to be no space for θήσ(ε)ι; for its omission cf. *MAMA* IV 275 B II (T.Ritti, C.Şimşek, H.Yıldız, *EA* 32 [2000] 22 no. K2), edd.pr. ‖ 7-8. for ποστίμου = προστίμου cf. Ritti et alii, *op.cit.* 77, edd.pr.

1532: 100 no. 11. **Katagraphe.** Inscribed below our lemma no. 1525.

[Ἔτους ..., μη(νὸς)] δ', η' · Ἡλίῳ Ἀπόλ-
[λωνι Λαιρβην]ῷ Αὐρήλιος Ἀπ-
[- - - - - - - - - -ο]νβου καὶ ἡ γυ-
[νή μου κ]αὶ τὰ τέκνα ἡμ-
[ῶν καὶ τὰ ἔγγονα?] καταγράφο-
[μεν τὴν ἑαυτῶ]ν τεθραμέ-
[νην (name) ἱ]εράν· ἐ δέ τις ἐπ-
[ενκαλέσει, θήσει] εἰς τὸν θεὸν πο-
[στίμου ✳ - κα]ὶ εἰς τὸν φίσ-
[κον ✳ -]

3. A patronymic such as [Σκό]νβου, [Βό]νβου etc., edd.pr. ‖ 7. ἐ = εἰ.

1533: 104 no. 16. **Katagraphe.** Three joining marble architectural blocks from the lower part of a monument; on the mouldings the last lines of three katagraphai (cf. our lemmata nos. 1534/1535): - - - - | εἰς τὸν θεὸν ✳,βφ', | ἄλλα εἰς τὸ ταμεῖον ✳,βφ'

1534: 104 no. 17. **Katagraphe.** On the right of our lemma no. 1533.

- - - - | προστίμου εἰς τὸν θεὸν ✳,βφ', | ἄλλα εἰς τὸ ταμεῖον ✳,βφ'

1535: 104 no. 18. **Katagraphe.** On the right of our lemma no. 1534.

\- -
εἴ τις δ᾽ ἂν ἐπενκαλέσι, θήσι προστίμου
εἰς τὸν θεὸν *,βφ´, ἄλλα εἰς τὸ{ν} ταμεῖ-
vacat ον *,βφ´ vacat

2. The mistake τὸν ταμεῖον probably originates in a confusion with τὸν φίσκον, edd.pr.

1536. Hyrgaleis (territory of: Şapçılar Köy, in the valley of the Çal). Petition to the emperor Hadrian, July 129 A.D. Large marble stele with gabled pediment, broken below; on the top left a Christian cross scratched later; now in the museum in Denizli. On the basis of a copy by T.Drew-Bear, who saw the stone in 1973, and of autopsy, ed.pr. E.Miranda presents LL. 1-41 in *Catalogo Denizli* 72-76 no. 16 (ph.). Republished by C.P.Jones, *Chiron* 39 (2009) 445-461 (English translation; copious commentary), with remains of LL. 42-52 included. Text and French translation in *An.Ép.* (2008) [2011] no. 1349.

[Ποπ]λίῳ Ἰουβεντίῳ Κέλσ[ῳ, Λ.(?) Νερατίῳ Μαρκέλλῳ]
[τ]ὸ β´ ὑπάτοις πρὸ ὀκτὼ καλ[ανδῶν Αὐγ]ούστων, [ἀν]-
τιγεγραμμένον καὶ ἀντιβε[βλ]ημ[έ]νον ἐ[κ] τεύχους
4 λιβέλλων τῶν προκειμένω[ν ἐν - - - ca. 12 - - - τῆς Λυ?]-
κίας, ἐν τῇ στοᾷ τῇ καινῇ [- - - - - - - ca. 18 - - - - - - - ἐσ]-
[τ]ιν ἐξσφράγισμα τὸ ὑπογ[εγραμμένον - - - ca. 10 - - - - ἐ]-
σφραγῖσθαι καὶ ὑπογραφὴ [? βιβ]λ[ε]ιδίο[υ πρ]οκει[μέ]-
8 νου καὶ αὐτοῦ ἐν τῇ στοᾷ [- - - - - - - - - ca. 20 - - - - - - - - - -]
ΤΕΤΕΟΣ δὶς πρεσβευτῶν [- - - - - - - - - ca. 20 - - - - - - - - - - -]
Πανφυλίας, ἣν ὑπογραφὴν [- - - - - - - - ca. 20 - - - - - - - - - -]
ω ~ δέησις ~ παρὰ Ἑρμογένου[ς Ἄπτου τοῦ Γαί?]ου τοῦ Γ[αί]-
12 ου τοῦ Μάρκου Ὑργαλέως Αὐτο[κ]ράτορι Καί[σ]αρι
[Τ]ραϊανῷ Ἀδριανῷ Σε[β]αστῷ· [- - - ca. 10 - - - ἐδικάσας e.g.,]
κύριε, μεταξὺ ἡμῶν καὶ [Ἀ]πολλοδότου [τοῦ δεῖνος,]
Διονυσοπολείτου, ἐν Ἀπ[α]μ[είᾳ πρὸ - - - ca. 10 - - - - κα]-
16 λανδῶν Αὐγούστων· δεόμε[θα οὖν σου ὅπως κελεύσῃς]
δοθῆναι ἡμεῖν τῆς τοῦ Ἀ[πολλοδότου ὑπο?]-
θέσεως καὶ τῶν σῶν ἀποφ[άσεων - - - ca. 10 - - - ἐ]ξσφ[ρά]-
γισμα· Acc(eptus) X kal(endas) Aug(ustas) Apam(eae) in Asia [- - - - ca. 15 - - - -]
20 [I]mp(erator) Caesar Traianus Hadrianus Augustu[s - - - ca. 12 - - - -]
[A]ristomeniae per Flabium Tatia[num - - - - ca. 15 - - - -]
[A]lexandro Leontis Apollo[- - - - - - ca. 20 - - - - - - - - -]
[He]rmogeni Apti Gai Gai PAP[- - - - - - - ca. 20 - - - - - - -]
24 [Ar]istomenis TETEETB . . . . V[- - - - ca. 11 - - - permitto]

[eg?]o bobis ex commentariis m[eis describere si quid?]
[e]x s[cr]ibto sive verbis ad bos [- - - - ca. 12 - - - - pro]-
nuntiabi, suscribsi, r[ecognobi, - - - - ca. 15 - - - - - -]
[.]ΛΓΟΣΣΥ.ΠΕΙΝΕΥΣΔΗ[- - - - - ca. 10 - - - - Ἀλέξαν?]-
[δ]ρος Ἀλεξάνδρου • Σέξτο[ς - - - - - - ca. 20 - - - - - - - -]
ος Μηνόφαντος [•] Τιβέριος [- - - - - - - ca. 20 - - - - - - - -]
ος Μηνόφιλος ~ Caesar [- - - - - - - ca. 20 - - - - - - d(ixit):]
ἐπεὶ προσφάτῳ ΤΩ [- - - - - - - - - - - ca. 25 - - - - - - - - - - - -]
.Υ χρόνον .ΑΙΤΑ.ΤΑ..Τ[- - - - - - - - - - ca. 25 - - - - - - - - - - -]
.ΕΡΑΟΝΤΑΤΗΙΙ..ΤΑΙΙ[- - - - - - - - - - ca. 25 - - - - - - - - - - -]
ΣΙΣ ἀπαγορεύω [σοὶ?] μήτ[ε - - - - - ca. 15 - - - - - κατ?]-
[έ]χειν πυρὸν πλὴν τοῦ Γ[- - - - - - - - - - - ca. 20 - - - - - - - -]
[κ]αὶ κρειθὴν ΛΕΙ[- - - - - - - - - - - - - - - - ca. 25 - - - - - - -]
[σ]τερέσιμος ἔσται καὶ [- - - - - ca. 12 - - - -]ΙΠΛΩ[. . . .]
τῇ ζημίᾳ ΕΚΚΤΕΙΕΔΙΣ [- - - - - - - - ca. 15 - - - - -]
διαρήδην σοι εἴρηται [- - - - - - - - - - - - - - ca. 25 - - - - - -]
[.]ς π[λ]ηρῶται [- - - - - - - - - - - ca. 30 - - - - - - - - - - - - - -]
[- - - - - - - - - - - - -]Χ¯ΑΤΗ.Σ.Ο[- - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - -]ΣΟΜΓ[- -]
[- - - - - - - - - - - - -]ΙΤ[- -]
[- - - - - - - - - - - - -]ΟΙΓΕΟΣΟ.Σ[- - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - -]ΑΠΟΔ[- -]
[- - - - - - - - - - - - -]Ε[- -]
[- - - - - - - - - - - - -]ΤΟΥ[- -]
[- - - - - - - - - - - - -]CA¯ [- -]
[- - - - - - - - - - - - -]Σ[..]Ο[- -]
[- - - - - - - - - - - - -]ΙΙΙΓΙ[....]ΤΑΙΣ[- - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - -]ΜΗΣΥΠΑΒ[- - - - - - - - - - - - - - - - - -]

LL. 1-2. Consuls in 129 A.D.; the date is July 25, J. || 2-8. in a brief introduction J. describes the system of petitions to the emperor: 1) a petitioner writes a petition (libellus, λίβελλος, βιβλίδιον); 2) the imperial reply was inscribed below the petition on the papyrus-sheet (subscriptio, ὑπογραφή); 3) (the staff of) the a libellis checked and completed the document (recognovi; ἀνέγνων); 4) the emperor authenticated the copy by writing *subscripsi* or *rescripsi*; 5) the papyrus-sheet was then glued to others, resulting in a 'volume' (liber, τεῦχος) which was posted up in a public place (temple, stoa) || 4. [Λυ]κίας or [Καππαδο]κίας, J., who prefers the former in the context of Hadrian's travel program in 129 A.D. (see 457/458) || 5-6. [ἐσ]|τιν ἐξσφράγισμα etc.: equivalent of the formula in verba quae infra scripta sunt, possibly [διὰ τῶν ῥημάτων ὧν ἐσ]|τιν, J. || 7-8. προκειμένου: 'displayed', J. || 8. καὶ αὐτοῦ: if this expression means 'it too', then we have a second document, perhaps a collection of imperial responses and/or petitions; alternatively, this second document may be the extract from the commentarii that begins in L. 20, J. || 9. ΤΕΤΕΟΣ: possibly the end of the genitive of a masculine name (-εος for -εως), J., who refers to TETE in L. 24 || 9-10. the ambassadors could be representatives of the Hyrgaleis (cf. L. 12), who 'had trailed after the emperor as far as Pamphylia', J. (on 458) || 11-12. cf. L. 23: Hermogeni (dative) Apti Gai Gai, where Marcus (L. 12) is lacking, J., who adds that PAP (L. 23) should be the beginning of a new name (rather than Pap(iria)

(tribus)) || 12. Ὑργαλέως: see J.'s commentary on 458/459 on the status and location of the Koinon of the Hyrgaleis which became a polis before the 3rd cent. A.D. || 13-16. either [ἐπεί] in L. 13 before [ἐδικάσας], followed by δεόμε[θα] in L. 16 or δεόμε[θα οὖν] in L. 16; for Dionysopolis in L. 15 cf. J. on 458/459; the hearing may have occurred on the thirteenth day (or more) before the Kalends of August; the petition was posted eight days before those Kalends (July 25; LL. 1-2) || 17-18. 'a copy of Apollodotus' statement and of your verdicts', J., with parallels for ὑπόθεσις and ἀπόφασις; before [ἐ]ξσφ[ρά]γισμα perhaps either an infinitive like λαβεῖν ('be allowed to receive') or an adjective like κύριον ('authentic', 'valid': 'be given to us an [authentic] copy'), J. || 19. receipt of the petition on July 23, in Apamea, J. || 20-27. Hadrian's reply ('subscript') addressed to several petitioners, including Hermogenes, and giving them access to his commentarii. Hermogenes may have spoken on behalf of the other recipients; or the other petitions were unconnected with that of Hermogenes and Hadrian answered them all collectively, J.; in L. 20 in fine perhaps a title such as *procos*. and a gentile for Aristomeniae (L. 21): Flaviae, J.; Fl. Aristomenia is represented by Flavius Tatianus (L. 21); all patronymics in the genitive, without filius, J.; for LL. 25-27 J. refers to *I.Smyrna* 597 LL. 8-9; in L. 26 ex scribto (= scripto) sive verbis: unusual formula, possibly referring to the procedure of interlocutio de plano in which the authorities issued a verbal decision outside the structured setting of a regular hearing; in L. 27 r[ecognobi] (= recognovi) may refer to the notation of (the staff of) the a libellis, J. || 27-28. possibly [ἐξσφραγίσ|μ]ατος or [ἀξιώ|μ]ατος ('petition') followed by συ[ν]⟨επ⟩ινεύσαν[τες], J., who, however, in the last instance prefers 'to leave the line unrestored' || 28-31. the signatories, who attest to the correctness of the copy, J. || 31-41. the extract from the imperial commentarii requested by Hermogenes (Caesar dixit), J., who points out that the inscription from Syrian El Dmeir containing a hearing of an imperial cognitio provides the best parallel (*SEG* XVII 759); here, Hadrian addresses Apollodotos, forbidding him to do something with reference to wheat and barley (LL. 36/37); in L. 34 possibly τὴν καταξία[ν]; in LL. 35/36 [κατ?|έ]χειν may mean 'to sequestrate', 'to withhold'; in L. 38, στερέσιμος may imply that, if Apollodotos disobeys, something will become 'confiscated' or 'forfeited'; L. 38 in fine ΙΠΛΩ may conceal [δ]ιπλ and refer to the Roman poena dupli (cf. J. on 460); L. 40 διαρήδην σοι εἴρηται: 'you have clearly said' or, less probably, 'you were clearly told'; in L. 41 πληρῶται, possibly preceded by [ἕω]ς, may mean 'is paid in full', J. || 49. possibly Latin script, with Ca[esar]; a second imperial judgment (cf. the plural ἀποφάσεις in L. 18) may have begun here, J. || the case of Hermogenes and Apollodotos may involve certain crops which they claim from each other; there may have been a dispute about the produce of land, J. || on 461 brief reflections on bilingualism and 'code-switching'.

1537. Keretapa. Commemorative stele for a group of gladiators and venatores, ca. 150-200 A.D. Large marble stele broken above and in the lower left corner; inscription in a framed field; below the field a relief representing a standing bearded person, clad in a chlamys and holding a shield and a lance, flanked by two winged Nikai holding a palm-branch; provenance unknown, now in the Denizli Museum. Ed.pr. F.Guizzi in *Catalogo Denizli* 152-154 no. 62 (ph.; Italian and Turkish translation). Text and French translation in *An.Ép.* (2008) [2011] no. 1392.

Ὑπό[μνημα φαμιλί]-
ας μονο[μάχων]
καὶ κυνηγεσ[ίων]
Αὐρ(ηλίου) Τατιανοῦ [Γ]λύ-
κωνος Ἀσίας πανη-
γυριάρχου καὶ ἀρχιε-
ρέως πρώτου τῆς Και-
ρεταπέων πόλεως,
καὶ Αὐρηλίας Φλα-
βίας Ἀρτεμονίδος,
ἀρχιερείης, τῆς γυναι-
κὸς αὐτοῦ

For parallels ed.pr. refers to *SEG* XLVI 1657-1671 || 4-6. Aur. Tatianus was president of the panegyris of the provincial κοινόν and high priest in the imperial cult of the Koinon; he and his wife (LL. 9-12) were previously unattested, ed.pr., who adds that it is uncertain whether this stele was part of a larger funerary monument, as attested in Hierapolis and Kibyra || [10. Ἀρτημονίδος, edd.pr., but the photo shows Ἀρτεμονίδος, Corsten] || 11-12. γυνακός, ed.pr. [but I discern an iota on the frame of the recessed field, Pleket].

1538. Kotiaion (area of). Epitaph of a Christian family, 150-250 A.D. Moulded stele; wreath with cross inside in the upper half; inscription in the center; diptychon at left, whip at right, horse beneath the text. Exact provenance unknown, presumably from the region of Kotiaion; now in the Kütahya Museum. Ed.pr. T.Drew-Bear, *AST* 24.1 (2007) 435-438 no. II (ph.; Turkish translation), who considers the incidence of Montanism in the region.

Α̣ὐρ(ήλιοι) Δ̣όμνος κὲ Ξ̣ανθίας κὲ
Ἀ̣στέρις κὲ Δημήτριος
πατρὶ Δημητρίῳ κὲ μητρὶ
Ἄπτῃ, Χριστιανοὶ
Χριστιανοῖς,
κὲ τοῖ⟨ς⟩ ἀδερ-
φοῖ⟨ς⟩ ὑμῶν Πορ-
φυρίῳ κὲ Συνε-
σίῳ κὲ Κυριακῷ

1539. Kotiaion (area of). Epitaph of Genadios, Imperial period. Moulded pedimental stele; in the pediment a scroll, pencils and a diptychon (?); inscription on the upper moulding and shaft; in the center of the shaft a wreath, spindle and distaff; below the wreath, four more lines; a horse beneath the text. Found in the village of Doğanlar near Kütahya, now in the musem at Tugay. Mentioned by T.Drew-Bear, *AST* 24.1 (2007) 437/438 (ph.), who gives a Turkish translation of the first few lines only (the photo is too small to allow reading of the text); we translate the translation: 'For Genadios, beloved by everybody; I died a little child of eight years and left grief to my most unhappy mother and father etc.'

1540. Vacat.

1541. Laodikeia on the Lykos. Honorary decree for the people of Laodikeia by the people of [Straton]ikeia (?), 3rd/2nd cent. B.C. White marble block now in the Museum in Denizli. Ed.pr. F.Guizzi in *Catalogo Denizli* 42-46 no. 3 (ph.; Italian and Turkish translation). We incorporate the restorations proposed by P.Hamon in *BE* (2010) no. 554. H. argues that on average at least fifteen letters are missing in each line at right and that ed.pr.'s restorations are sometimes too short.

[Ἔ]δοξε τῆι βουλῆι κα[ὶ τῶι δήμωι - - - -]
[Ν]αυκράτου εἶπεν· ἐ[πειδὴ Λαοδικεῖς κοι]-
[ν]ῆι τε πρὸς τὸν δῆμ[ον καὶ ἰδίαι πρὸς ἑκασ]-

[τ]ὸν τῶμ πολιτῶν [e.g. εὖνοι καὶ φίλοι ὄντες]
[ἐ]ψηφίσαντο ἰσοπο[λιτείαν καὶ ἀτέλει]-
[α]ν καὶ προεδρίαν, στ[εφανώσαντες δὲ τὸν]
[δ]ῆμον ἡμῶν χρυσῶ[ι στεφάνωι - - ἀρετῆς]
[ἕ]νεκεν καὶ εὐνοίας [ἧς ἔχων διατελεῖ? πρὸς]
[τ]ὸν δῆμον τὸν Λαοδ[ικέων - - - - - - - - - - -]
ΩΙ [πρέ]σβεις ἀπέστε[ιλαν τὸν δεῖνα]
[.]Ο.[...]ου, Ἀθήναιον [τοῦ δεῖνος, τὸν δεῖνα]
[Σ]ατύρου, οἵτινες τό [τε ψήφισμα ἀπέδω]-
[κ]αν τῶι δήμωι κα[ὶ διελέγησαν περὶ]
[τ]ῆς εὐνοίας ἧς ἔχο[υσιν? - - - πρὸς τὸν]
[δ]ῆμον ἡμῶν καὶ παρε[κάλεσαν ἡμᾶς? τὴν αὐ]-
[τὴ]ν αἵρεσιν ὑπὲρ ὧν [- - - - - - - - - - - - - - -]
[. . .]λει τῶν ἐνδεχομ[- - - - - - - - - - - - - - - -]
[ἐπιδ]ημίαν ποιουμεν[- - - - - - - - - - - - - - - -]
[- - ca. 5 - -]εν βουλόμενος [- - - - - - - - - - - - -]
[- - ca. 6 - -]ον αὐτῶν σ[- - - - - - - - - - - - - - - -]
[- - ca. 7 - -] διαμένηι Ε..[- - - - - - - - - - - - - - -]
[. . . ἐν ἀμ]φοτέραις [ταῖς πόλεσι - - - - - - - -]
[. . δε]δόχθαι· εἶν[αι Λαοδικεῖς πολίτας καὶ]
[μετέχ]ειν αὐτο[ὺς πάντων ὧν καὶ οἱ ἄλλοι ?Στρα]-
[τον]ικεῖς μετέχο[υσι· καλεῖν (vel sim.) δὲ αὐτοὺς]
[ε]ἰς προεδρίαν τὸν [e.g. ἀγωνοθέτην or ἱεροκήρυκα ἐμ πᾶσι?]
[τ]οῖς μουσικοῖς ἀγῶσ[ι τοῖς συντελου]-
[μ]ένοις ὑπὸ τοῦ δήμου· [ὑπάρχειν δὲ αὐτοῖς]
[καὶ] ἔφοδον ἐπὶ τὴμ βουλ[ὴν πρώτοις μετὰ]
[τὰ] ἱερά· τὴν δὲ βουλὴν καὶ τοὺς στρα[τη]-
[γο]ὺς καὶ τἄλλα ἀρχεῖα ἐπιμελεῖσθα[ι Λαο]-
[δ]ικέων τῶν εἰς [τὴ]μ πόλιν ἀφ[ικ]νου[μένων]
- -

Date: end of the 2nd/beginning of the 1st cent. B.C., ed.pr.; 3rd or 2nd cent. B.C., H. (letterforms) || 4. τῶμ πολιτῶν [ἡμῶν ---], ed.pr. || 5-6. ἰσοπο[λιτείαν εἶναι καὶ ἀτέλεια]ν, ed.pr. || 6. προεδρίαν· στ[εφανοῦσθαι τόν], ed.pr. || 7. [στεφάνωι ἀρετῆς], ed.pr. || 8. εὐνοίας τ[ῆς πρὸς αὐτόν?], ed.pr. || 10. ΩΙ [πρέ]σβεις ἀπειστ[---], ed. pr. || 11. [..]ΟΔ[...]ΟΥ, Ἀθήναιος [--- ca. 13 ---], ed.pr. || 12-13. οἵτινες τὸ [ψήφισμα ἐνεφάνισ]αν (or [ἀπέδειξ]αν), ed.pr. || 13. τῶι δήμωι καί [---], ed.pr. || 15-16. παρε[κάλεσαν τὴν αὐτή]ν, ed.pr. || 23. [δε]δόχθαι εἶν[αι πολιτείαν? καὶ], ed.pr. || 24-27. αὐτο[ὺς ὧν καὶ οἱ Στρατον?]ικεῖς μετέχο[υσι· καλέσαι καὶ | ε]ἰς προεδρίαν τὸν [ἀφικνούμενον? πρεσβευτὴν ἐν | τ]οῖς, ed.pr. || 28. [εἶναι δε αὐτοῖς?], ed.pr. || Laodikeia took the initiative by voting various honors for the [Stratoni]keians (?); the latter reciprocated, ed.pr. and H.; H. emphasizes that the restoration of [Στρατον]ικεῖς (LL. 24/25) is 'conjecturale' and that the name Ναυκράτης (L. 2) is unattested in Stratonikeia.

1542. Laodikeia on the Lykos. Funerary epigram for Thalamos, ca. 150-200 A.D. White marble stele. In an arched field supported by two columns representation of the bust of a man; now in the Museum in Denizli. The inscription consists of at least eight hexameters in 17 lines: L. 1 on the band of the arch, LL. 2-7 left and right of the bust; LL. 8-17 below the arched field. Ed.pr. E.Miranda in *Catalogo Denizli* 216-218 no. 137 (ph.; Italian and Turkish translation).

[- - -]ον ἐμοὶ [⏑⏑–⏑⏑ μὴ με] | παρέλθ[ῃς] |
κ̣ὲ̣ διὰ τ̣ῆ̣σδ' [ἐπι]|γραφῆς γνώ[σει] | ν̣έ̣κυς ὅστις ὕπ[εστι]· |
ἦ μ̣ὴ̣ν οὔ|νομ' ἐχ̣ὼ[ν] | Θάλαμος Π̣ε̣ῖσαν δὲ πατ̣ή̣σ̣ας |
Π̣ε̣ισαῖος λεγόμ̣η̣ν̣ πάν̣τ̣ων ὑ|π' ἐμῶν συν̣ε̣ταίρων·
ἀλλὰ μ̣ὲ̣|ν οὖν̣ μ̣ε̣μ̣άθηκας ὃς ἔνθα | τάφοισι τ̣έ̣θαμ̣μ̣ε̣,
ζῆθι, τρύ|φα π̣ρ̣ὶ̣ν̣ ἢ σε κέλευθον ἀν̣έ̣ξο|δον̣ ἔλθειν
καὶ χῶρον̣ καθιδεῖ⟨ν⟩ | τὸν ἀτ̣έ̣ρπ̣ε̣α καὶ χάος ἐχθρὸν |
λήθεον̣ πόμα π̣⟨ί̣⟩ειν καὶ οὐ | νεκτάρεον τὸ Λυαίου

7. ΙΔΕΙ, lapis || 8. ΠΕΙΝ, lapis [small iota on top of pi?, Corsten]; Λυαῖος: Dionysos the Liberator; his wine is contrasted with the water from the subterranean spring of Lethe, ed.pr.

1542 bis. Laodikeia on the Lykos. Unguentaria, Late Antique. C.Şimşek, B.Duman, *Adalya* 10 (2007) 285-307 (ph.), discuss two groups of unguentaria – with flat or pointed bottoms – found in Laodikeia. 52 of the second group bear monograms or figural stamps showing animals (fox/wolf, alligator, pelican, scorpion) and inscriptions which appear to indicate that the liquid or holy water kept in the unguentaria was a kind of medicine or antidote: CKOTOMΠIΛ and CHPOTA?.

1543. Polybotos (Dura Yeri). Bilingual Greek-Phrygian epitaph of Pasikrates, Tatia and their children Aristogenes and Alexandros, Imperial period. Large stele with triangular pediment with raised boss in the center and with three akroteria decorated with stylized palmettes in relief; below the pediment, pilaster capitals with double volutes and stylized floral decoration; on the shaft, between fluted pilasters rising from bases with mouldings in relief, representation of a male child flanked by two figures (heads effaced); inscription below the relief in a slightly recessed field (LL. 1-12); L. 13 on the bases supporting the two pilasters. Now in the Bolvadın Museum. Edd.pr. T.Drew-Bear, A.Lubotsky, M.Üyümez, *Kadmos* 47 (2008) 113-115 (ph.; English translation).

Πασικράτης β'
Χάρμου ζῶν καὶ
φρονῶν σὺν γυ-
ναικὶ Τατιᾳ καὶ
τέκνοις Ἀριστογέ-
νῃ καὶ Ἀλεξάν-
vacat δρῳ· vacat
ιος νι σεμουν κνου-
μανε κακουν αδδα-
κετ με δδεω με ζεμε-
λως τιτετικμενος
vacat ειτου vacat
ας βαταν ορουεναν κε

Fewer persons are represented in the relief than in the epitaph, edd.pr., who add that the death of a child may have prompted the erecting of the stele ‖ the names Ἀλέξανδρος (LL. 6/7) and Τατια (L. 4) occur together in a Phrygian imprecation from a family grave at Yanal Mevkii north of Polybotos, edd.pr. ‖ 8-12. Phrygian curse formula: 'Whoever afflicts harm to this grave, let him be cursed among gods and men by Bat and the Father [i.e. Zeus]', edd.pr.

1544. Sebaste. Christian dedication, 4th-6th cent. A.D. Blue-gray moulded slab of the podium of an ambo, found in the northern church at Sebaste/Selçikler, now in the excavation depot at Selçikler; inscription on two faces on the upper part of the moulding. Ed.pr. E.Parman, *Edebiyat fakültesi yayınları* 11 (2002) 146/147 (non vidimus); republished in Niewöhner, *Aizanoi* 282 no. 416 (ph.).

† Ὑπερὶ εὐχῆς Ὀμιανοῦ Ἡρακλίου κὴ Κυριακοῦ vac. Θεοδώρου Καρποφόρου †
κὲ παντὸς τοῦ ὕκου αὐτοῦ

The vertical marks the division between the two faces ‖ [2. ὕκου = οἴκου, Corsten].

1545. Sebaste. Christian epitaph of Paulinos and Trophimos, 5th/6th cent. A.D. *SEG* XV 809; V.-E.Hirschmann, *Horrenda Secta* (see *SEG* LV 2085) 126. Republished with commentary by P.Lampe in: *A Roman Miscellany* (see our lemma no. 1659) 49-52.

1546. Synnada (Suhut)?. Bilingual Greek-Phrygian epitaph of Cl. Prepousa, 3rd cent. A.D. Stele broken above and in the lower left corner; projected moulding below; now in the Afyon Museum. Edd.pr. T.Drew-Bear, A.Lubotsky, M.Üyümez, *Kadmos* 47 (2008) 109-111 (ph.; English translation); see also T.Drew-Bear, *AST* 24.1 (2007) 433-435 no. I (ph.; Turkish translation), who states that the exact provenance is unknown, and opts for central Phrygia, perhaps Synnada, where there was an Imperial marble quarry. Text and French translation also in *An.Ép.* (2008) [2011] no. 1343 (B.Puech).

Τ̣ρ̣όφιμος, Καί-
σαρος δοῦλος,
καὶ Οὐαλερία Γλυκέ-
α Κλαυδίᾳ Πρεπούσῃ,
συνγενίδι καὶ εὐεργ-
ετίδι ❦ ιοσ νι σεμουν
κνουμανε κακ[ου]ν αδ-
δακετ • Τι • ε • τιτ • τετι •
[κμενος] ειτου

The imperial slave, from an imperial estate in central Phrygia, married a Roman citizen (freeborn or freedwoman), edd.pr. ‖ 6-9. funerary imprecation in Phrygian: 'Whoever inflicts harm on this grave, let him be cursed by Zeus'; for similar imprecations in Phrygia see our lemmata nos. 1543 and 1546 bis.

1546 bis. Tymandos (Yassıören). Bilingual Greek-Phrygian epitaph of Antiochos and Zosas' and Babeis' parents, Imperial period. Pedimental grave stele; in the pediment an eagle; at left a palmette akroterion in relief and stylized floral decoration along the top of the left cornice; now in the Isparta Museum. Edd.pr. T.Drew-Bear, A.Lubotsky, M.Üyümez, *Kadmos* 47 (2008) 111/112 (ph.; English translation).

Ζωσᾶς καὶ Βαβεις Ἀντιόχῳ Μενέου Αἴθοντος καὶ τοῖ[ς ἑαυτῶν]
γονεῦσιν ζῶσιν καὶ φρονοῦσιν εὐνοίας καὶ μν[ήμης χάριν]·
ιος νι σεμον κνουμανι κακον ἀ̣δακ⟨ετ⟩ Τιε τιτετικμε̣ν[ος ειτου]

1-2. When the inscription was engraved only Antiochos was dead; the parents were still 'living and sound of mind' (L. 2); their names were unmentioned to avoid the risk that the mention might bring about their death, edd. pr. ‖ 3. ΑΔΑΚΤΕ, lapis; Phrygian curse formula: 'Whoever inflicts harm on this grave, let him be cursed by Zeus'; for other imprecations in Phrygia see our lemmata nos. 1543 bis (Polybotos) and 1546 (Synnada).

1547. Unknown provenance. List of contributors to the construction of a guardhouse, ca. 300 A.D. White marble block now in the Museum in Denizli. Ed.pr. F.Guizzi in *Catalogo Denizli* 84-86 no. 22 (ph.; Italian and Turkish translation). Text also in *An.Ép.* (2008) [2011] no. 1363.

Αὐρ(ήλιος) Ἀμιανὸς Δαου̣
Αὐρ(ήλιος) Ἀπολλώνιος σ̣τρατιώτη[ς]
Αὐρ(ήλιος) Ἀπολλώνιος Λονγρίδο[υ]
Αὐρ(ήλιος) Ἀνδρέας β΄ τοῦ Ἀνδρέου
Αὐρ(ήλιος) Μάξειμος Περσικοῦ
Αὐρ(ήλιος) Γοργίας Κιλιβου vvv
Εὔοδος Συμμάχου διάκ[ω]ν
[τ]έκτων Αὐρ(ήλιος) Ζωτικὸς β΄
[τοῦ] Ζωτικοῦ ἐπωνυμ[.]ν
[- ca. 3 -]ΟΣ κατε[σ]κεύασεν τὸ
vacat φυλα[κε]ῖ[ο]ν̣ vacat

Many separation dots ‖ 3. Λόνγριδος or Λονγρίδης: seems unattested so far, J.-Y.Strasser, *An.Ép.* ‖ 6. Κιλιβου: ed.pr. refers to *SEG* XLII 1298 (gen. Κιλιβᾶ) and wonders whether Κιλιβου is the gen. of Κιλιβᾶς ‖ 11. in *I.Stratonikeia* 1004 a φυλακεῖον is mentioned together with a πύργος; in *La Carie* II 281-283 no. 162 we have an inscription recording φύλακες who control the territory of Apollonia on the Salbake; the text also mentions a διάκων (cf. L. 7 of the new text), ed.pr. ‖ J.-Y.Strasser, *An.Ép.*, offers the following tentative translation of LL. 7-11: 'Euodos, serviteur de Symmachos, charpentier. Aurelios Zotikos, fils de Zotikos, petit-fils de Zotikos, [--] a fait construire le poste de garde qui porte le nom de [---]' (ἐπώνυμ[ο]ν, followed by a genitive in -ος; but ἐπωνυμ- may also have indicated Zotikos' nickname).

1548. Unknown provenance. Honorary decree for Pamphilos, late Hellenistic period. White marble block now in the Museum in Denizli. Ed.pr. F.Guizzi in *Catalogo Denizli* 64-66 no. 13 (ph.; Italian and Turkish translation).

[..]αθινος Ἀριστομάχου, Γλυ[....]ς Διογέ-

νου, Μην[ᾶ]ς Διονυσίου [εἶπ]αν· ἐπεὶ Πάμφιλο[ς]
[.]εογένου τῶν πολιτῶν ἀνὴρ καλὸς καὶ ἀγα-
[θὸς] καὶ ἐξ ἀρχῆς τῶν [κρ]ατίστων ζηλωτὴς
[γε]νόμενος πρὸς πλῖστα ΑΣΤΑΚΑΝ[.]ΝΙΖΩΝ
των αὐτῶν ΔΙΑΤ[...]Α[..]ΣΤΩ[..]ΟΓΟ.
[.]ΩΝΑ[.]στῆσαι ΑΠΑΙΙΑΣ[..]ΝΙΑΝΕΙΑΝΠΟ[..]
Μ[..]ΣΥΜΩ[.]ΙΝΠΑ[.]ΙΤ[.]Σ[...]ΙΣΑΙΝΕΥ[.]ΙΡ[..]
ΟΝΔΗΜΟΣ[.]ΑΙΙΙΟΚΑΙΑΙ[..]ΙΕΣ[...]ΑΣΙΤ[..]
[.....]ΠΑΙΙΑ[..]ΕΙ[- - - ca. 11 - - -]ΚΑΙΥΠΟ[...]
[- - ca. 7 - -]ΙΑ[.]ΙΣΤ[..]Σ[..] ἐγγόνω[.] χορηγῶν [..]
[- - - ca. 15 - - - -]Ν[...] πολιτῶν τῆς π
[- - - - ca. 20 - - - - - -]ΙΑ.ΝΗΤΗΣ ΤΩΝ
[- - - - ca. 20 - - - - - -]ασάμενος vacat
[..]ΣΙΑ[- - - - ca. 20 - - - - - -]ΣΤΟΥ[.....]
[- - - - - - - - ca. 31 - - - - - - - -]

1. Γλύ[κωνο]ς, ed.pr. [but the nom. should be Γλύκων, Pleket || 3. initio, most probably heteroclitic genitiv of Θεογένης, Corsten || 11. presumably ἐγγόν[ω]ν χορηγῶν, Pleket].

1549. Unknown provenance. Bilingual milestone, 196-211 A.D. (A) and 317-324 (or 324-326) A.D. (B). Milestone; inscription B superimposed on an earlier now illegible text; now in the Museum in Denizli. Ed.pr. F.Guizzi in *Catalogo Denizli* 302-304 no. 205 (ph.; Italian and Turkish translation). Text also in *An.Ép.* (2008) [2011] no. 1371.

A: Impe(ratori) Caesari | Septimio Seve|ro Pertinac[i] | Aug(usto) Arabico || A[diab]enico Par|thico Maximo | et Impe(ratori) Caesari | M(arco) Aur(elio) Antonino | Aug(usto) Pio

Caracalla was co-regent of Sept. Severus in 196-211 A.D., ed.pr.

B: ΝΕΟΝΛΙΟΙΙ | Φ⟨λ⟩(άουιον) Οὐαλ(ήριον) | Κρεῖσπον | καὶ Οὐαλ(ήριον) || Κονσταντεῖ-ν[ον] | κὲ Φλ(άουιον) Οὐαλ(ήριον) | Κονσταντεῖνο[ν] | τοὺς ἐπ[ι]φα|νεστάτους || Καί-σαρα[ς] | [- ca. 3 -] Ἀπὸ | [- - - - - - - -]

2. ΦΑ, lapis || 2-3. Crispus: son of Constantine and Minervina; died in 326 A.D.; in 317-324 A.D. he was Caesar together with Licinius the Younger and Constantine II, ed.pr. || 4-7. Valerius Constantinus = Licinius the Younger; after 317 A.D. references to Constantine are lacking in Licinius' name; Constantine II is commonly called Flavius Claudius Constantinus, ed.pr., who tentatively suggests the alternative date 324-326 A.D., when Crispus, Constantine II and Constantius II were Caesares; in that case there is a mistake in the latter's name.

1550. Unknown provenance. Dedication of a temple and stoai to [- -]kte, the Emperors, and the Demos, 2nd cent. A.D. Marble block with cornice; now in the Museum in Denizli.

Ed.pr. F.Guizzi in *Catalogo Denizli* 86 no. 23 (ph.; Italian and Turkish translation). Text and French translation in *An.Ép.* (2008) [2011] no. 1364.

[- - ca. 9 - -]κτη καὶ τοῖς Σεβασ-
τοῖς καὶ τῷ δήμῳ Γλύκων Τει-
μοξένο[υ ἱερ]εὺς μετὰ N[ca. 3]ας
4 Ἀπολλωνίου Τρύφωνος {καὶ}
καὶ τῶν τέκνων τὸν ναὸν
καὶ τὰς στοὰς ἐκ τῶν ἰδίων
vv κατεσκεύασεν vacat

1551. Unknown provenance. Christian dedication, 4th/5th cent. A.D. Large semi-cylindrical white marble basin; on one of the sides an inscription and below it ■ cross and a large hedera. Now in the Museum in Denizli. Ed.pr. E.Miranda in *Catalogo Denizli* 298/299 no. 201 (ph.; Italian and Turkish translation). Text and French translation in *An.Ép.* (2008) [2011] no. 1367.

[Ὑ]πὲρ εὐχῆς Θεόδωρος Ἀβλα-
[βί]ου πολιτευομένου προ-
σήνεικα τῇ ἁγιοτάτῃ ἐκκλη-
4 σίᾳ ὑπὲρ παντὸς τοῦ οἴκου

2. πολιτευομένου: 'curialis', ed.pr., with references to relevant modern publications.

1552. Unknown provenance. Christian dedication, 4th-6th cent. A.D. Blue-gray altar slab, in the museum at Seyitgazi; inscription on the rim. Ed.pr. Niewöhner, *Aizanoi* 282 no. 409 (ph.): Ἐπὶ ⟦μ⟧νί⟦μην⟧

1553. Unknown provenance. Funerary epigram for a gladiator (or Antipalon?), 2nd/3rd cent. A.D. Quadrangular marble base broken below; large moulding above; on the top a quadrangular cutting into which ■ funerary lion was fitted; now in the Museum in Denizli. Ed. pr. E.Miranda in *Catalogo Denizli* 220/221 no. 139 (ph.; Italian and Turkish translation).

Ὅσσον ἐγὼ θηρῶν vv, | προφερέστερος vv, | ὦ παροδεῖτα vv, |
τόσσον ὁ γ' Ἀντι|πάλων ἔσκε κρα|ταιότατος· vvvv |
Τυτθὸς μὲν δέμα | ἦεν, ἀτὰρ μένος | οὔτις ὁμοῖος vv ||
4 ἔπλετ' ἐνὶ σταδί|[οις ..]ιαν σθέ[νος] | - - -

Two elegiac disticha, ed.pr. || 1. ἐγώ: the funerary lion speaks, ed.pr. || 4-5. the name Ἀντιπάλων ('opponent') may well refer to the athletic discipline of the deceased (πάλη; 'wrestling'), ed.pr. [I wonder whether the name of the deceased was written on the missing part of the moulding above; in that case one could read ἀντιπάλων: 'in the same way he was the most powerful of his adversaries'; the deceased may have been a gladiator, Pleket] || 10-11. ἔπλετεν ἰς σταδί[ο|υς ..]ιαν σθε[..], ed.pr. [the stone has ENICTA; ed.pr. should have written ἰ⟨ς⟩ στα-δί[ο|υς]; but ἔπλετεν ('he was') does not go with ἰς + acc.; therefore I suggest ἔπλετ' ἐνὶ σταδί[ο|ις]; in L. 11 in fine σθέ[νος] or σθέ[ναρος], referring to the strength of the deceased, Pleket].

PISIDIA

1554. Pisidian-Phrygian borderland. Dedication to Zeus Megistos and Trajan, 98-117 A.D. Stele, moulded above, broken below; found in the village of Mürseller, now in the Jandarma camp at Karamanlı. Ed.pr. T.Corsten, *AST* 24.1 (2007) 57 no. 4 (ph.).

Διὶ Μεγίστῳ καὶ Αὐ[τ]-
οκράτορι θεοῦ υ[ἱῷ]
Νέρουᾳ Τραϊανῷ Κα[ί]-
σαρι Σεβαστῷ Γερμ[α]-
νικ vacat
vacat

4-5. Γερμ[α]|νικῷ vacat, ed.pr. [the above text on the basis of my copy; the inscription is unfinished (the missing text perhaps painted originally?), Corsten].

1555. Antiochia. The worshippers of Men and the agon Maximianeios. N.Belayche, *CCG* 19 (2008) 201-218, describes the position of Μήν as a public deity of the Roman colonia (Μὴν Πάτριος); dedications in Greek are more numerous than in Latin (cf. also id., in O. Hekster, S.Schmidt-Hofner, C.Witschel (edd.), *Ritual dynamics and religious change in the Roman empire* (Leiden 2009) 327-348). On 206-217 she discusses the ἀγὼν Μαξιμιάνειος, its chronology and its agonothetes: Γ. Οὔλπιος Βαιβιανός [2nd cent. A.D.; cf. *SEG* LVI 1692 sub 7 and 1694, Pleket] and Γ. Φλάουιος Βαιβιανός (3rd cent. A.D.). For the Μαξιμιάνεια see also *SEG* XLVIII 1518.

1556. Antiochia. Dedication, ca. 200 A.D. Quadrangular block found near the Christian church. Edd.pr. G.Labarre, M.Özsait, *Anatolia Antiqua* 16 (2008) 156-158 (ph.; French translation).

['Ε]πὶ Ṭ. Κλ. Μ[αρκι]ανοῦ
τὸ β̈΄ καὶ Φλ. • Οὐενουσε-
νοῦ δυανδρῶν τεκ[μ]-
ορεῖοι Φεινναςκωμη(τῶν)
I I NINOI [. .] ἐ̣π[ὶ] . Θ̣ε̣[ῷ]

1. Tiberius Claudius Marcianus: probably identical with the homonym who is on record as a successful wrestler (*CMRDM* I no. 164 (2nd cent. A.D.)), edd.pr.; for the agonothetes C. Ulpius Baebianus, in whose games Marcianus achieved victory, cf. *SEG* LVI 1692 in fine and 1694 [and our lemma no. 1555] || 2-3. Venusenus: gentilicium used as cognomen here, edd.pr. || 3-4. τεκμορεῖοι: 'ceux qui ont accompli un acte rituel en l'honneur du dieu Men', edd.pr., who refer to the verb τεκμορεύειν and the Ξένοι Τεκμορεῖοι || 4. Φεινναςκώμη: village in the territory of Antiochia; previsouly unattested, edd.pr. || 5. Θ̣ε̣[ῷ]: Men Askaenos, edd.pr., who add that the uncertain reading of L. 5 frustrates any attempt to establish what has been dedicated.

1557. Antiochia. Two dedications. *CMRDM* IV nos. 66 and 133. Rediscovered and republished by G.Labarre, M.Özsait, *Anatolia Antiqua* 16 (2008) 158-160 (ph.), who point out that

both texts have been engraved on one 'bloc d'angle' belonging to the temenos-wall of the Men-temple and re-used in the Christian basilica. No new readings in Lane no. 133. In no. 66 L.-Ö. read in L. 3 Πρ̣ῶ[τος Μ(ηνὶ)] etc. (*CMRDM*: ΠΡΟ̣[... Μ(ηνὶ)] etc.).

1558. Antiochia. Dedication, undated. *CMRDM* IV no. 131. Rediscovered by G. Labarre, M.Özsait, *Anatolia Antiqua* 16 (2008) 158 (ph.): Λ. | Καλ|πούρ|νιος || Ἀγάθ|ων. The praenomen Λ(ούκιος) had not been seen by earlier scholars; in LL. 5/6 *CMRDM* has Ἀγαθ|ζ(ί)ωνος. There are no traces of a seventh line (L. 7 [Ἀσ]καηνῷ εὐχή[ν], *CMRDM*).

1559. Apollonia. The family of Aur. Asklepiades, 3rd cent. A.D. *MAMA* IV 142, 222 etc. P.McKechnie, *EA* 41 (2008) 141-146, reprints the texts (English translation) and argues that Aur. Asklepiades in *MAMA* IV 222, on the basis of a generation length of 35 (not 40) years, should be dated to the period shortly after the Constitutio Antoniniana rather than to the late 3rd cent. A.D. He interprets the cross, incised in the pediment of the stele, as a sign of the man's Christian faith [but see C.P.Jones, *EA* 42 (2009) 143/144, for criticism and the proposal to follow *MAMA*'s date for no. 222: 'latter part of the third century'; in *An.Ép.* (2008) [2011] no. 1417, a date 'très proche de 212 p.C.' is suggested; the ornament in the pediment is interpreted as a 'rosette simplifiée maladroitement gravée', Pleket].

1560. Comama (area of: Kestel, 18 km north of Comama). Dedication to the Theoi Sebastoi and the (Theai) Hagnai, ca. 50-100 A.D. *SEG* LVII 1401. Republished by S.Mitchell in *Monumentum* 168/169 (ph.; English translation), who reads LL. 4/5 ἐξεπ̣|[οίησε - - -]ΡΟ. (*SEG*: ἐξεν||[ποίησε? ....]Υ̣Ρ̣Ο); cf. *An.Ép.* (2008) [2011] no. 1430 (J.-Y.Strasser). For Θεαὶ Ἁγναί (LL. 1/2) cf. our lemma no. 1564. The stone is not a βωμός but a rectangular pedestal supporting a column with a moulded base; probably part of a small temple.

1561. Pednelissos (area of: Yumaklar, 20 km south of Pednelissos). Dedication to Apollo, 2nd cent. A.D. *SEG* LVI 1709 [wrongly assigned to Attaleia, Corsten]. Limestone statuette of Apollo; iconography similar to that of Apollo from Side, inscription on the plinth; found during excavations. Ed.pr. G.Işın, *Arkeoloji Dergisi* 12 (2008) 110 (ph.; English translation). Text also in *An.Ép.* (2008) [2011] no. 1424 (J.-Y.Strasser).

Θεῷ μεγάλῳ Μαμβλασηνῷ Παυλεῖνος εὐχήν

1-2. Μαμβλασήῳ [no line break], 'hapaxlegomenon in origin ... a divine name in Pisidian', R.Tekoğlu apud ed. pr. [the translation has the correct reading 'Mamblasenos'; this is not a 'divine name', but an epithet in the form of an ethnic derived from a toponym *Mamblasa, Corsten].

1562. Sagalassos. Honorary inscription for Marcus Lollius, ca. 2 B.C. Large inscribed cylindrical base (1.41 m high) for a large statue; moulded above and below; found near the Nymphaion located at the north side of the Agora. Edd.pr. W.Eck, S.Mägele, in *Vom Euphrat bis zum Bosporus* 177-186 (ph.): Ὁ δῆμος | Μᾶρκον | Λόλλιον | τὸν ἑαυτοῦ || πάτρωνα

[5. Edd.pr. print ΠΑΤΡΟΝΑ and πάτρονα, but the photo shows an omega, Pleket] || brief mention of the remains of two marble feet found near the agora, possibly part of a large 'Panzerstatue'; dated to the beginning of the 1st cent. A.D.; their association with this base has not been established || Lollius was a close friend of Augustus, was asked to transform Amyntas' kingdom of Galatia into a province (25 B.C.), became consul in 21 B.C. and in 2 B.C. *comes* and *rector* of Augustus' grandson and adoptive son Gaius Caesar during the campaign against the Parthians; πάτρωνα could refer to contacts between the honorand and Sagalassos ca. 25 B.C. but a date around 2 B.C. is preferable due to the large size of the base and also the character of the possibly related statue, edd.pr.

1563. Sagalassos. Dedication (to Dionysos?), 1st cent. A.D. *I.BurdurMus* 200 (provenance unknown, 2nd cent. A.D.). Republished and re-dated by S.Mitchell in *Monumentum* 163 (ph.), who reports having seen the stone in the territory of Sagalassos in 1986.

1564. Sagalassos. Dedication to the Theai Hagnai, ca. 150 A.D. Mentioned in *SEG* XLVII 1761 (3). Column broken into two parts, preserving the lower part of a relief representing a dressed person; found during excavations. Ed.pr. S.Mitchell in *Monumentum* 167/168 (English translation); cf. *AnÉp.* (2008) [2011] no. 1435 (J.-Y.Strasser; text and French translation).

Θεαῖς Ἁγναῖς ἐπηκόοις ❦ Βρεισηΐς Ἀ[ντιόχου]
Ἀττάλου Ἀρσάκου θυγάτηρ, ἱέρεια ❦, τὸ[ν στῦ]-
λον καὶ ἐπιστύλια δύο ἐκ τῶν ἰδίων ἀνέ[θη]-
4 κεν ❦· τὸ δὲ εἰσοδικὸν ἐπιστύλιον καὶ [τὸ]
ἀέτωμα μετὰ καὶ Αἰλίας · Ἰάδος θυγατρὸς Π(οπλίου) Αἰ-
λίου Μινουκιανοῦ Λάγου ἀνέθηκεν

1. For the (Θεαί) Ἁγναί cf. our lemma no. 1560; the same Βρεισηΐς in *I.BurdurMus* 2 (*SEG* XIV 801), ed.pr. || under the inscription Εἷς Θεός was engraved by a Christian in the 5th cent. A.D., *SEG*.

1565. Termessos (territory of: Eudokias). Boundary inscription, early Byzantine period. A.V.Çelgin, *Colloquium Anatolicum* 7 (2008) 23-57 (Turkish with English summary), recounts the history of the settlement Eudokias, which was apparently a κώμη (or perhaps a περιπόλιον) of Termessos in the Hellenistic and Imperial periods, when it may have been called 'Anydros'. Lekythoi of the 4th cent. B.C. recently discovered in a tomb might point to earlier occupation of the site than previously assumed. In the Byzantine period Eudokias became an independent bishopric (in the province of Pamphylia). On 35 Ç. mentions a boundary stone

(ph.; [re-used statue basis?, Corsten]) with an inscription; no text; we read from the photograph: † ὅροι τῆς | ἁγιοτ(άτης)ς | ἐκκλησίας | † † †

1566. Termessos. Contests, Imperial period. A.V.Çelgin, *Colloquium Anatolicum* 6 (2007) 27-47 (Turkish with German summary), gives an overview of ἀγῶνες in Termessos and their role in the social life of the city. On 34 (cf. 40) he reports having rediscovered *TAM* III 146 and a new fragment (ph.); the new text identifies the στάδιον as the event in which Διότειμος competed (wrestling contest, πάλη: *TAM*; or torch-race, λαμπάς: M.Wörrle, *Stadt und Fest im kaiserzeitlichen Kleinasien* [München 1988] 222). On 37 (cf. 41) mention of *SEG* LVII 1468 (XLVII 1773; ph.).

1567. Termessos. Dedicatory epigram for the Dioskouroi, undated. *SEG* LVII 1472. A. Martin, *AC* 77 (2008) 602, discusses verse 2; he prefers εἱλέως (adverb) to εἵλεως (*SEG*) and explains ναῶ as a hybrid genitive of ναοῦ and νεώ.

1568. Termessos (territory of (?): In Önü). Dedication to Herakles, undated [Imperial period, Corsten]. Lower part of a stele with remains of a relief of a 'rider god' (lower parts of the horse's legs), inscription below; found at a cult place west of the ancient settlement. Mentioned by I.Kızgut et al., *AST* 24.1 (2007) 102 (ph.; Turkish translation); cf. N.Çevik, *Adalya* 11 (2008) 211 (English translation). Ἑρμαῖς Περικλέους Ἡρακλεῖ εὐχὴ̣ν

1569. Termessos. Rock-cut dedications, Imperial period. R.Fleischer, *MDAI(I)* 58 (2008) 197-242, studies the rock-cut dedications from the territory of Termessos. On 207 he refers to *SEG* LIV 1380/1381, on 236/237 to *SEG* LVI 1705-1707. The frames of the inscriptions have been reworked, and these inscriptions might have replaced older texts.

1570-1573. Tymbriada (area of: Senitli Yaylası). Epitaphs, Imperial period. Edd.pr. M. Özsait, G.Labarre, N.Özsait, *Adalya* 10 (2007) 205-222 (ph.; French translation).

1570: 206 no. 1. **Epitaph.** Fragment of a gray limestone column, perhaps a cippus of a sepulchral family monument.

Βοις Ἀττάλου
καὶ Ἑρμογένης
Εὐγένους καὶ Ἑρμο-
4 γένης Κόνωνος ἀνέστη-
σαν vacat

1. Βοις: an indigenous name, edd.pr. || 2-4. the theophoric names suggest that the cult of Hermes was popular in the village, edd.pr.

1571: 207/208 no. 2. **Epitaph of Aur. [---]dros, ca. 250-300 A.D.** Gray limestone block.

Αὐρ. [- - - - - - - -]-
δρον [Αὐρ. Ἀττάλου]
δὶς Ἀτ[τάλου Νε]-
άρχου [νεανίσ?]-
κον ἀγα[θὸν καὶ]
ἐπεικ[ῆν, τὸν δὲ]
ἀνδριά[ντα ἀνέσ]-
τησεν [Αὐρ. Ἄτ]-
ταλος δ[ὶς Ἀττά]-
λου Νεά[ρχου ὁ πα]-
τὴρ αὐτ[οῦ μνή]-
μης χάριν
❦

Restorations e.g., edd.pr. || 5-6. restored on the basis of our lemma no. 1572 LL. 2/3, edd.pr.

1572: 208/209 no. 3. **Epitaph, after 212 A.D.** Gray limestone block.

[-]Ο[- - - - - - Μουσ]-
α Ἑρμοῦ [ἄνδρα ἀγα]-
θὸν καὶ ἐπε[ικῆν, τὸν]
δὲ ἀνδριάντ[α ἀνέσ]-
τησεν Αὐρ. Αν[νας]
Μουσα Ἑρμοῦ Πτο-
λεμαίου μνήμης
vac. αὐτοῦ vacat

[1. [Πτ]ο[λεμαῖος?], cf. LL. 6/7, Corsten] || 1-2. for Μουσας, cf. L. 6, see Zgusta, *KPN* § 988-1, edd.pr. || 5. for Αννας see Zgusta, *KPN* § 62-2, edd.pr.

1573: 209/210 no. 4. **Epitaph of Anna.** White pedimental limestone stele with relief of a standing man and a woman seated on an elaborate chair, above the woman's head two rosettes; inscription above the relief.

[Μο]υας Πιγαμοου | [- ? -] ἀδελφῇ Αννα

1. Or [Ο]υας see Zgusta, *KPN* § 978 (cf. § 940-1), edd.pr.; for the father's name Πιγαμοας cf. *SEG* XXXVII 1200, edd.pr. || [2. initio one expects τῇ, but it is unclear if the traces allow this restoration, Corsten].

PAMPHYLIA

1574. Pamphylia. Personal names. P.Dardano, *Res Antiquae* 4 (2007) 21-43, argues that in Pamphylia composite personal names with an -α- connecting the two elements of the name, are evidence of 'un'interferenza' of the Anatolian (Luwian) substrate.

1575. Perge. Honorary inscription for the governor Sergius Herakleidianos, ca. 262-270 A.D. Rectangular limestone block found in the so-called 'Cornutus Palästra' and probably part of a wall of the palaestra. Ed.pr. A.Özdizbay in *Vom Euphrat bis zum Bosporus* 497-501 (ph.). Text also in *An.Ép.* (2008) [2011] no. 1425.

Τὸν κράτιστο[ν] | καὶ ἁγνότατον | v ἀνθύπατον v | Σέργιον Ἡρακλει|[διανὸν - - -]

The inscription continued onto another block, ed.pr., who refers to *SEG* XLIX 1931, an honorary inscription from Patara with the governor's complete name (L. Sergius Volossius Matidius Heraclidianus) and with the mention of those who honored him. *Lycia et Pamphylia* was an imperial province until 162 A.D., when it became a senatorial province (except for the period 175-180 A.D., when it again became an imperial province), ed. pr. Since all proconsular governors are known except for the period 262-270 A.D., ed.pr. leans toward dating the present text to that period.

1576-1578. Perge (area of). Epitaphs, Imperial period. Found on a survey in west Pamphylia, where finds included traces of the Via Sebaste from Perge to Klimax (today's Döşeme Boğazı) and adjacent buildings. Edd.pr. B.Takmer, N.Tüner Önen, *Adalya* 11 (2008) 109-120 (ph.; Turkish translation).

1576: 111/112. **Epitaph of Moles and his family, 2nd/3rd cent. A.D.** Lid of a limestone sarcophagus with pediment and acroteria. Inscription above and within a tabula ansata. Found in the Ketirkızıllı Mevkii necropolis.

Μόλης Ἀρτείμου
κ̣α̣θεσ̣κεύ{σ}ασεν̣ τὸ κενον-
τ̣ά̣π̣ιον ἑ̣αυτῷ καὶ τῇ γυνε-
4 χ̣ὶ̣ αὐτοῦ Ἐλπειδοῦδι καὶ τοῖς ⟨ἐξ αὐτῶν⟩·
ἐθέρῳ δὲ οὐ(δενὶ ἐ)ξέσται, ἐ[πε]ὶ ὁ̣
π[ει]ράσας ἐκτείσι τ[ῷ - - - -]

Dated on the basis of the letter forms, edd.pr. || 2-3. κενοντάπιον = κενοτάφιον, edd.pr. || 3-4. γυνεχί = γυναικί, edd.pr. || 4. for Ἐλπιδοῦς as feminine personal name cf. *LGPN* I s.v. and *TAM* II 1078, where the dative is Ἐλπιδοῦτι, edd.pr. || 5-6. the formula ὁ πειράσας ἐκτείσι is very common in the funerary inscriptions of Termessos, cf., e.g., *TAM* III 217, 220, 225, edd.pr.

1577: 112. **Epitaph of Aur. Mercuri(u)s and his wife, after 212 A.D.** Lid of a limestone sarcophagus; inscription in a tabula ansata; found in the Ketirkızıllı Mevkii necropolis. Text also in *An.Ép.* (2008) [2011] no. 1429 (O.Salomies).

[Αὐρ. Μ]ερκούρις Τροκόνδου
ζῶν ἑαυτῷ κατεσκεύασε̣-
ν τὸ κενοτάφιον καὶ τῇ γ̣-
4 υνεκὶ αὐτοῦ Αὐρ. Δημιουργί̣α̣ι̣ κ-
αὶ τοῖς ἐ(ξ αὐτῶν)

O.Salomies: 'la fin de l'inscription a peut-être été omise par erreur'.

1578: 114. **Epitaph, 3rd cent. A.D.** Moulded limestone stele, upper part broken off; inscription on the shaft. Found on a site called Öşükkale Harabeleri.

[Διογένης - -]ΑΥΡ
[- - - καὶ - - -]ΗΤΗ
[- - - - -]ΟΥΔΕΩΣ
4 ἐποιήσομεν τὸν β-
ωμὸν τέκνοις
vacat of several lines
Ερμεις Δειογένου-
ς ἀδελπὸς αὐτῶν
8 ἀνέσθησεν μνήμ-
ης χάρειν

Dated on the basis of the letter forms, edd.pr. || 4. ἐποιήσομεν = ἐποιήσαμεν, edd.pr. || 5. τέκνοις: in the vacat following L. 5, the missing names of the children were perhaps recorded in paint, edd. pr. || 7. ἀδελπός = ἀδελφός, edd.pr.

1579. Side. Athletic contests. A.Uzunaslan, *Arkeoloji Dergisi* 11 (2008) 117-128 (Turkish with English summary), examines the disciplines, the victors in sacred crown-games (Πύθια, also ἀγὼν Φοιβεῖος and ἀγὼν μυστικός) and in money-games (θέμις Τουησιάνειος, Ἀνδρονικιανή) and their financing by wealthy benefactors.

1580. Side. Curse inscription, 6th cent. A.D. Clay flask with two inscriptions and drawings, found in the eastern colonnaded street to the west of the Great Gate, now in the Side Archaeological Museum. Edd.pr. F.Onur, A.Papagiannaki, *Gephyra* 5 (2008) 147-160 (ph.; dr.; English translation). The flask has a circular body and can be classified as a pilgrim's or traveller's flask, but its inscriptions and images are unparalleled. Between the two inscriptions the body of the flask shows three crudely incised male figures, two of them with long hair, all dressed in knee-length garments (armor). The first man, holding a sword in his right hand, drags the second man by the hair; the second man appears to be lifeless, and his arms are bound together in front of his chest. The third man seems to be poking the bound man with a spear. Edd.pr. interpret the inscriptions and the drawings as measures taken against a thief, and propose that the drawing was made by a magician to protect the owner of the flask. Text (A) runs beneath the neck and along the upper edge of the flask's body, text (B) on the lower body. Cf. M.Sève, *BE* (2010) no. 576, for some comment.

A christogram λειστεὶς κακὰ πυῶν ἀπέθανε christogram
B christogram ὦ παραδέ|δωμέ τείς ἐστε; | ὁ Δειάβωλως

A. λειστείς = λῃστής, πυῶν = ποιῶν, edd.pr. || **B**. 1-2. παραδέδωμε = παραδέδομαι, edd.pr. || 2. τεις = τις, ἔστε = ἔσται (present tense rather than future), edd.pr. || 3. ὁ Δειάβωλως = ὁ Διάβολος, edd.pr.

1581-1583. Sillyon. Honorary inscriptions, 1st-2nd cent. A.D. Two statue bases bearing three inscriptions, reused in the Byzantine city wall. Ed.pr. N.Tüner Önen, *Gephyra* 5 (2008) 67-72 (ph.; German translation).

1581: 69 no. 1. **Honorary inscription for [Marcus M]annius Balbus.** Limestone base, covered by another block at the left.

vac. [ὁ δῆμος] vac.
[Μᾶρκον Μ]άννιον Μάρκου
[υἱὸν Β]άλβον ταμίαν, ἀγο-
4 [ρανόμ]ον, στρατηγόν

2-3. The mention of these three offices in the inscription points to a Roman cursus honorum; the honorand was probably a senator, ed.pr. [O.Salomies in *An.Ép.* (2008) [2011] no. 1421, suggests reading in L. 2 [Μᾶρκον?] Ἄννιον; he accepts the senatorial status].

1582: 69/70 no. 2. **Honorary inscription for Marcus [Mannius] Messala.** The text is inscribed to the right of the inscription in our lemma no. 1581; LL. 3-5 continue onto the second base (here indicated by vertical strokes).

vac. [ὁ δῆμος] vac.
Μᾶρκο̣[ν Μάννιον]
2 Μάρκου̣ [υἱὸν]
Μεσσάλα̣ν, [Μάρ]|κ̣ου
4 ἔκγον[ον, ταμί]|αν,
[ἀγορανόμον, στρατ]|ηγόν

The honorand is probably the son of Marcus Mannius Balbus (cf. our lemma no. 1581), and held the same senatorial offices as his father, ed.pr. [O.Salomies, in *An.Ép.* (2008) [2011] no. 1422, refers to M. Annius Messalla, cos. suff. in 84 A.D. and also on record as legatus in Africa Proconsularis, and observes that it is by no means certain that the honorand is the son of M. Mannius Balbus].

1583: 70/71 no. 3. **Honorary inscription for Gaius Domitius Calvinus.** To the right of the text in our lemma no. 1582 on the second base.

vac. ὁ δῆμος vac. | Γάϊον Δομέτιον Ποπ[λί]|ου υεἱὸν Καλουεῖνον

Perhaps a descendant of Cn. Domitius Calvinus (*PIR*² D 139) who after the battle of Pharsalus was governor of the province of Asia and whose father was named Marcus (*I.Knidos* 4; *PIR*² D 139 with further references), ed.pr. [O.Salomies in *An.Ép.* (2008) [2011] no. 1423, accepts the association of the honorand with Cn. Domitius Calvinus but finds the praenomen Gaius unusual; the presence of the three Romans in Sillyon is a 'mystère'].

LYCIA

1583 bis. Lycia. Μινδις. D.Schürr, *Kadmos* 47 (2008) 147-170, studies the term miñti/μινδις in Lycian epitaphs; most examples come from Lycian epichoric epitaphs; μινδις occurs in two Greek texts discussed by S. on 159: *TAM* II 40 (Telmessos; ταγὴν δὲ ἔταξαν οἱ μενδῖται τοῖς ἀνοίγουσιν τὸ μνῆμα Ἀλεξανδρείου δραχμῶν ἕξ), and E.Petersen, F.von Luschan, *Reisen im südwestlichen Kleinasien* II: *Reisen in Lykien, Milyas und Kibyratis* (Vienna 1889) no. 27 (μὴ ἐξέστω δὲ ἀνοίγειν μηθενὶ ἄνευ τῆς μινδιος). He discards *TAM* II 62 c, where MIN is likely to be the beginning of a woman's name [so already *SEG* LIII 1710; LVI 1791], and Petersen, Luschan, *Reisen* --- II 85 (*SEG* LVI 1751), where the name of the deity Σομενδις is to be read (L. 6). On 166 (cf. also 170) S. concludes: 'Wohl nicht mehr und nicht weniger als eine Nekropolenverwaltung'.

1584. Eastern Lycia. New inscriptions. B.Iplikçioğlu, *AST* 25.1 (2008) 355-364, mentions many inscriptions from the area, some of them found on his surveys; no texts. For some inedita from Arykanda and Gagai (ph.; dr.) see our lemmata nos. 1586, 1588/1589, 1595, and 1597; for a brief report of some honorary inscriptions from Arykanda see our lemma no. 1585.

1585. Arykanda. Honorary inscriptions, Imperial period. B.Iplikçioğlu, *AST* 25.1 (2008) 355/356, briefly mentions the following honorary inscriptions kept in the depot on the site or found on his surveys (ph.): **A.** for a tribunus militum under Vespasian: 355 (Env. No. 642). – **B.** for Paua, daughter of Demetrios and wife of Mausolos: 355/356 (Env. No. 644). – **C.** for a woman: 356 (Env. No. 645). – **D.** for an athlete: 356 (Env. No. 647). – **E.** for a Dionysiac technites: 356 (Env. No. 649). – **F.** fragments: 356 (Env. Nos. 648, 650, 653).

1586. Arykanda. Honorary decree for Ermananis, late Hellenistic period (possibly 2nd cent. B.C.). Limestone stele broken above; found during excavations in 1999 as 'Spolie'. Ed.pr. B.Iplikçioğlu, *AAWW* 143.2 (2008) 117-126 (*Veröffentlichungen der Kleinasiatischen Kommission* no. 24; ph.; German translation); also mentioned by id., *AST* 25.1 (2008) 355 Env. No. 641 (ph.).

- -
[- -].EX[...]
[-]A[.]ΩN, ἀνὴρ
[κ]αλὸς καὶ ἀγαθὸς ὑπάρχων διὰ προγόνω[ν],
μεταπεμφθεὶς πάλιν ὑπὸ τοῦ δήμου ἡμῶν
ἕνεκεν τοῦ τὰς θυσίας ἐπιτελέσαι παρα-
γέγονεν εἰς τὴν πόλιν ἡμῶν συνεπιδοὺς
ἑαυτὸν προθύμως καὶ ἐπιτετέλεκεν τὰς
θυσίας τοῖς θεοῖς κατὰ τὰ ἔθιμα, τήν τε ἐπιδη-

μ̣ίαν π̣ε̣πόηται καλ̣ὴν καὶ εὐσχήμονα καὶ ἀξί-
α̣ν τῆς π̣ατρίδος καὶ τοῦ ἡμετέρου δήμου, δ̣ιὸ δε-
[δ]όχθαι τ̣ῇ βουλῇ καὶ τῷ δήμωι ἐπαινέσαι Ερμα-
[ν]ανιν ἐπὶ τῆι εὐνοίᾳ ᾗ ἔχει πρὸς τὸν δῆμον καὶ πα̣-
[ρ]α̣καλέσαι αὐτὸν ἐμμένειν τῇ αὐτῆι αἱρέσε[ι]
καὶ ἀεί τινος ἀγαθοῦ παραίτιον γίνεσθαι τῷ
δ̣ήμωι, εἰδότος ὅτι ο̣ὐ μὴ λειφθῆι ἐν χάριτος ἀ-
[π]οδόσει· ἵνα δὲ πολλῶι μ̣ᾶ̣λ̣λ̣ο̣ν φανερὰ γένηται
[τ]ὰ ἐψηφισμένα φιλάνθρωπα τῶι Ερμανα-
ν̣ει, στῆσαι δὲ αὐτοῦ καὶ στήλην λιθίνην ἐν
τ̣ῶι ἐπιφανεσ[τ]άτωι τόπωι καὶ ἐπιγράψαι ἐ-
[π]ὶ αὐτῆς τοῦδε τοῦ ψηφίσματος τὸ ἀντίγραφον· τοὺς
δ̣ὲ ταμίας πέμψαι αὐτῶι καὶ ξένιον ἀπὸ Ἀλεξα̣ν̣-
δ̣ρείων δραχμῶν ἑξήκοντα, καὶ τὸ γενόμενον
ἀ̣ν̣ή̣λ̣ω̣μ̣α̣ εἰς τὴν στήλην δ̣ο̣ῦ̣ναι τοὺς τ̣α̣μ̣ί̣ας
vacat traces of letters

Late Hellenistic on the basis of the letterforms, ed.pr. || initio a formula like ἔδοξεν τῆι βουλῆι καὶ τῶι δήμωι· ἐπειδὴ Ερμανανις etc., ed.pr. || 2. possibly [---]Σ̣Α̣Π̣Ο̣Γ̣Α[.]ΩΝ: [---]ς ἀ̣π̣ὸ̣ Γα[γ]ῶν?, ed.pr. || 4. μεταπεμφθείς: the honorand may have been invited as θεωρός, ed.pr.; A.Chaniotis, *EBGR* (2009) [2012] no. 63, expresses doubts on this interpretation: a city usually invites another city to dispatch *theoroi* to a festival; it does not invite a particular individual as *theoros* and does determine which citizen of a foreign city will serve in this capacity; the verb ἐπιτελεῖν implies that Ermananis performed the sacrifices himself, on a regular basis (πάλιν); he may have been a 'ritual expert', possibly a hereditary priest responsible for the performance of a sacrifice || 5. initio ἕνεκεν τ̣ο̣ῦ̣ τ̣ὰ̣ς̣ θ̣υ̣σίας, D.Rousset, *BE* (2009) no. 481 (read from the ph.); τ̣ὰ̣ περί τε τ̣ὰ̣ς̣ θ̣υ̣σίας, ed.pr. || 11. ed.pr. argues that early Hellenistic Lycian cities did not yet have a βουλή; in early inscriptions the πόλις and ἄρχοντες, πόλις and περίοικοι or the πόλις alone are mentioned as decision-making bodies; the first evidence for a boulē is *TAM* II 168 (Hippoukome; 1st cent. B.C.) || 11-12. Ερμανανις: previously unattested, ed.pr.; a variant of Αρμανανις and Ερμενην(ν)ις || 15. εἰδότος instead of εἰδότα, ed.pr. || 21-22. Ἀλεξάνδρειαι δραχμαί: currency (tetradrachms and drachms) in the name and types of Alexander, struck on the Attic standard, ed.pr. [for these drachms see now S.Psoma, *EA* 42 (2009) 176-179, Pleket] || 24. possibly Α̣Π̣Ο̣Τ̣: ἀ̣π̣ὸ̣ τ̣[ῶν δημοσίων? --], ed.pr.

1587. Arykanda. Petition of the province of Lycia and Pamphylia to Maximinus, Constantine and Licinius, 312 A.D. *I.Arykanda* 12; *SEG* XXXVIII 1443. G.Arena, *Mediterraneo Antico* 11 (2008) 229-250, offers detailed reflections on the date and background of the Latin inscription from Pisidian Colbasa (*An.Ép.* [1988] no. 1046); in the process he also briefly discusses the petition in *I.Arykanda* 12, in particular the date: 312 A.D.

1588. Arykanda. Epitaph of Mousa, Imperial period. Square moulded funerary altar, found during the excavations. Mentioned by B.Iplikçioğlu, *AST* 25.1. (2008) 356 (Env. No. 639; ph.; dr.). No text; we read from the photograph and the drawing.

Τὸν βωμὸν | ἀνέστησαν | Γνώμη καὶ | Συντροφία || Μούσῃ Σαρ|πηδόνος Ἀρυ|κανδίδι ἡρωΐ-δι, | καθὼς διετάξα|τω· καὶ τὰ ἐπιγεν||νηθέντα μενεῖ | τῷ τάφῳ

[8-9. διετάξατω for διετάξατο || 9-11. the last phrase may be a later addition, given the different (minuscule) shape of the omega, Corsten. The names of the dedicants indicate slave status. They may have been freed by Mouse with her testament, and obliged to perform the funerary rites. The last phrase may be a reference to the fact that their descendants (τὰ ἐπιγεννηθέντα) will have the same obligation ('the children who will be born in addition to them will remain obliged to the grave'), Chaniotis].

1589. Arykanda. Mosaic inscription, early Byzantine period. Mosaic in the 'Peristyle House'. Mentioned by B.Iplikçioğlu, *AST* 25.1. (2008) 355 (Env. no. 643; ph.; Turkish translation). No text; we read from the photograph: εὐτυχῶς | χρῶ, | Πιέριε [for εὐτυχῶς χρῶ cf. *SEG* XLV 2201, Pleket].

1590. Asartaş (near Olympos). Epitaph and funerary epigram of Apollonios, ca. 400-370 B.C. *SEG* XLVIII 1561*. M.Haake, in *Vom Euphrat bis zum Bosporus* 277-296, offers some reflections on the ideology of this epigram with respect to the notion of righteousness and to the values of ἡδοναί. The latter are a matter of 'conspicuous consumption', related to the concept of τρυφή, typical of a Lycian dynast.

1591. Boubon. Corpus. C.Kokkinia (ed.), *Boubon. The inscriptions and archaeological remains. A survey 2004-2006* (Athens 2008) 27-126, presents a catalogue of the inscriptions of the city. In a detailed introduction (1-25) K. provides an overview of travelers and scholars who have visited the area of Boubon and their remarks on the visible ruins and inscriptions. Summary of the excavations, both illegal and legal, of the Sebasteion, in particular the recovery of numerous bronze statues of Roman emperors and their inscribed bases (cat. nos. 6-22). Calculations of the size of the city's territory and reflections on Boubon's leader Moagetes, his relations with the Kibyratan Tetrapolis and with Orthagoras (who is on record in *SEG* XVIII 570; Araxa; honorary decree for Orthagoras [cf. now also D.Rousset, *De Lycie en Cabalide. La convention entre les Lyciens et Termessos près d'Oinoanda* (Geneva 2010) 127-133 no. 2, Pleket]), and on the incorporation of Boubon into the Lycian League.

The catalogue contains 103 inscriptions; fifteen of them are published for the first time; thirty-one are previously published texts that were located and re-read for this study; of the known texts fifty-six have are lost.

Inedita include (cf. C.Brixhe in *BE* (2009) no. 470): nos. **32** (beginning of an honorary decree by the city of Oinoanda: [Τερ]μησσέων τῶν πρὸς | [Οἰν]οάνδοις ἡ βουλὴ καὶ ὁ | [δῆμ]ος καὶ ἡ γερουσία ἐτεί||[μησ]εν εἰκόνι χαλκῇ ἐν ἀν||[δριά]ντος ἀναστάσει ('a bronze portrait in the form of a statue to be erected', K.; 'une formulation insolite', B.; text also in *An.Ép.* (2008) [2011] no. 1467); **49** (epitaph erected by Καλιστης for Ἐπαφρόδειτος; K. interprets Καλιστης as either the female Καλ(λ)ίστη (with a sigma added erroneously) or, more likely,

the male Καλ(λ)ιστῆς; B. prefers the female Καλ(λ)ιστής (gen. -ήδος); in fine Epaphrodeitos says to the passers-by: ἤμην, ἐγενόμην, οὐκ ἴμι, οὐ μέλι μυ (= μοι); K. erects an ἀγγῖ(ον) for E.); **64** (see our lemma no. 1593); **65** (Ἑρμαῖος Σύρου | ἀνέστησεν αἰαυ|τὸν ζῶν καὶ τὴν | γυναῖκα αὐτοῦ Οαα || Ζωσιμήδος ζώσα; cf. Brixhe for comment on Οαα and on the metronymic Ζωσιμήδος (gen. of the female Ζωσιμής); ed.pr. prefers a patronymic Ζωσίμηδος, gen. of Ζωσίμης); **67** (the name Αραπιας, as in no. 41; 'composé anatolien à second membre hittito-louvite *piya-* ('donner'), B.). – Brixhe, *ibidem*, comments on nos. **91** (= *SEG* XXVI 1415), adducing another argument for an early date (4th cent. B.C.), and **58** (= *I.Bubon* 31; *SEG* XXVII 928); in the latter text he reads in LL. 6 and 9 the accusative ἀγαλμάτι (= ἀγαλμάτιον), parallel to the accusative λέοντα in L. 4. Cf. also A.Chaniotis, *EBGR* (2008) [2011] no. 90 for a brief summary of the religious texts.

We give a comparatio numerorum for the texts previously published.

SEG XVII	***Boubon***
702	48
707	39
708	53
***SEG* XXVI**	
1415	91
1416	90
1417	79
1418/1419	80/81
1420	77
1421-1424	82-85
1425/1426	88/89
1427/1428	86/87
1429	76
1430	78
***SEG* XXVII**	
915	6
916	9
917	8
918	10
919-925	14-20
926	17
927	13
928	58
***SEG* XXXIII**	
1172 (Balboura)	101 (Boubon)
***SEG* XLIII**	
967	11-13, 16, 21
968	46

***SEG* XLIV**	***Boubon***
1162	26
***SEG* XLVI**	
1705	22
***SEG* XLVIII**	
1567	26
1568	72
1569	61
1570	60
1571	92
***SEG* XLIX**	
2514	26
***SEG* LVII**	
1637	1, 2
CIG	
4380 k	23
4380 l	93
***IGR* III**	
461/462	33/34
463	24
464	23
I.Bubon	
1	4
2	5
3/4	71/72
5	57
6	27 [text and French translation in *An.Ép.* (2008) [2011] no. 1462]

I.Bubon	*Boubon*
7	35 [text also in *An. Ép.* no. 1468; read Λεόντι (signum) instead of λέοντι]
8	31 [*An.Ép.* no. 1466]
9	30 [*An.Ép.* no. 1465]
10	28 [*An.Ép.* no. 1463]
11	36
12	29 [*An.Ép.* no. 1964]
13/14	23/24
15/16	33/34
17	44
18	41
19	46
20	42 [*An.Ép.* no. 1469]
21	40
22	47
23	50
24	63

I.Bubon	*Boubon*
25	62
26	55
27	51 [*An.Ép.* no. 1470]
28	39
29	48
30	37
31/32	58/59
33	56
34	52
35	38
36	45
37	53
38	3
GV 1665	38
Merkelbach-Stauber, *SGO* **IV** 17/02/01	38
IBurdurMus	
236	72
261	46
334	1

1592. Boubon. Honorary inscription for M. Aur. Magas, 3rd cent. A.D. Two fragments of a moulded statue base found on a small plateau near a substantial building; remains of four stone benches and of uninscribed or completely worn statue bases. Fragment (**A**) preserves the upper right part of the base; inscription in a framed field; fragment (**B**) was found nearby. Ed. pr. C.Kokkinia in *Griechische Epigraphik in Lykien* 171-174 (ph.; German translation). The text now also in *Boubon* 56/57 no. 25 and in *An.Ép.* (2007) [2010] no. 1525.

A: [Βουβω]νέων ἡ βουλὴ καὶ
[ὁ δῆμος] ἐ[τείμ]ησεν ταῖς
[ἀξίαις τειμαῖς] καὶ ἀνδρι-
[άντος ἀναστ]άσει
[Μᾶρκον Αὐρήλι]ον Μά-
[γαντα Μάγαντος τρὶ]ς τοῦ
[Τρωΐλου, Βουβωνέα], τετε-
[λευτηκότα, νεανία]ν ἔνδο-
[ξον, ὑποφυλακή]σαντα
[λαμπρῶς? καὶ φι]λοτείμως
[καὶ ἐνδόξως?] καὶ ἀρχιφυ-
[λακήσαντα με]γαλοφρόνως
[τῷ λαμπροτ]ά̣τῳ Λυκίων
[ἔθνει, τειμηθέ?]ντα οὐ μόνον
[ἐν τῇ πατρίδι ἀλλὰ κ]αὶ ἐν τῷ ἔθνει,
[συνγενῆ συνκλη]τικῶν καὶ ὑ-
[πατικῶν - - - - - - - - - - - - - -]

B: [- - - - -]ΠΡΟ[- - - - -]
[- - - - -]ΙΚΑΙ[- - - - -]
[- - - - -]ΓΕΝ[- - - - -]
[- - - - -]σάντων̣[- - - -]
[- - - - -]αμένων το[- -]
[- - - - -] ἤθους τε[- - -]
[- - - -σε]μνότητι [- - -]
- - - - - - - - - - - - - - - -

Restorations on the basis of *IGR* III 463 (*I.Bubon* 14; now *Boubon* 54/55 no. 24); in *Griechische Epigraphik in Lykien* 165-171 detailed reflections on why we have a relatively large number of post-mortem decrees for young people. Ed.pr. refers to an alleged 'honorific habit' that prevented families from asking for honorary decrees for living young elite-members (young athletes excepted); *ibid.* 168 brief discussion of *TAM* II 838 (Greek text; German translation).

1593. Boubon. Epitaph of an anonymous deceased, undated. Round funerary column with mouldings. Ed.pr. C.Kokkinia in *Boubon* 97 no. 64 (ph.; English translation). We present the text as interpreted by C.Brixhe, *BE* (2009) no. 470.

- - - - | Τατα̣ς̣ [- -]|νος καὶ Ἄ[ρτε]|μεις Πολέ[μ]ω̣|νος, Τατας μὲν ||
υἱόν, Ἄρτεμεις | δὲ ἀδελφόν, | μνήμης ἕνεκεν

Τατα̣ν̣ [- -]|νος καὶ Ἀ[ρτε]|μεις Πολέ[μ]ω̣|νος, Τατας μὲν || υἱόν, Ἀρτεμεις | δὲ ἀδελφόν, | μνήμης ἕνεκεν, ed. pr., who translates: 'In memory of Tatas (?), [(son of ---)], and Artemeis, daughter of Polemon, (Tatas having been) the son of Tata and brother of Artemeis'. B. assumes that the name of the deceased in the accusative was mentioned in the missing first line; Tatas and Artemeis commemorated him as her son and her brother respectively. B. prefers to accentuate Ἄρτεμεις = Ἄρτεμις: see his commentary on *Boubon* nos. 39/40 (*SEG* XVII 707; *I.Bubon* 21, respectively).

1594. Gagai. Inscriptions. In the course of ■ survey of the site of Gagai in eastern Lycia, N.Çevik and S.Bulut, *Adalya* 11 (2008) 76/77, mention three new texts (our lemmata nos. 1595-1597) and refer to the following published texts: *SEG* XLIX 1902 [not 1351] (76 no. 5; ph.), L 1350 (77 no. 7), L 1351 (76 no. 6), LIII 2084 (77 no. 9), LIII 2086 (77 no. 10; ph.).

1595. Gagai. Milestone, Severan period. Mentioned in N.Çevik, S.Bulut, *Adalya* 11 (2008) 77 no. 11, and ■.Iplikçioğlu, *AST* 25.1 (2008) 356 (Env. No. 672). No text; the milestone gives the names of Septimius Severus and his sons.

1596-1597. Gagai. Epitaphs. Mentioned in N.Çevik, S.Bulut, *Adalya* 11 (2008) 76/77.

1596: 76 no. 4 (ph.). **Epitaph for the child of Val. Ianbos (?), Imperial period.** Round moulded altar with relief of a standing man in a niche, inscription below; found in Mavikent. No text; we read from the photo: Βαλ(έριος) Ἴανβος | τῷ̣ τέκνῳ̣ μνή|μη̣ς χάριν

Dated to the 3rd cent. A.D. by edd.pr., 'from the style of the carving' || [1. or perhaps ■ new indigenous name Βαλιανβος? || 2. the deceased child's name is not mentioned, Corsten].

Restorations on the basis of *IGR* III 463 (*I.Bubon* 14; now *Boubon* 54/55 no. 24); in *Griechische Epigraphik in Lykien* 165-171 detailed reflections on why we have a relatively large number of post-mortem decrees for young people. Ed.pr. refers to an alleged 'honorific habit' that prevented families from asking for honorary decrees for living young elite-members (young athletes excepted); *ibid.* 168 brief discussion of *TAM* II 838 (Greek text; German translation).

1593. Boubon. Epitaph of an anonymous deceased, undated. Round funerary column with mouldings. Ed.pr. C.Kokkinia in *Boubon* 97 no. 64 (ph.; English translation). We present the text as interpreted by C.Brixhe, *BE* (2009) no. 470.

> - - - - | Τατᾳς [- -]|νος καὶ Ἀ[ρτε]|μεις Πολέ[μ]ω|νος, Τατας μὲν ||
> υἱόν, Ἄρτεμεις | δὲ ἀδελφόν, | μνήμης ἕνεκεν

Ταταν [- -]|νος καὶ Ἀ[ρτε]|μεις Πολέ[μ]ω|νος, Τατας μὲν || υἱόν, Ἀρτεμεις | δὲ ἀδελφόν, | μνήμης ἕνεκεν, ed. pr., who translates: 'In memory of Tatas (?), [(son of —)], and Artemeis, daughter of Polemon, (Tatas having been) the son of Tata and brother of Artemeis'. B. assumes that the name of the deceased in the accusative was mentioned in the missing first line; Tatas and Artemeis commemorated him as her son and her brother respectively. B. prefers to accentuate Ἄρτεμεις = Ἄρτεμις: see his commentary on *Boubon* nos. 39/40 (*SEG* XVII 707; *I.Bubon* 21, respectively).

1594. Gagai. Inscriptions. In the course of a survey of the site of Gagai in eastern Lycia, N.Çevik and S.Bulut, *Adalya* 11 (2008) 76/77, mention three new texts (our lemmata nos. 1595-1597) and refer to the following published texts: *SEG* XLIX 1902 [not 1351] (76 no. 5; ph.), L 1350 (77 no. 7), L 1351 (76 no. 6), LIII 2084 (77 no. 9), LIII 2086 (77 no. 10; ph.).

1595. Gagai. Milestone, Severan period. Mentioned in N.Çevik, S.Bulut, *Adalya* 11 (2008) 77 no. 11, and B.Iplikçioğlu, *AST* 25.1 (2008) 356 (Env. No. 672). No text; the milestone gives the names of Septimius Severus and his sons.

1596-1597. Gagai. Epitaphs. Mentioned in N.Çevik, S.Bulut, *Adalya* 11 (2008) 76/77.

1596: 76 no. 4 (ph.). **Epitaph for the child of Val. Ianbos (?), Imperial period.** Round moulded altar with relief of a standing man in a niche, inscription below; found in Mavikent. No text; we read from the photo: Βαλ(έριος) Ἴανβος | τῷ τέκνῳ μνή|μης χάριν

Dated to the 3rd cent. A.D. by edd.pr., 'from the style of the carving' || [1. or perhaps a new indigenous name Βαλιανβος? || 2. the deceased child's name is not mentioned, Corsten].

1597: 77 no. 8. **Epitaph for Tatia, early Imperial period.** Round altar; found in Gagai. Briefly mentioned by B.Iplikçioğlu, *AST* 25.1 (2008) 356 (Env. No. 671). No text; Ç.-B. translate: 'Asklas son of Sopatros made a tomb for his mother Tatia daughter of Philiskos'.

1598. Kibyra. Honorary inscription for Fl. Socrates, 1st cent. A.D. Marble statue base, found in the ruins of the ancient city. Ed.pr. T.Corsten, *AST* 25.1 (2008) 128 no. 1 (ph.; German translation); also mentioned by id., *ANMED* 6 (2008) 115.

[Φλ]αουίωι | [Σ]ωκράτει | [ἀρ]χιερεῖ | [Φλ]άουιος || [Κρ]άτερος ὁ | [ἀδ]ελφιδοῦς

The two men are probably identical with their respective homonyms in *I.Kibyra* 35 b, 63 and 69, ed.pr.

1599. Kibyra (area of: Yeşilköy). Dedication to Herakles, Imperial period. Stele with relief of a rider-god with a club, star above the horse's head. Ed.pr. T.Corsten, *AST* 25.1 (2008) 128/129 no. 2 (ph.; German translation); also mentioned by id., *ANMED* 6 (2008) 115.

Κράτερος | Κάδου Ἡρακλεῖ

1600. Kibyra (area of: Karamanlı). List of priests, Imperial period. Upper part of an altar-shaped base; L. 1 on the moulding. Ed.pr. T.Corsten, *AST* 25.1 (2008) 129 no. 3 (ph.; German translation); also mentioned by id., *ANMED* 6 (2008) 115 (ph.).

[- -]ΙΔΟ[- -].ΕΡΟΙ[- -]ΜΟΥΕΙΑ
Ὀσαει[ς] Ἀττάλου εἰ-
ερασάμενος· vacat
4 Νικάδας Μήνιδος Νι-
κάδου εἰερασάμενος·
Ἄτταλος Βρομίου εἰε-
ρασάμενος vacat

1601-1602. Kibyra. Epitaphs, Imperial period. Two round moulded altars; in Gölhisar. Ed.pr. T.Corsten, *AST* 24.1 (2007) 56/57 nos. 1/2 (ph.).

1601: 56 no. 1. **Epitaph of Hermaios and Hieroklea.** In the tea garden.

Κράτερος Ἑρμαίου τοῦ Τρωΐλου
Ἑρμαίῳ Τρωΐλου τοῦ Κρατέρου
καὶ Ἱεροκλέᾳ τοῖς γονεοῦσι μνή-
4 μης ἕνεκα

1602: 57 no. 2. **Epitaph of Istachys.** In the old guesthouse near the ruins of Kibyra.

Λύδη Εἰσταἰχύ̣ει τῷ ἀνδ̣ρ̣ὶ̣ | κα̣ὶ̣ τ̣[- - - - -] | vacat | φιλοσ̣[τορ]γίας || ἕνεκα

[1-2. Εἰσταἰχύει: dative of Εἰστάχυς = Στάχυς?, Corsten.]

1603. Kibyra (area of: Tefenni). Epitaph of Appas and Tata, 131/132 A.D. Moulded funerary column. Ed.pr. T.Corsten, *AST* 24.1 (2007) 57 no. 3 (ph.).

Ἔτους ζρʹ· | Μένα̣ν̣δρ[ος] | Τ̣ρωκ̣ν̣ασ̣ε̣ὺ̣ς | Ἀππᾳ τῷ πατρὶ || κὲ Τατᾳ τῇ μη|τρὶ τοῖς γλυκυ|τάτοις μνίας | χάριν

[Date: 107 era of Kibyra = 131/132 A.D., Corsten] || 3. ethnic of *Τρωκνασα (unattested), ed.pr.

1604. Lykai. Lead bullet, undated. Molybdis with inscription on one side, spear on the other. Edd.pr. N.Çevik et al., *AST* 24.1 (2007) 91 (ph.): Ἀπολλωνίδα

'Bulla-like lead object' with the name 'Appollonios' [*sic*], edd.pr. [or rather a sling bullet (?), featuring the genitive of Ἀπολλωνίδας, which would imply that it belonged to a soldier from a Doric-speaking area, Corsten].

1605. Myra. Epitaph of the priest Albasis, 2nd cent. B.C.(?). Limestone slab reused in the pavement of the tomb-chamber of the St.Nicolas church in Myra. A.-V.Schweyer, *Les Lyciens et la mort* (Paris 2002) 259 no. 72 on the basis of a transcription by C.Brixhe kept in the Kleinasiatische Kommission of the Austrian Academy of Sciences in Vienna (cf. *SEG* LII 1427). Republished on the basis of autopsy by T.Corsten, *Adalya* 11 (2008) 99-107 (German translation); cf. C.Schuler, *ZPE* 173 (2010) 69-86.

Αλβασις Ποσειδωνίου τοῦ Αλβασιος τοῦ Ἀρχεδήμου, τὰ δὲ ἀπὸ μητρὸς
Παύας τῆς Εὐαγόρου τοῦ Εὐπόρου, ἱερεὺς πρὸ πόλεως διὰ βίου τῶν Πρώϊμων Θεῶν
τὸν τάφον ἑαυτῶι, τὸ δὲ ὑποσόριον Δικα[ι]άρχωι τῶι υἱῶι αὐτοῦ καὶ τῇ μητρὶ αὐτοῦ·
ἕτερον δὲ μηθένα μηθεὶς θαψάτω μητὲ ἐν τῶι τ[άφ]ωι μητὲ ἐν τῶι ὑποσορίωι
ἐκτὸς τούτων· v ἐὰν δὲ τίς τινα ἕτερον θάψῃ ἢ ἀ[δ]ικήσῃ τι τὸν τάφον ἢ τῶν περὶ
τὸν τάφον τι ἢ τὴν ἐπιγραφήν, ἁμαρτωλὸς ἔστω θεοῖς, ὧν ἦν ἱερεὺς [π]ρὸ πόλεως
Αλβασις, καὶ ὀφειλέτω ὁ το[ύ]των τ[ι πο]ιήσας τοῖς θεοῖς τούτοις κατὰ ἀδίκημα
δραχμὰς τρισχιλίας καὶ ἐξέστω τῶι βουλομένῳ ἐγδικάζεσθαι ἐπὶ τῶι ἡμί[σ]ε[ι]

1. Αλβασις is probably an epichoric name, C. || 2. Γαύας, C.; Παυας, B. and Schuler. Εὐαγόρου τοῦ Εὐπόρου, C.; Εὐαγόρου τοῦ Εὐαγόρου, B. The Πρώϊμοι Θεοί or Πρώϊμων Θεοί are either 'Götter der ersten Feldfrucht', 'Götter der Morgenröte' or chthonic gods 'grauer Vorzeit', C. || 3. ἑαυτῶι, C.; ἑαυτοῦ, B. || 3, 5 and 8. iota adscriptum after omega, not after eta, missing after omega only in L. 8 βουλομένῳ, C. || 6. ἁμαρτωλός: standardized word in Lycian curse-inscriptions from the 4th cent. B.C. onward, C.; πρὸ πόλεως perhaps indicates a cult outside the city-walls (C.), but in any case refers to the public status of the priesthood, C. and Schuler, who refer

to *Amyzon* pp. 171-176 ‖ 7. ὀφειλέτω ὁ τούτων τι ποιήσας τοῖς θεοῖς τούτοις points to a close association between curse and funerary fine, C.

1606. Oinoanda. Diogenes inscription, 2nd cent. A.D. *SEG* LVI 1760*. M.F.Smith, *Cronache Ercolanesi* 36 (2006) 233-245, presents an overview of research up to 2005, a list of recent publications concerning the text and Oinoanda in general, and comments on several fragments (see below); cf. also id., *Cronache Ercolanesi* 41 (2011) 235-250. – Publication of new fragments (NF): M.F.Smith, J.Hammerstaedt, *EA* 40 (2007) 1-11 (NF 137-141); J.Hammerstaedt, M.F.Smith, *EA* 41 (2008) 1-37 (NF 142-167); 42 (2009) 1-38 (NF 167-181); 43 (2010) 1-29 (NF 182-190); the articles in *EA* have ph. and English translations. The texts in the publications of 2009 to 2011 will be presented in future volumes of *SEG*.

fr. 1 (*Cronache Ercolanesi* 36 [2006] 243): A.Grilli, *Cronache Ercolanesi* 35 (2005) 199/200, argues against the restoration LL. 2/3 [καὶ φιλα]θη|[ναίου], which is defended by Smith.

frr. 2 and 3 (*Cronache Ercolanesi* 36 pp. 243/244): Discussion of the order of these fragments, contra A.Grilli, *Cronache Ercolanesi* 35 (2005) 195-199.

fr. 137 (*Cronache Ercolanesi* 36 [2006] 242-243): A.Grilli, *Cronache Ercolanesi* 35 (2005) 200, rejects Smith's [πρὸς] τ̣ο̣ὺ̣[ς] ε̣ἰ̣π̣[όντας τὸ γῆρας εἶναι κακόν] in L. 2 and replaces it with [πρὸς] τ̣ο̣ὺ̣[ς] ψέγ[οντας τὸ γῆρας].

NF 126 (*Cronache Ercolanesi* 36 [2006] 241/242 with new English translation): N.Pace, *Cronache Ercolanesi* 35 (2005) 202 note 3, rejects Smith's restoration λό|[γοις αἱρεῖ] in LL. 9/10 and suggests λό|[γον ἔχει] instead, which is, in turn, rejected by Smith who then proposes λό|[γῳ τινί]. – In L. 14 Pace rejects Smith's [καὶ μάλιστα] and suggests [μετέωρα καί], which Smith accepts.

fr. 151 (NF 97) (*Cronache Ercolanesi* 36 [2006] 244/245: D.Clay, *Bryn Mawr Classical Review* 2004.12.28, restores in LL. 14-18 [τ]ὰ διαλείμμ[α|τα ὀδ]όντων αὐτό|[θεν καίπερ] προφανῆ βλά|[πτει μ]ηδὲν τὴν φύ|[σιν] κτλ. instead of Smith's [τῶ]ν̣ διαλειμμ[ά|των παρ]ό̣ντων, αὐτο|[μάτως] προφανῆ βλά|[πτουσα μ]ηδὲν τὴν φύ|[σιν] κτλ.; rejecting the suggestion, Smith points out that the letter before L. 14 διαλειμμ[- -] is certainly a nu, and that L. 16 with Clay's restorations would be too long.

New fragments:

NF 137 (*EA* 40 [2007] 5-7): Whitish limestone block. Most probably part of the *Ethics*; paragraphoi at left underneath LL. 1, 5, and 10.

χωρ[- - - - ca. 12 - - - -]
τινα Ι.εξ.ρ̣[- ca. 4 - κα]-
λὰς ἢ κακὰς π[ερὶ τῶν]
πραγμάτων ὑ[πολήμ]-
ψεις ἔχειν· v τὰ [δὲ ταῖς]
ν̣όσοις ὑπὸ το[ῦ ψυχι]-
κοῦ μέρους ἀφ' [ἡμῶν ὦ]-
δε προσεπιπεν[πόμε]-
να οὐκ ἐξ ἀνάν̣[κης ἐσ]-
τι πολλά· v καὶ [γὰρ τὸν]
θάνατον ἀλόγ[ων με]-
[ταί]τ̣ι̣ον οὐ νο[μίζο]-
[μεν φόβων - - - - - -]

6-7. Or το[ῦ λογι]|κοῦ μέρους, edd.pr. || 7. or ἀφ[ελῶς], ἀφ[έτως], ἀφ[ανῶς], edd.pr. || 8-9. the earliest occurrence of προσεπιπέμπω, edd.pr. || 11-12. cf. fr. 83 II L. 2: ἀλόγων φ[όβων], edd.pr. || 12-13. or νό[σοι], edd.pr.

NF 138 (*EA* 40 [2007] 7/8): Whitish limestone block. The subject-matter is uncertain; the preserved text constitutes the last lines of a 14-line column.

ηδηκ̣ . . . [- - -]
καὶ ἐντευ[- - -]
ματωνω .[- - -]
ἡμεῖν απ[- - -]
ε̣ιπεῖν δυ.[- - -]
π̣ραγματ[- - - -]

10. ἐντεῦ[θεν] or a form of ἐντυγχάνω or ἔντευξις, edd.pr. || 10-11. possibly [βοηθη]|μάτων, [μαθη]|μάτων or [---]|μα τῶν ὠ[---] (perhaps ὦ ὑ̣[μεῖς]), edd.pr. || 12. perhaps ἅπ[ασι], edd.pr. || 13-14. δύο πράγματα, δυσπόριστα (cf. fr. 2 II L. 1, NF 131 L. 6) or δυσεπιλόγιστα (cf. fr. 44 I L. 8, III L. 11), edd.pr.

NF 139 (*EA* 40 [2007] 8): Whitish limestone block. The subject-matter is uncertain; the preserved text provides the beginning of L. 14 of a 14-line column: - - - |ως̣[- - - | vacat]

14. Perhaps ὡς, edd.pr.

NF 140 (*EA* 40 [2007] 9/10): Whitish limestone block. Part of *Old Age*.

[. . πε]ρὶ τῆς σορ[οῦ - - -]
[χρ]ησιμεύει v .[- - - - - -]
[. . .]το παρ.[- - - - - - - -]
[- ca. 6 -] . [- - - - - - - - -]

The text perhaps concerns Diogenes' condemnation of elaborate tombs, edd.pr. || 0-2. possibly [τὸ δὲ πεφροντικέναι τοῖς γέρου|σι πε]ρὶ τῆς σορ[οῦ τί [χρ]ησιμεύει, edd.pr. || 3. perhaps τὸ παρόν or a form of παρέχω, edd.pr.

NF 141 (*EA* 40 [2007] 10): Bluish-gray limestone block. The text is weathered beyond recognition, but attributable to the Diogenes inscription by its decoration.

NF 142 (*EA* 41 [2008] 4-6): Block. Part of the *Physics*, between fr. 6 and 7; probably the end of a 14-line column.

[- - - - - ca. 14 - - - - -] . . . .
[- - - - ca. 11 - - - -] . ν τὴν ἐ-
[φεστηκυῖ]α̣ν φθορὰν τε[λέ]-
[ως ἀ]μ̣ύνειν μεταβάλλου-
[σ]ιν αὐτοῖς, v ὡς ἐν τοῖς πρὸ[ς]
Ἡράκλειτον λόγοις ε̣ἴπ̣[ο]-
μεν, v καὶ οὐ μ̣ᾶλλον τα[ῦ]-
τ' ἐ̣κ̣ε̣ί̣ν̣ω̣ν, ὅσ̣α μεταβ[. .]-
[. . . . .] . [. . . . . .]
[- - - - - - - - - - - - - - - - -]

6-7. Less probably ἐ|[πεισιοῦσ]α̣ν, edd.pr. || 10-11. less probably ε̣ἰπ̣[α]|μεν, edd.pr., who point out that σ̣ιγ[ῶ]|μεν, which the photo seems to show, is against the sense || 12-14. possibly ὅ̣σα μετα̣β[ο|λῇ φθειρόμενα | ὁρῶμεν], edd.pr.

NF 143 (*EA* 41 [2008] 6-10): Whitish limestone block. Part of the *Physics*, close to fr. 23, apparently critically treating the ambiguity of oracles.

I
[- - - - - - - - - - - - - - -]
. ο [. . . . .]τ[. . . .]σ
οια[- ca. 6 -] ἐπὶ Κῦρον
4 τὴν ἐκ[τὸς] Ἅλυος, δέ-
ον νέμεσθαι οἷα τῶν
ἄλλων ἕκαστοι· vv εἶ-
τα δὲ τί τοῖς θέλουσιν
8 κατὰ τῶν οὐδὲν αὐτὸν
πλημμελησάντων
οὔτε μέγα οὔτε μει-
κρὸν χρησμοὺς δί-
12 δωσι; v οὐ γὰρ τοῦτό γε
θεοῦ σεμνότητος·
ἀλλὰ καὶ δωροδόκος

II
[. . . . .] καὶ κατ[. .]
[- - ca. 7 - -]νους τυχ[. .]
ταυταλογ . [. . .]νενο[. .]
4 ἠβούλετο τὰ Δελφι[κὰ]
παρ' ὧν ἐπ[αρθε]ὶς ἀ[νέ]-
θηκεν αὐτῷ τῶν ἐκ [τοῦ]
πολέμου λαφύρω[ν ἑφ]-
8 θὰς δεκάτας· [εὐθέως δὲ]
ἐπὶ τὸν Κῦρον ὥρ[μησεν, ὅ]-
ποι προέπεμψε[ν ὁ θεός]·
τί δ' ὁ αὐτὸς θεὸς [. . . . . .]
12 Ἀρχίλοχον τὸ[ν ἰαμβο]-
ποιὸν ἀνελ[. . . . .]
λοιδορ[. . . . .]

Col. I 1-6. Reference to the Delphic oracle addressed to Kroisos before his attack on the Persian Empire, edd.pr. || 3. initio perhaps οἷα, cf. fr. 23 LL. 13/14, edd.pr. || **Col. II** 1. in fine κατ or σαρ, edd.pr. || 3. in fine νενο or μενο, edd.pr. || 6-8. reference to the melting and forming of looted metal into objects to be dedicated to a god, edd.pr. || 8. instead of [εὐθέως δέ], Hammerstaedt suggests κα[ὶ εἶτα] || 11-15. edd.pr. tentatively suggest τί δ' ὁ αὐτὸς θεὸς [ὕμνησεν] | Ἀρχίλοχον τὸ[ν ἰαμβο]|ποιόν, ἀνελ[έητον ὄντα] | λοιδορ[όν, ὡς Μουσῶν | θεράποντα καὶ ἀθάνατον;] or τί δ' ὁ αὐτὸς θεὸς [ὕμνησεν] | Ἀρχίλοχον τὸ[ν ἰαμβο]|ποιὸν ἀνελ[έητον καὶ] | λοιδορ[όν κτλ.], the god being Apollo.

NF 144 (*EA* 41 [2008] 10/11): Block. Part of the *Physics*; letters in the last two lines of a 14-line column: - - - | [- - -]ΑΛ|[- - -]ΙΕΚΕΙ

NF 145 (*EA* 41 [2008] 11): Block. Beginning of two columns of the *Physics*.

Col. I
[- - - - - - -]ΤΕϹ
[- - - - - -]ΚΑΙΔΙΟ
[- - - - - -] . ΟΜΕΙ
4 - - - - - - - - - - - -

Col. II
Γ[- - - - - - - - -]
- - - - - - - - - - -
- - - - - - - - - - -
4 - - - - - - - - - - -

Col. I 3. First letter Τ or Γ, perhaps τὸ μει|[κρόν] or τὸ μεῖ|[ζον], or τὸ μέν, edd.pr. || **Col. II** 1. Γ or Π, edd.pr.

NF 146 (*EA* 41 [2008] 12-18): Block. Part of the *Ethics*; paragraphoi in **Col. I** LL. 1, 4, 6, **Col. II** LL. 2, 5, 6, **Col. III** LL. 1, 9, **Col. IV** L. 4; the text of **Col. IV** continues onto NF 129. The subject is the wisdom of living a simple and wholesome life.

[παρέχει γὰρ ὁ βίος ἡμεῖν εἰς τροφήν, καίπερ ἀρκούσης]

I
τῇ φύσει μάζης, πο[λλὰ]
τὰ τὴν ἐν ταῖς προσαγω-
γαῖς ἀηδίαν οὐκ ἔχον-
4 τα v καὶ κοίτην μὴ μαχο-
μένην τῷ σώματι διὰ
σκληρότητα v καὶ ἐσθῆ-
τα μαλακὴν μὲν οὐ σφό-
8 δρα οὐδ' ἀπηνῆ δέ, ὥστ' ἀ-
ποστραφῆναι τὴν φ[ύ]-
σιν, καθάπερ εἰ συ[. . .]
περιβαλοίμεθ[α . . . .]
12 . . . (.) ημων τ[- - - - - -]

[- - - - - - - - - - - - - - -]
[- - - - - - - τὸ τῆς συν]-
II κρίσεως ἡμῶν ξαντι-
κόν· v καὶ ταῦτα οὖν εὐπό-
ριστα καὶ τὰ τούτων δὲ
ἔτι μείζω καὶ πολλῷ τι-
νι, v ὥστε καὶ ἁβροδίαιτον
συνεχῶς γενέσθαι, καὶ
ἑτέροις δέ που χρήσιμον,
λυτρωτήν τε γεινόμε-
νον ἐν ταῖς ἀνάνκαις
[κ]αὶ παρέ[. (?)]κτην εἰσ. . . .
[. . . .] . καὶ α . (.) α . . . α[. . . .]
[τ]ην τῶν πεπηρωμέ-
[νω]ν ἐν ἐνδείαι`ς´ καὶ ὅσα
[. . .] . . . [- - - - - - - - - - - -]
III ΓΑΙ . . ΟΙΩΔΙΑ[. . .]ΟΥ[. .]Ε .
κτήσασθαι καὶ δ[ιὰ τὴν ἄ]-
δειαν τῶν ὀρ[θῶ]ν λό-
γων, ἀγωγὸν οὖσαν μά-
λιστα τῶν ἡδέως κοι-
νωσομένων ἃ κέκτην-
ται, v καὶ διὰ τὸν ἄλλον
βίον ἄριστον ὄντα μό-
νον ἀστεῖος ἔστω· vv
π[. . . .] ὁποῖον μ(?) . . . . ω
δε[. . . . . .]τω[. . .]ανον
τι[- - ca. 8 - -] ἐπιλιπη
[- - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - -]
IV [. . . . ε]ιρημ[- - - - - -]επι
[. . . . .]ΛΙΙ[- - - - - -]ναν
[. .] . ενεχ[- - - - - - -]τὸ φυ-
σικὸν δε . [- - - - - - -]θαι,
. . . ιοδε[- - - - - -]νκαι
αιομη[.] . [- - - - -]αις, ἀλ-
λὰ ὅμως [- - - - - -]Ις διὰ τί
θ Ι τευσα[- - - ο]ὐκ οἶδα·
[ἰ]δοὺ γὰρ . [- - - - -]ς τὸν ὑ-
[π]ερβάλλο[ντα τ]ὴν φύ-
σιν . . . . . [- - - - -] . ς οὐ-
κ ἂν εδ[- - - - - - - - - - -]αι κε-
νὸν ο[- - - - - - - - - -]αι πρα-
[- - - - - - - - - - - - - - -]νε

Col. I 10 - **Col. II** 2. καθάπερ εἰ συ[ν]|περιβαλοίμεθ[α τῷ σώ|ματι] ἡμῶν τ[ὸν χιτῶνα, | ᾧ ὁ Ἡρακλῆς ἀπώλετο, | ἐνδύοντές τι τῆς συν]||κρίσεως ἡμῶν ξαντι|κόν, Smith tentatively; edd.pr. add that σύνκρισις (**Col. I** 14 - **Col. II** 1) is the Epicurean term for an atomic compound, cf. fr. 10 II L. 13, fr. 13 IV L. 9, fr. 121 I L. ■ || **Col. II** 8. the earliest occurrence of λυτρωτής and, with Hesychius ρ 531 and σ 3100, the only one outside biblical and patristic literature, edd.pr. || 10. perhaps παρέλκτην, Hammerstaedt after a suggestion by G.Staab apud edd.pr., or παρὲκ τήν, Smith || 11. instead of [- -] . καὶ α[-] perhaps [ἀνα]γκαῖα, edd.pr.; Smith reads [....]ικΛια vac.? κα..Ιον || 12-13. exact meaning doubtful, edd.pr. || **Col. III** 1. Smith reads .αΙ vac.? καὶ δια...ΟΥ..εΤι || **Col. IV** the righthand text is NF 129 Col. I, edd.pr. || 1. [ὡς ε]ἴρημ[αι] or [ὡς ε]ἰρημ[ένον]?, edd. pr. || 4. perhaps δέο[ν], followed by a passive verb in the infinitive, edd.pr. || 5-6. [ἀνα]νκαί|αις?, edd.pr. || 9-12. perhaps [ἰ]δοὺ γάρ, ε[ἰ μή τι]ς τὸν ὑ|[π]ερβάλλο[ντα τ]ὴν φύ|σιν φόβον [εἶχε .].ς οὐ|κ ἂν ἔδ[ει - - -], edd.pr.

NF 147 (*EA* 41 [2008] 18/19): Block with LL. 12-14 of a 14-line column of the *Ethics*, followed by an empty line, followed by a part of the continuous line of maxims; subject unknown.

- - - |γησαν .[- - - - -]|ναται κα[- - - -]|τομηση[- - - - -] || vacat [- - -]|[- - -]Ιο[- - -]

12-13. [δύ]|ναται?, edd.pr.

NF 148 (*EA* 41 [2008] 19/20): Block; probably part of the *Ethics*: [- -]ΛΣιμος ἐπιδιανιε||[-τ]οῖς ὑποκειμένοις | [- -]ς δὲ καὶ τὰ τῶν ....|[-]Ι αὐτοῖς ὑπαρχ[- - - || -]νὴ Δία, τὴν . [- - - -|-]λ[- - - - - - - - - - - -]

1. ἐπιδιαν̣ι̣εl, which would yield ἐπ' ἰδίαν ἰει- or a form of ἐπιδιανίημι (hapax), Hammerstaedt ‖ 1-5. Smith hesitantly proposes [..]Λ̣C̣ιμ̣ος ἐπιδιαφ̣θ̣είς | [γε τ]οῖς ὑποκειμένοις, | [οἷ]ς̣ δ̣ὲ̣ καὶ τὰ τῶν ἰ̣[δ]ί̣ω̣[ν | ἐ]ν̣ αὐτοῖς ὑπάρ̣χ̣[οντα] | ν̣ὴ Δία, τὴν [φύσιν? - - -], Smith; in L. 5 [- - -]ν̣η διὰ τήν is possible, edd.pr.

NF 149 (*EA* 41 [2008] 21): Block of uncertain position; paragraphos between LL. 2 and 3: [.].θ.[- - - - - - - -]|ν̣ην v ωσ̣[- - - - - - -]|μακαι̣[- - - - - - - -]|. ω v κ̣[- - - - - - - -]

1-4. Perhaps, e.g., [τὴν ἡδο]|νήν, v ὡς [ἥδεσθαι τό τε σῶ]|μα καὶ [τὴν διάνοιαν λέ]|γω, edd.pr.

NF 150 (*EA* 41 [2008] 21/22): Block of uncertain position: [- - -] . ασ̣|[- - - - - | - - - -]ητας ὥσπε[- - - | - - - -]ἐ̣ξ̣ ἀ̣νάνκ̣[ης - - | - - - - -] . [- - - - - -]

1. Cf. fr. 147 L. 18 and **NF 137** L. 9, edd.pr.

NF 151 (*EA* 41 [2008] 22): Block of uncertain position; complete at left; the text presumably began on another stone:[- - -]ν̣I[- - - - - | - - -]τηςΣ̣[- - - - | - - -]χη ἢ το[- - - | - - -]ισμε̣ι̣[- - - -]

3. E.g., [ἡ τύ]χη ἢ τὸ [αὐτόματον] or [ἡ ἀρ]χὴ ἢ τὸ [στοιχεῖον], Smith ‖ 4. perhaps [ε]ἰς με̣ι̣[κρόν], cf. fr. 3 VI L. 11, edd.pr.

NF 152 (*EA* 41 [2008] 23): Block of uncertain position; complete at left; the text presumably began on another stone: [- - -]και φρον̣[- - | - -λ]ο̣γ̣ι̣κ̣[- - -]

1. E.g., [- - -] καὶ φρον̣[ίμως μετὰ τοῦ λ]ο̣γ̣ι̣κ̣[οῦ μέρους], cf. fr. 37 I LL. 5/6, edd.pr.

NF 153 (*EA* 41 [2008] 23): Block of uncertain position: - |[- - -]υδ.[- - | - -]ερμα̣[- - | - -]\[- -] | -

NF 154 (*EA* 41 [2008] 23/24): Block of uncertain position. - |[- - -]τ̣ι̣ν̣λ̣[- - -]| -

NF 155 (*EA* 41 [2008] 24-26): Complete block; part of the *Maxims*.

καλῶς Πλάτων
ὁμολογήσας γε-
νητὸν εἶναι τὸν
κόσμον, v εἰ καὶ μὴ
καλῶς ἐδημιούρ-
γησεν αὐτόν,
τῇ φύσει δημι-
ουργῷ μὴ χρη-
σάμενο{ι}ς, v κα-
κῶς ἄφθαρτον
vvv εἶπεν
vacat

1. Fourth mention of Plato in the known fragments, cf. NF 126/127 IV LL. 2-8 (*Physics*), fr. 38 L. 6 and fr. 39 III L. 7 (*Ethics*); for καλῶς in a discussion of a philosophical opponent cf. fr. 6 II L. 11, edd.pr. ‖ 9-10. for κακῶς in such a context cf. fr. 6 III L. 9 and fr. 100 (*Maxims*), edd.pr.

NF 156 (*EA* 41 [2008] 26/27): Block; part of the *Maxims*. - - |[..].ι̣χ̣ε̣[- - - - ὁ]|μοιομ̣[- - -]| - -

1. Perhaps [στ]ο̣ι̣χ̣ε̣[ι- -], edd.pr. ‖ 1-2. [ὁ]μοιομ̣[ερ- -], cf. fr. 6 II L. 6, Hammerstaedt; Smith attempts to restore the entire *Maxim*: [τὸ ὁρᾶν γείνεται | κατὰ συνεχῆ πάλ|σιν τῶν ἀτόμων | στ]ο̣ι̣χ̣ε̣[ίων, δι' ἣν ὁ]|μοιόμ̣[ορφοί τε καὶ | ὁμόχροοι τύποι ἀ|πὸ τῶν πραγμάτων | ῥέοντες ἐνπείπτου|σιν ἡμῶν ταῖς ὄψε|σιν].

NF 157 (*EA* 41 [2008] 27-29): Block, part of the *Maxims*.

(according to Hammerstaedt)	(according to Smith)
	[τὴν μὲν ἐσθῆτα, ὅ]- [πως τὴν μεγίστην]

ἡδο[- - ca. 10 - - συν]-
π(λ)οκῆς ἐχ[. . . . .]
λειαν, v τὸ δ' α[. . . . (.)]-
[.]ιον αὐτὸ v καὶ ἐπὶ
[β]ελτείονος μορφῆς
[κ]αὶ ἐπὶ χείρονος, ὁπ̣ο[ῖ]-
[ον] ἔ̣στιν vacat
vacat

ἡδο[νὴν εὕρῃς, ἄνευ]
π(λ)οκῆς ἔχ[ε ἁπλῶς]
λείαν, v τὸ δ' α[ὖ σωμά]-
[τ]ιον αὐτό, v καὶ ἐπ[ὶ]
[β]ελτείονος μορφῆς
[κ]αὶ ἐπὶ χείρονος, ὁπ̣ο[ῖ]-
[όν] ἐ̣στιν vacat
vacat

4. Hammerstaedt's and Smith's text: delta instead of lambda on the stone, edd.pr. || Smith's text: 3. perhaps [λάβῃς] instead of [εὕρῃς] || 5-6. cf. NF 136 I LL. 10-12, edd.pr.

NF 158 (*EA* 41 [2008] 29/30): Block of uncertain position: [.]αι ἐπίστευσαμ̣[εν παι]|δίον μὲν δυσ̣[γενὲς] | ὑ̣πάρχειν, γενέ̣[σθαι] | δ' εὐγενῆ̣ [τὸν ἄνδρα]

For a discussion of nobility cf. fr. 111, edd.pr. || 1. or ἐπίστευσα μ̣[- - -], edd.pr.

NF 159 (*EA* 41 [2008] 30/31): Block with LL. 9 and 10 from the *Ten-line-column* (*TLC*) *Writings*: δ̣ον, καὶ ἀπο[- - - - -]|τους, ὅσοι συν[- - - - -]

NF 160 (*EA* 41 [2008] 31): Block from the *TLC Writings*: περ ημ[- - - - - - ἀ]|κρειβ[- - - - - - -] | αλλως[- - - - - - -] | τω π[- - - - - - - -] | λο̣[- - - - - - - - -]

NF 161 (*EA* 41 [2008] 32): Block from the *Maxims* or the *TLC Writings*: - - |[- -]ο̣τη̣.[- -|- -]ε-ραν Λ̣[- - | - -]..[- - -]| - - -

NF 162 (*EA* 41 [2008] 32): Block from the *Maxims* or the *TLC Writings*: - - |[- - -]οια̣[- - -]| - -

NF 163 (*EA* 41 [2008] 33): Block from *Old Age*; paragraphos below L. 1: - - - (?) |και δ[- - -]| ζῆ̣ν̣ [- - -]| μ̣Ι̣[- - -]| - - - (?)

NF 164 (*EA* 41 [2008] 33/34): Block from *Old Age*: - - - |[- - -]ν̣ vv ὡσΙ[- - | - -]σ̣ματ̣[- - -]| - - -

NF 165 (*EA* 41 [2008] 34): Block from *Old Age*: - - - |[- - -]Ιραν vacat | vacat

NF 166 (*EA* 41 [2008] 34): Block from *Old Age*; lower part of a column (LL. 14-18): - - - |[- - -]\I.O./[- - | - -]..OI[- - | - -]...I[- - | - -].I[- - | - - -]

NF 167 (*EA* 41 [2008] 35): Block from *Old Age*; lower part of a column (LL. 14-18), but the letters are completely obliterated.

O.M.van Nijf, *Lampas* 40 (2007) 135-149, locates Diogenes' philosophical inscription in its local – urban, epigraphical and cultural – context: place of Diogenes' stoa in the urban center; Diogenes' negotiations with his fellow-citizens about his project to build a stoa and to have its Epicurean text engraved on it (cf. the negotiations of C. Iulius Demosthenes: *SEG* XXXVIII 1462; Dutch translation of B LL. 6-14); Diogenes' criticism of the culture of self-representation by the local elite, for which a long genealogy of ancestors was important (*IGR* III 500; *SEG* XLVI 1709; genealogy of Licinnia Flavilla; Diogenes himself may have belonged to the Licinnii and Iulii). Diogenes' view about the undesirability of oracles did not persuade everyone: see *SEG* XXVII 933.

1607. Patara. The Stadiasmos provinciae Lyciae, 45/46 A.D. *SEG* LI 1832; LVII 1670. J. Thornton, *Mediterraneo Antico* 11 (2008) 175-198, returns to the passages in text **A** that point to internal unrest (στάσις, ἀνομία, λῃστεῖαι, ἄριστοι, πλῆθος) and argues that the dossier of Iunia Theodora, who received Lycian exiles in Corinth (*SEG* XVIII 143: two decrees of the Lycian Koinon in honor of Theodora), is to be related to the period of *stasis* in Patara. The ἄριστοι are the exiles taken care of by Theodora; they appealed to the Romans for assistance in returning to Patara and resuming power. The first decree is prior to these events, the second subsequent to them. The λῃστεῖαι refer to the confiscation of the possessions of the *aristoi*, initiated by the πλῆθος in the law-courts. Brief comment on the role of the governor of the province, Q. Veranius. See also the summary by J.-Y.Strasser in *AnÉp*. (2008) [2011] no. 1442.

S.Biagi, *Res Antiquae* 5 (2008) 299-307, argues that the inscription 'testifies ... to the appropriation of the ancient Lycian road network by the new Roman rule and its acceptance by [the] Lycians'. – For LL. 9-13 see now. S.Şahin, *Gephyra* 6 (2009) 101-112.

1608-1612. Patara. Honorary inscriptions of the Lycian League, Imperial period. Five inscriptions found in the Byzantine bastion that was installed in the Hellenistic-Roman bouleuterion. (Re)published by H.Engelmann, in T.Korkut, G.Grosche, *Das Bouleuterion von Patara. Versammlungsgebäude des Lykischen Bundes. Patara* II 1 (Istanbul 2007) 157-167 (ph.; German translation).

1608: 157/158 no. 1. **Honorary inscription for the People of Patara, first half of the 1st cent. A.D.** Limestone base with upper mouldings.

Λυκίων τὸ κοινὸν
ἐτείμησεν πάλιν
κατ' εὐεργεσίαν τὸν δῆ-
μον τὸν Παταρέων χρυσῷ
στεφάνῳ καὶ εἰκόνι χαλκῇ
κολοσσικῇ ἄνωθεν πράσσον-
τα καὶ πολιτευόμενον τὰ ἄ-
ριστα ἐπὶ συμφέροντι τῷ κοι-
[ν]ῷ τῶν Λυκίων καὶ συναίτιον
[ὄν]τα τῆς τῶν θεῶν Σεβασ-
[τ]ῶν ἰς τὸ ἔθνος ἡμῶν εὐμε-
[ν]είας

The city of Patara apparently had great influence within the Lycian League and excellent connections to the Roman world, ed.pr.

1609: 158/159 no. 2. *SEG* LVI 1765. **Honorary inscription for M. Aur. Dionysios, ca. 200-250 A.D.**

1610: 161 no. 3. **Honorary inscription for Nikostratos, undated.** Limestone statue base.

Λυκίων τὸ κοινὸν
Νεικόσ[τ]ρατον τὸν καὶ
Στρατωνίδην Ξανθίππου
Κυανείτην κα̣[ταλιπ]ό̣ν̣τ̣α̣
τὸ ἔθνος κλ[ηρο]ν̣ό̣[μ]ο̣ν̣
ἀκολού[θως ἧ̣ ἔθετο δια]-
θήκῃ, διὰ τ[ο]ῦ ἀ̣ξ[ιολ]ογω-
[τ]άτ[ο]υ λ̣υ̣κ̣ι̣ά̣[ρχου Διο]νυ-

σί[ο]υ [Δι]ο̣ν̣υσίου Δ̣ι̣ο̣γ̣ένους
δὶς [τοῦ Μητροδώρ]ου

1611: 161/162 no. 4. **Honorary inscription for Perikles VIII, undated.** Limestone statue base.

Λυκίων τὸ κοινὸν
Περικλέα τὸν καὶ Πλείσ-
ταρχον η΄, Ἀρυκανδέα καὶ
Γαγάτην, καταλιπόντα
τὸ ἔθνος κληρονόμον
ἀκολούθως ᾗ ἔθετο δι-
αθήκῃ, διὰ τοῦ ἀξιολο-
γωτάτου λυκιάρχου
Διονυσίου Διονυσίου
Διογένους δὶς τοῦ Μη-
τροδώρου

1612: 162/163 no. 5. **Honorary inscription for Sextus Cl. Clementianus Ctesicles, undated.** Limestone statue base with upper moulding. A similar statue base had been erected earlier in the Letoon by the plenary assembly of the Lycian League (*TAM* II 497, reprinted by E.).

Λυκίων τὸ κοινὸν
Σέξτον Κλ(αύδιον) Κλημεν-
τιανὸν Κτησικλέα,
καθὰ ἐψηφίσατο τὸ
ἔθνος, διὰ τοῦ ἀξι-
ολογωτάτου λυκι-
άρχου Διονυσίου Δι-
ονυσίου Διογένους
δὶς τοῦ Μητροδώρου

1613. Patara. Honorary inscription and list of names, 1st cent. A.D. Limestone block, probably a statue base, found in the Byzantine bastion that was installed in the Hellenistic-Roman bouleuterion. Edd.pr. H.Engelmann, T.Korkut, in T.Takaoğlu (ed.), *Anadolu Arkeolojisine Katkılar: 65. Yaşında Abdullah Yaylalı'ya Sunulan Yazılar* (Istanbul 2006) 307-312 (non vidimus). Republished by H.Engelmann, in: T.Korkut, G.Grosche, *Das Bouleuterion von Patara* (see our lemmata nos. 1608-1612) 163-166 no. 6 (ph.; German translation). We print Engelmann's text.

[...]ΟΙΙΟ.. [Δι]ονύσιον π̣[- - - - - - - - -]
[ο]ἵ ὑπ' αὐτοῦ κατ' ἐγλογὴν ἀ[ποταγέν]-
τες σεβαστοφόροι καὶ μαστει[γοφό]-
ροι Παταρεῖς τειμῆς ἕνεκεν·
Φιλίσκος Λυσιμάχου· Δημήτριος Εὐέλθοντο[ς]·
Λυσίμαχος β΄ ὁ καὶ Στρατόνεικος· Φλάουιος Διόδοτος νεώ(τερος)·
Ἀντίγονος ὁ καὶ Ἀντίπατρος Δημη(- -)· Ἀρτεμίδωρος δ΄·
Λεοντίσκος Ἀττάλου· Δημήτριος Ἱεροκλέου[ς]·
Σωσιγένης δ΄· vacat Πιστοκράτης Ἱππολόχου·
Δίων vac. δ΄· vacat Φιλεῖνος δὶς τοῦ Θρα(- -)·
Κράτερος Ἀλεξάνδρου· Δημήτριος Εὐδόξου·
Λ(ούκιος) Φαίλιος Φῆστος· Δημήτριος Ἑρμολύκου·

Ἕρμων Σαρπηδόνος· Ἄτταλος γ´ τοῦ Ἀντιόχου·
Θεόδωρος ὁ καὶ Λούκιος Λο(- -)· Ἀλέξανδρος γ´ τοῦ Διοδότου·
Διονύσιος Ὀλύνπου· Ἡρακλίδης β´ τοῦ Λυσιμάχου·
Μενέλαος ὁ καὶ Γλύκων Ἀπολ(- -)· Ἀθηναγόρας Ἀλεξάνδρο[υ]·
Κο(ΐντος) v Οὐίλιος Θρέπτος· vac. Σεραπίων ε´·
Κο(ΐντος) v Οὐίλιος Σύνφορος· vac. Διότιμος β´·
[Κ]έρδων Ἀμμωνίου· Ἀλέξανδρος Πολυκρίτου·
[Γ]αλέστης Ἐπαφροδείτου· Μᾶρκος Τρύφωνος·
Κο(ΐντος) Οὐίλιος Κάρπος· Εὐφρόσυνος γ´ τοῦ Ἑρμοκράτου·
[Τι(βέριος)] Κλαύδιος Κλήμης· Κο(ΐντος) Οὐίλιος Μυρόπνους·
Π(όπλιος) Πακώνιος Ἑρμίας Ρ°· Μᾶ(ρκος) Κοκκήϊος Δάφνος·
Ζώσιμος Ἀπολλωνίου β´ τοῦ Ἀφροδισίου·
Κλαύδιος Ἀλεξᾶς νεώτερος· v Νάρκισσος [.]·
Λού(κιος) Ἀνθέστιος Κρίσπος· Παπίας Ἀσυνκρίτο[υ]·
Κλαυδιανὸς Μενάνδρου· Δωσίθεος ὁ καὶ Δωσᾶς δ´·
[....]ιμος Γενουκίου Ζωσι(- -)· Λεονίδης Λητοδώρ[ου]·
vacat

Leading citizens of Patara who had been chosen by [---] Dionysios (L. 1) to present statuettes of the Imperial family to the public and to control the procedure of the festival, E. ‖ 1. in fine probably π̣[ανηγυριάρχην]?, E. ‖ 8. Δημήτριος Ἱεροκλέου[ς]: M. Αὐρ. Ἱεροκλῆς II, son of Δημήτριος (cf. *TAM* II 441), was his descendant, E. ‖ 10. the stone-mason abbreviated the name of the grandfather for aesthetic reasons, E. ‖ 13 and 28. Σαρπηδών and Λητόδωρος are the only Greek names in the list with a local color, E. ‖ 15. for the only other occurrence of the name Ὄλυμπος in Patara cf. *TAM* II 484, E. ‖ 23. Ρ° is an abbreviation for Ῥόδιος; for this citizenship of P. Paconius Hermias cf. his epitaph *TAM* II 438 [see our lemma no. 1635], E. ‖ 28. Γενουκίου: a Roman gentile was used here as a personal name; Ζωσι(--): possibly Ζωσί(μου), E.

1614-1634. Patara. Honorary inscriptions for emperors. S.Şahin, in *Vom Euphrat bis zum Bosporus* 602-609 nos. 1-20, (re)publishes the following inscriptions.

1614: 602/603 no. 1 (ph.) = *SEG* XLIV 1208; LIV 1435 (M. Agrippa).

1615: 603 no. 2 = *SEG* LI 1832 A (Claudius).

1616: 603 no. 3 (ph.). **Honorary inscription for Trajan, 102-117 A.D.** Limestone statue base moulded above; found near the so-called Modestus Gate. Text also in *An.Ép.* (2008) [2011] no. 1448: Αὐτοκράτορα Νέρουαν | Τραιανὸν Καίσαρα Σεβvv|βαστὸν Γερμανικὸν Δα|κικὸν τὸν σωτῆρα vacat ‖ Παταρέων ὁ δῆμος vv

3-4. Δακικός: from the end of 102 A.D. this title was borne by Trajan, ed.pr.

1617: 603/604 no. 4 = *TAM* II 419 A, C (Hadrian; statue erected by Οὐειλία Πρόκυλα and her husband Κλαύδιος Φλαουιανός; the nomen Οὐειλία refers to the governor Vilius Flaccus (48-50 A.D.); in *TAM* II 408 and 419 B and D Vilia Procula is also on record; on 603 note 30, Ş. briefly mentions new inscriptions mentioning Οὐείλιοι.

1618: 604 no. 5 (ph.). **Dedication to Hadrian, 129-131 A.D.** Limestone base moulded above and below; built into a Byzantine wall near the harbor. Text also in *An.Ép.* (2008) [2011] no. 1449: Σ(ω)τῆρι | καὶ κτίστῃ | Αὐτοκράτορι | Τραϊανῶι || Ἀδριανῶι | Ὀλυμπίωι | {Ὀλυμπίωι}

1. ΣΟΤ, lapis || Hadrian probably visited Patara during his second voyage in the Greek East in 129-131 A.D., ed.pr.

1619: 604 no. 6 (ph.). **Honorary inscription for Hadrian, 117-138 A.D.** Fragment of a limestone statue base; built into a Byzantine wall. Text also in *An.Ép.* (2008) [2011] no. 1450: [Αὐτοκράτορα Καίσαρα | Τραϊανὸν Ἀδριανὸν Σε|βασ]τὸ̣ν̣, [ἀρχιερέα μέγιστον, | δημ]αρ̣χικῆ[ς ἐξουσίας τὸ ιε´, || ὕπα]τ̣ον [τὸ γ´, πατέρα πατρί|δο]ς, Ὀλύμ[πιον, σωτῆρα τοῦ | κ]όσμου [καὶ εὐεργέτην τῆς | π]όλεω̣ς [τῶν Παταρέων ἡ | βο]υλὴ [καὶ ὁ δῆμος καὶ ἡ γερ||ο]υ̣σ̣ί̣α̣ [- - -]

7-9. O.Salomies (*An.Ép.*) suggests restoring after [κ]όσμου: [Παταρέων τῆς μητρο|π]όλεω̣ς [τοῦ Λυκίων ἔθνους ἡ | βο]υλή, referring to *TAM* II 421.

1620: 605 no. 7: honorary inscription for Plotina, Trajan's wife (no text). Also mentioned by H.Engelmann, *KST* 28.1 (2007) 23.

1621: 605 no. 8 = *TAM* II 419 B (Matidia?).

1622: 605 no. 9 (a, b) = *TAM* II 412 (Sabina as νέα Ἥρα) and 419 D (Sabina honored by Vilia Procula; for the latter see our lemma no. 1617).

1623: 605 no. 9 (c). **Dedication to Sabina, 117-138 A.D.** Limestone statue base moulded above and below; found ca. 300 m southwest of the Modestus Gate: Σαβείνῃ | Σεβαστῇ Νέᾳ Ἥρᾳ (cf. the text in our lemma no. 1622). Text also in *An. Ép.* (2008) [2011] no. 1451.

1624: 605 no. 10 = *TAM* II 408 (Antoninus Pius).

1625: 605 no. 11 = *TAM* II 419 E/F (Marcus Aurelius).

1626: 605 no. 12. **Honorary inscription for Marcus Aurelius, 161-180 A.D.** Limestone statue base built into a Byzantine wall north of the Baths of Vespasian: [Αὐ]τοκράτορα Καίσαρα | [Μᾶ]ρκον Αὐρήλ[ιο]ν | [Ἀντωνεῖνον Σεβαστόν, | - - -]

This block is the upper part of *TAM* II 419 EF (cf. our lemma no. 1625).

1627: 605/606 no. 13. **Honorary inscription for Marcus Aurelius, 161-180 A.D.** Large limestone statue base; at left and at right other blocks adjoined this block; on top surface two cuttings to receive a statue. Text also in *An.Ép.* (2008) [2011] no. 1453: [- - - - - - - ?] Αὐτοκράτορα Καίσαρα Μᾶρκον | [- - - - - - -?] Αὐρήλιον Ἀντωνεῖνον Σεβαστόν, | [τὸν σωτῆρα καὶ εὐεργέτην τῆς] οἰκουμένης vacat | [Παταρέων ἡ μητρόπολις το]ῦ Λυκίων ἔθνους vacat

Restored exempli gratia; the restored parts stood on another block at left, ed.pr., who adds that LL. 1/2 might have contained the names of another emperor (Antoninus Pius?) or empress (Faustina?).

1628: 606 no. 14 = *TAM* II 419 D/E (Annia Faustina, wife of M. Aurelius).

1629: 606 no. 15 = *TAM* II 419 F/G (Lucius Verus).

1630: 606 no. 16 = *TAM* II 413 (Lucius Verus).

1631: 606/607 no. 17 = *SEG* LVI 1764.

1632: 607 no. 18 = *SEG* LVI 1764bis.

1633: 608 no. 19 (ph.). **Honorary inscription for an unknown emperor, ca. 150-200 A.D.(?).** Limestone statue base moulded above; built into the Byzantine wall into which also *TAM* II 429 was built. Text also in *An.Ép.* (2008) [2011] no. 1454: [Αὐ]τοκράτορα Καίσαρα - - - - - - -

1634: 609 no. 20 (ph.). **Honorary inscription for an unknown emperor, 2nd cent. A.D.** Limestone block broken above; other blocks probably adjoined this block at left and above. Text also in *An.Ép.* (2008) [2011] no. 1455: - - - | [τ]ὸν σωτῆρα | [τ]ὸ κοινὸν | Λυκίων v

1635. Patara. Epitaph of Paconius Hermias, 1st cent. A.D. *TAM* II 438. Based on autopsy of the stone, H.Engelmann, in: T.Korkut, G.Grosche, *Das Bouleuterion von Patara* (see our lemmata nos. 1608-1612) 166-167, proposes two new readings: LL. 4/5 Τιβέ[ρι]ον Κλαύδιον Πακωνιανὸν Μόσχον μό|νους κτλ.; LL. 7/8 Οὐειλίαν Πακωνίαν ἐπίκ[λ]ησίν τ[ε] | καὶ Μόσχην κτλ. ([Π]λωτί[α]ν Πακωνίαν ἐπικ[λ]η[θ]ε[ῖσαν] | καὶ Μόσχην, *TAM*). On the date

of the epitaph, E. cites the text in our lemma no. 1613, where Paconius Hermias is mentioned in L. 23, and concludes that *TAM* II 438 is to be dated to the 1st cent. A.D.; the Vilii mentioned in no. 1613 and this text are thus the earliest known members of the family (S.Jameson, *AS* 16 [1966] 125-136, dates them to the 2nd cent. A.D. or later).

1636. Rhodiapolis. Dedication to the emperor Galba, 68 A.D. Limestone block built into the Byzantine analemma near the theater. Ed.pr. B.Iplikçioğlu, *AAWW* 143.2 (2008) 9-11 (ph.; German translation). Text also in *An.Ép.* (2008) [2011] no. 1436.

[Λουκίῳ] Λ̣ι̣ουίῳ Σουλπικίῳ | [Γάλβᾳ] αὐτοκράτορι Σεβα|ννστῷ εὐεργέτῃ καὶ vvv | σωτῆρι παντὸς τοῦ κόσμ̣[ου], || Ῥοδιαν̣π̣νολειτῶν ἡ βουλὴ | καὶ ὁ δῆμος διὰ Σέξτου | Μαρκίου Π̣ρ̣ε̣ί̣σ̣κου πρεσβευ|τοῦ α̣ὐ̣τ̣ο̣ῦ̣ κ̣α̣ὶ̣ ἀ̣ν̣τ̣ι̣σ̣τ̣ρ̣α̣τ̣ή̣|γου vacat

For the name of the emperor ed.pr. refers to *I.Prose* 57 A (Λουκίου Λειβίου Σεβαστοῦ Σουλπικίου Γάλβα αὐτοκράτορος); the name points to the very beginning of Galba's reign, when the official name (Servius Galba Imperator Caesar Augustus) was not yet generally accepted || 6-9. for the governor Sextus Marcius Priscus see *SEG* LVII 1671-1673 || ed.pr. gives a survey of repair and construction activities undertaken in consequence of an earthquake in 68 A.D. and supervised by Priscus during his governorship in Lycia (ca. 63-70 A.D.) || it is not until Vespasian, at the end of 70 A.D., that Lycia was combined with Pamphylia into one province; on 13-19, a list of the first five governors of Lycia/Pamphylia from ca. 70-80 A.D. [but see the brief note of O.Salomies in *An.Ép.* (2008) [2011] no. 1418, on a governor Avidius Celer on record in an unpublished Latin inscription as governor in the beginning of 72 A.D.].

1637. Rhodiapolis. Honorary inscription for an anonymous governor of Lycia-Pamphylia, 70-72 A.D.? Limestone block found near the theater; the beginning of the text was probably inscribed on a block above this block. Ed.pr. B.Iplikçioğlu, *AAWW* 143.2 (2008) 15-19 (ph.). Text also in *An.Ép.* (2008) [2011] no. 1437.

- - - - |[.].Α πρε{πε}σ[β]ευτῇ αὐτοκράτορος | Οὐεσπασιανοῦ Καίσαρος λεγιῶ|[ν]ος γ' Γαλλικῆς ἐν Συρίᾳ, πρεσ|[β]ευτῇ τοῦ αὐτοῦ ἐπαρχειῶν Λυκίας Παμφυλίας, || [Ῥ]οδιαπολειτῶν ἡ βουλὴ καὶ ὁ δῆμος

1. [.]ΝΑ or [.]ΡΑ, ed.pr. || ed.pr. argues that the legionary commander and provincial governor was possibly C. Dillius Aponianus, on record in *CIL* II^2.7.275 (*An.Ép.* 1932 no. 78; from Cordoba), and that he perhaps was governor in ca. 70-72 A.D.; in the inscription from Cordoba the honorand is commander of Legio III Gallica; according to ed.pr. this refers to the beginning of 69 A.D., when Dillius supported Vespasian in the battle at Cremona against Vitellius; prior to that battle the legion was stationed in Moesia (see ed.pr. on 16 note 65); after his function as legionary commander he became governor of an unknown province (on 18 note 18, I. considers restoring leg(ato) pro pr(aetore) [provinciae Lyciae et Pamphyliae] in the Cordoba inscription); Legio III Gallica returned to Syria after Cremona; in 72 A.D. its presence is attested; ed.pr. assumes that the return to Syria followed immediately after Cremona and that Dillius continued to be its commander for a short period, before in

the course of 70 A.D. he became governor of Lycia/Pamphylia; according to ed.pr., this explains the addition ἐν Συρίᾳ in our text. The use of the plural ἐπαρχειῶν possibly implies that the creation of one combined province was a recent phenomenon [O. Salomies, *An.Ép.*, argues that alpha before πρεσβευτῇ (L. 1) is the end of the governor's cognomen: L. Luscius Ocrea. The cognomen is written as Ὄκρα in Greek inscriptions].

1638. Rhodiapolis. The Opramoas inscription, ca. 123-152 A.D. *TAM* II 905; *SEG* LIII 1704; C.Kokkinia, *Die Opramoas-Inschrift von Rhodiapolis* (see *SEG* L 1355). According to H.Engelmann, *ZPE* 160 (2007) 76, δηναρίοις πεντάκις χειλίοις in document 18 (in Kokkinia: no. 19) is to be deleted as an explanatory addition to the original wording of the document.

H.Engelmann, *ZPE* 161 (2007) 66, argues that in documents 15 IV F LL. 3-7 and 17 V C LL. 7-11 (in Kokkinia: nos. 16 and 18, respectively) the two ambassadors to the provincial governor are not mentioned by name because they were known: they were the two ἀρχιερεῖς, i.e. the high-priest of the current year and his successor, newly elected in the autumn meeting of the assembly. He further proposes that all resolutions of the Lycian assembly had to be sanctioned by the governor and were for this reason presented to him by the two high-priests.

1639. Sidyma. Mythological oration, 150-200 A.D. *TAM* II 174 (*SEG* LII 1451). In a study of the relation between 'écriture littéraire' and 'écriture politique' in the period of the Second Sophistic, A.Heller, *Temporalité* 3 (2006) 66-68, deals, inter alia, with *TAM* II 174. The inscription, which in part reproduces an elaborate oration given to the council of Sidyma and is thus an example of 'écriture littéraire', is turned into a piece of 'écriture politique' by being published as if it were an international treaty.

1640. Tlos. Funerary foundation of Symmasis, ca. 150 B.C.? Cf. *SEG* LVII 1676. Marble block inscribed on three faces (**A**, **B** and **C**); top part lost through re-cutting; found during illegal excavation and now in a private collection in Fethiye. Edd.pr. O.Köse, R.Tekoğlu, *Adalya* 10 (2007) 63-76 (ph.). Text and translation also in I.Arnaoutoglou, in *Proceedings of the international conference: transfers culturels et droits dans le monde grec et hellénistique* (Reims, 14-17 mai 2008; forthcoming). E.M.Harris, *ZPE* 167 (2008) 81-83, comments on **C** LL. 14-23. Cf. also C.Brixhe, *BE* (2008) no. 484.

Republished, on the basis of a transcription by C.Schuler and A.V.Walser, by R.Parker, *Chiron* 40 (2010) 103-121 (English translation). The civic subdivisions mentioned in the text (**A** LL. 23/24; **B** LL. 5/6, 7/8, 28; **C** L. 28), especially that of the Araileisians in **B** LL. 7/8, point to a provenance of Tlos rather than Xanthos. On the basis of C.Crowther's advice concerning the letter-forms, Parker leans toward dating the text to the mid-2nd cent. B.C. (Köse, Tekoğlu: 2nd cent. B.C.). We print Parker's text.

A: [- - - - - - - - - - - - - τὸ κοιν]-
[. τ]ῶν χαλκέων· ἐὰν δέ τι πε-
[ρ]ισσὸν γένηται τῶν τόκων,
προσάξουσιν εἰς τὸ ἀρχαῖον·
παραθήσουσιν δὲ Συμμασει
καὶ ἄλλην ἐπίκωλον μερίδα

ὀπισθίαν καὶ τῆς γυναικὸς αὐ-
τ[ο]ῦ Μαμμας ἄλλην μερίδα ἐπ[ί]-
κωλον ἐμπροσθίαν, ὅσον ἂν χρό-
νον [ζ]ῇ Συμμασις, πρὸ⟨ς⟩ τῇ γεινο-
μέ[ν]ῃ μερίδι· ὡς ἂν δὲ μεταλλά-
ξῃ Συμμασις τὸν βίον, δώσου-
σιν τῇ γυναικὶ αὐτοῦ Μαμμᾳ
ἀμφοτέρας, ὡς ἂν δὲ καὶ αὕ-
τη μεταλλάξῃ τὸν βίον, δώ-
σουσιν τοῖς ὑοῖς μου, ὁμοίω⟨ς⟩ δὲ καὶ
ἀεὶ τοῖς ἐπιγεινομένοις ἐκ τού-
των· παρέσονται δὲ ἐπὶ τὰς
εὐωιχίας οἱ υἱοί μου Σύμμα-
χος καὶ Ἑρμάφιλος καὶ Κλεῖ-
νος καὶ οἱ γαμβροί μοι Ερμα-
κτυβελις καὶ Ἑρμόλυκος οἱ
Τινζασιος Βελλεροφόντει-
οι καὶ οἱ ⟨τού⟩των ἐπιγεινόμενοι,
οἱ πρῶτοι πρῶτοι ἕως ἂν γέ-
νωνται δέκα· ὅταν δέ τις τού-
των ἀποθάνῃ, παρέσται ὁ πρε[σ]-
βύτατος ἐκ τούτων· ἐὰν δέ τις
ἀνφιζβήτησις γείνηται, κρινεῖ
τὸ κοινὸν τῶν χαλκέων ἐν τῶι τῆς
Λητοῦς ἱερῶι ὁποῖον δεῖ παρεῖναι κ[αὶ]
ὡς κρείνωσιν ἔσται κύρια{ι}, ὥσ-
τε μὴ πλείονας παρεῖναι τῶν
ἀνχιστέων ἀν[δ]ρῶν δέκα· τὸ δὲ
ἀργύριον, ὃ δέδωκεν Συμμασις ἐ-
κτοκιοῦσιν οἱ χιρισταὶ ὣς ὅτι ἀσ[φα]-
λέστα⟨τα⟩ προσγράφοντες ἐν τοῖς
συναλλάγμασιν ὅτι ἐστὶν τοῦ-
το τὸ ἀργύριον τῆς Συμμασι-
ος δόσεως· ἐὰν δὲ τὸ κοινὸν
[τ]ῶν χαλκέων μὴ ποιῇ ἢ ἄλ-
λος τις κατὰ τὰ γεγραμ-
μένα, ἀποτ[ιν]έτωσαν οἱ α[ἴτι]-
οι αὐτῶν ⟨,α καθ' ἑκάστην
αἰτίαν ἱερὰς Ἡλίου καὶ ἐξέ-
στω τοῖς Συμμασιος ἀν-
χιστεῦσιν ἐκδικάζεσ-
θαι καὶ ἄλλῳ τῶι βουλομέ-
νωι ἐπὶ τῶι ἡμίσει· ἐὰν
τὰς θυσίας ἢ εὐωχίας δι-
ὰ πόλεμον ἢ ἄλλο τι πολι-
τικὸν κώλυμα μὴ δύνηται ἐπι-
τελέσαι λυθέντος τοῦ κωλύ-
ματος vacat

Offer of an endowment, A. and P. ‖ 6. ἐπίκωλον μερίδα: 'a further portion', P., who interprets ἐπίκωλον as an 'accusative of an unattested compound adjective' (106 note 8); cf. also **B** LL. 40/41 [for the division and distribution of the meat of sacrificial animals see G.Ekroth, in A.P.Matthaiou, I.Polinskaya (edd.), *Μίκρος Ἱερομνήμων. Μελέτες εἰς μνήμην Michael H Jameson* (Athens 2008) 259-290, Pleket] ‖ 19. εὐωιχίας (for εὐωχίας), all edd. [the photo is too small to allow checking, Corsten] ‖ 24. or οἱ ⟨ἐκ τού⟩των, P. ‖ 25. 'the first first', P., who comments: 'legal jargon' ‖ 34. ἀνχιστέων ἀνδρῶν δέκα: cf. **B** LL. 37/38 (οἱ προγεγραμμένοι ἀγχιστεῖς) ‖ 35-36. 'ἐκτοκίζω stresses the charging of interest', P. ‖ 44-45. καθ' ἑκάστην αἰτίαν: 'for each offence (?)', P. ‖ another sacrifice may have been mentioned in the next now lost before L. 2, P.; for two sacrifices see **B** [the extra portions for Symmasis, his wife, sons and descendants (**A** LL. 5-18) return in **B** LL. 38-47 in the context of the second sacrifice (**B** LL. 29-34); unfortunately the people participating in the εὐωχία (**A** LL. 18-28; **B** LL. 34-38) differ in **A** and **B** (second sacrifice); nor does the description in **A** LL. 5-28 fit the details of the first sacrifice in **B** (LL. 12-28), Pleket].

B: -
ἐπέ[κρ]εινεν ἀνελέσθαι
καὶ χειρίζειν κατ' ἐνιαυτὸν
διὰ τῶν αἱρουμένων ἀεὶ
Ἑρμολύκῳ Κρεγδειτος Ἰοβα-
τείῳ, Ινονδει Ἑρμοκλέους Σαρ-
πηδονίωι, Κλείνῳ Συμμασιος καὶ
Συμμασει Σορτίου Αραιλεισευ-
σιν· οἳ καὶ παρόντες ἀνθωμολο-
γήσαντο ἀπέχειν τὸ ἀργύριον πᾶν,

ἐφ' ᾧ τὸ μὲν ἀρχαῖον διατηρήσου-
σιν σῶιον ἀεὶ τὸν ἅπαντα χρόνον,
ἀπὸ δὲ τῶν κατ' ἐνιαυτὸν προσ-
πειπτόντων τόκων τῶν χω-
ρούντων θύσουσιν εἰς τὸν ἅπαν-
τα χρόνον ἀεὶ κατ' ἐνιαυτὸν ἐμ
μηνὶ Λώιῳ τῆι εἰκάδι καὶ πέμπτῃ
τομίαν τριέτην Ἡλίῳ, ὃς εὔξησεν
Συμμασιν καὶ Μαμμαν τὴν γυ-
ναῖκα αὐτοῦ, καὶ εὐωχηθήσονται ἐν
ταύτῃ τῇ ἡμέρᾳ ἄγοντες ἐπώνυ-
μον ἡμέραν Συμμασιος καὶ Μαμ-
μας τῆς γυναικὸς αὐτοῦ, ἐπὶ δὲ τὴν
εὐωχίαν παρέσονται ἀεὶ κα-
τ' ἐνιαυτὸν οἱ υἱοί μου Σύμμα-
χος καὶ Ἑρμάφιλος καὶ Κλεῖνος
οἱ Συμμασιος καὶ οἱ γαμβροί μ[οι?]
Ερμακτυβελις καὶ Ἑρμόλυκος
οἱ Τινζασιος Βελλεροφόντειο[ι],
θύσουσιν δὲ ἀεὶ κατ' ἐνιαυτὸν ο[ἱ]
αἱρούμενοι ἄρχοντες τοῦ κοινοῦ
τῶν χαλκέων ἥρωι Συμμασιος
καὶ Μαμμας ἐπὶ τοῦ ἱδρυθησομέ-
νου ὑπ' αὐτοῦ βωμοῦ ἱερεῖον αἴ-
γεον ⟨ἢ⟩ προβάτεον· καὶ εὐωχηθή-
σονται καὶ ἐν ταύτῃ τῇ ἡμέρᾳ
πρὸς τῷ τάφῳ οἱ χειρισταὶ καὶ
οἱ ἄλλοι ἄρχοντες ⟨καὶ⟩ οἱ προγ[ε]-
γραμμένοι ἀνχιστεῖς· δώσο[υ]-
[σι]ν δὲ καὶ πρὸς τῇ γεινομένῃ
[μ]ερίδι καὶ ἄλλην ἐπίκωλον με-
ρίδα ὀπισθίαν Συμμασει Σο[ρ]-
τίου ὅσον ἂν χρόνον ζῇ, ὅ-
ταν δὲ μεταλλάξῃ προσ-
παρατιθέτωσαν τοῖς υἱοῖς μου·
ὅταν δὲ καὶ οὗτοι μεταλλάξ[ω]-
σιν, διδότωσαν τοῖς ἐνγό[νοις]
διὰ γένους ἀεί· τῆς δὲ θυσ[ίας]
καὶ εὐωχίας προστήσονται

Acceptance of the offer by the association of metalworkers, A. and P. || 1-3. '--- assigned (Symmasis' fund) to be received, and managed year by year, through those appointed on each occasion', P. || 7-8. Αραιλεισευσιν: P. refers to D.Schürr, *Österreichische Namenforschung* 37 (2009) 107, who pointed to the apparent toponym *arailise* in an epichoric inscription from Tlos (*TAM* I 26 L.13) || 13-14. τόκων τῶν χωρούντων: 'the ones being spent (?)', P., who feels that after προσπειπτόντων, χωρούντων is redundant || 14-19. an annual sacrifice to Helios (cf. A L. 45) on the 25th of Loios; for the concept of a god 'who raised up Symmasis and his wife' (LL. 17-19), P. adduces various parallels (113/114), inter alia *TAM* V.1.225 || 20-21. the day named for Symmasis and his wife is not necessarily Symmasis' birthday, P., who also considers an association with the cult of Helios, to whom the couple is heavily indebted (LL. 17-19) || 31-32. 'to the hero of Symmasis and Mamma', P., who comments: 'perhaps it was because the cult was initiated before the couple's death, that it was directed not simply to "the heroes Symmasis and Mamma" but rather to their hero, a kind of potentiality within them' (116). P. refers to the δαίμων (ἀγαθός) of the dead on record in Carian inscriptions.

C: -
[ἐπ]ιτελείτωσαν ἐν ἄλλαι[ς]
[ἡ]μέραις τριάκοντα· ἀπὸ δὲ
[τ]οῦ δεδομένου ἀργυρίου ὑπὸ
Συμμασιος, μηθενὶ ἐξέστω ἀφε-
λεῖν ἢ μετενέγκαι ⟨ἢ⟩ εἰς ἄλ⟨λ⟩ο-
ν καταχρήσασθαι· ἐὰν δέ
τις ἀφέλῃ ἢ μετενέγκῃ ἢ ε-
ἰς ἄλλον καταχρήσηται, ἁμα-
[ρ]τωλὸς ἔστω Ἡλίου καὶ τῶν
ἄλλων θεῶν καὶ ἀποτινέτω-
σαν οἱ αἴτιοι ὅσον ἂν ἀφέλω-
σιν τοῦτο διπλοῦν καὶ ἔστω
ἐγδικασία τῷ βουλομένωι ἐ-
πὶ τῷ ἡμίσει· εἰς δὲ τὸν τάφον
μηθενὶ ἐξουσία ἔστω θάψαι
οὗ ἐστιν τὸ πῶμα μονόλι-
θον ἢ ὀφειλέτω τῶι κοινῶι

τῶι προγεγραμμένωι ⟨ρʹ
ὁ θάψας καθάπερ ἐγ δίκης·
καὶ κύριοι ἔστωσαν ἐνεχυρά-
ζοντες ὡς ἂν προαιρῶνται [ο]ἱ
κατ' ἐκεῖνον τὸν καιρὸν ὄντες
χειρισταί· ἐπὶ δὲ τοῖς προγεγραμ-
μένοις πᾶσιν εὐδόκησεν τὸ κοινὸν
τῶν χαλκέων· ἀναδοθείσης ψήφου, ἐ-
κρίθη πᾶσαις· μάρτυρες Ιδλαιμις
Μίδου, Ἀττίνας Ἐπίγονος οἱ Ερμαδε-
[ι]ρου Βελλεροφόντειοι ἀρχόντων

Formal acceptance by the association, with further details concerning fines to be imposed on offenders || 14. τάφος: cf. ■ L. 36 || 19. καθάπερ ἐγ δίκης: 'as if a verdict had been delivered against him', P., who refers to *SEG* XLIII 980 || 20-21. both H. and P. interpret ἐνεχυράζοντες as 'making seizure' (from the person who does not pay the fine) || 28. ἀρχόντων: 'from among the archons', A. and P.; P., however, wonders whether ἀρχόντων began a new phrase that was never completed, recording ■ dating formula or a list of additional witnesses chosen from among the archons || on 116-121 P. discusses Greek and Lycian commemorations of the dead, adducing *IG* XII.3.330 (*SEG* XL 678), *Syll.*^{3} 1044 (*GIBM* 896) and 1106, all recording foundations enabling family-members to organize and finance a cult of the deceased founder.

1641. Xanthos. Treaty between the Lycians and Termessos/Oinoanda, ca. 160-150 B.C. Ed.pr. D.Rousset, *De Lycie en Cabalide. La convention entre les Lyciens et Termessos près d'Oinoanda* (*Fouilles de Xanthos* X; Geneva 2010) [to be covered in *SEG* LX]. On the basis of preliminary publications of the inscription, R.H.J.Ashton, *NC* 165 (2005) 85-89 and 168 (2008) 116/117, argues that the πλινθοφόροι in LL. 99/100 (ἀργυρίου Ῥοδίου καινοῦ πλινθοφόρου τάλαντα εἴκοσι πέντε) are 'fresh, uncirculated' coins, not 'new' coins, i.e., coins on the basis of a new standard. M.-C.Marcellesi, *RN* 163 (2007) 70/71, and Rousset 65-72, argue against this theory, the latter emphasizing that this would be the only occurrence of such a stipulation in a treaty.

LYKAONIA

1642. Iconium (area of: Taşkent). Inscription on an ostotheke, undated. Ostotheke with two relief friezes on the front and the two narrow sides: above, the rape of Persephone; below, nine deeds of Herakles; on the back, garlands. Inscription above some of the figures in the upper frieze on the front. Ed.pr. A.Baldıran, *AST* 25.1 (2008) 27-29 (ph.).

ΨΥΧΗ ΚΩΡΗϹΑΡ ΠΑ ΤΗ ΥΠΝΟϹ

[The photo is too small and too badly reproduced to allow checking of the reading of the inscription, which apparently serves to identify (some of) the figures in the relief: Ψυχή - Κόρη - ? - Ὕπνος, Corsten.]

1643. Iconium (area of: Taşkent). Epitaph of Archelaos, undated. Lid of a sarcophagus with reclining lion; tabula ansata with inscription between the animal's legs. At the entrance to a park in Taşkent. Ed.pr. A.Baldıran, *AST* 25.1 (2008) 30 (majuscule text; ph.):

Ἀρχέλαος | ΠΑ...ΠΠΑ ἀ|νέστησε|ν ἑαυτῷ

[The inscription is almost completely illegible on the photo || 2. father's name or a term for the monument, Corsten.]

1644. Iconium (area of: Turgutlu Köyü). Epitaph of Matrona, late Roman period. Slab with inscription in a recessed field; mentioned by T.Drew-Bear, *AST* 25.2 (2008) 265 (ph.; no text; Turkish translation). The tomb was erected by the administrator Damas for his wife Matrona.

1645. Konya (Iconium). Museum Corpus. *SEG* LII 1458. H.Solin, *ZPE* 163 (2007) 266-268, and P.Probst, *EA* 41 (2008) 139/140, propose corrections to McLean's corpus.

Solin: **7**: instead of Σ(έξτος) one should read Σ(έξτιος) vel sim. since a nomen gentile is needed; **18**: Ειρου (no accent) cannot be a genitive of the (female!) name Εἶρις = Ἶρις (M. prints Ἴρις), but must derive from the Anatolian name Ειρος (cf. the dative Ειρῳ in *MAMA* VII 361); or, with P.Thonemann (*SEG* LII p. 498), [Μ]|είρου; **38**: M. suggests [Ν]εράτης for Νεράτι(ο)ς: this would be a nomen gentile, but his father is called Κ. Φιλόλογος; S. suggests [Κ.] Κράτης; **50**: the name of the woman in LL. 13/14 is Σωσι|φίτιλλα (see *SEG* XLVII 1825, unknown to M., who prints Σω|φιτίλλη); **51** (cf. *SEG* LII p. 498): in LL. 4/5 S. suggests Αἰλία Λ|ατῷ instead of Αἰλία | ἀτῷ (M.); **55**: Κυρίχος cannot stand for Quiricus since such a name does not exist; **62**: in L. 2 [Τρ]ύφων rather than [Ῥο]ύφων (M.); **69**: Κυρίῳ ΥΝ[....]ου ⟨υ⟩ἱῷ Κλή|μεν⟨τ⟩ι (LL. 5/6) is either Curius Clemens, son of ΥΝ[--], or the first name is the Greek name Κύριος (and then not to be translated as 'Curius'); **83**: Π. must be an abbreviated nomen gentile (shared by all persons in the text); **86**: the names are Παπίρι(ο)ν (L. 3; the Latin Papirius; accusative for dative; not Παπίρι(ο)ν⟨ι⟩ from Παπιρίων) and Δομν[ι]ανή or Δομν[ί]λλη (L. 8; Δομν[ι]ώνη would be 'undurchsichtig'); **90**: LL. 1/2 read Σατορνεί|νῃ; **139**: there is no reason to restore [Ἶ]ριν in L. 1; **146**: not unpublished, see *SEG* XLVII 1824; **158**: the name Ἀγγελικός (M.: Ἀγγέλικος) is not new, see *IGUR* 160 I d L. 29; **164**: Σώσπιτ[ος] is a correct genitive of Σώσπις, following Latin declension (M.: for Σώσπιδος); **168**: Οὐαλλει should be the dative of an Anatolian female name (cf. Zgusta, *KP* § 1134: Ουαλις) and not of Valens/ Οὐάλης (which should be Οὐάλεντι); **182**: not unpublished, see *SEG* L 1358 bis. – Concerning the inscriptions not in the museum and listed on pp. 131-134 in the corpus, Solin remarks: **K8**: the index of names has the entry Σαβατεία Πραίσενς, taken from *IGR* III 263, which is, however, an honorary inscription for [Λε]ύκιον Πούπιον Λευ|[κ]ίου υἱὸν Σαβατείνᾳ [Roman tribus!] | [Π]ραίσεντα, who himself entered the index as Λεύκιος Πούπιος only; **K37**: λανκιαρίων is not a name (thus Index s.v.).

Probst: **1** and **83**: *IGRR* 3 (*IGRR* 4, M.); **6**, **66**, and **75**: also in *An.Ép.* (1912) nos. 273, 269, and 270, respectively; **97**: LL. 2-3 ἑ|αυτῷ (L. 3 αὐτῷ, M.); **100** and **140**: also in *SEG* VI 457 and 524, respectively; **133**: previously published by F.Miltner, *WS* 53 (1935) 150-154; **180**: the last letter in L. 8, φ, is inscribed in the margin; **183**: L. 8 is, in fact, LL. 8/9 with line-break after τῷ; **185**: also *SEG* XLVII 1832; **188/189**: previously published, see *SEG* XLVII 1831 and 1830, respectively; **201**: L. 7 κ(έ) (κέ, M.); **207**: L. 2 δεξίαν (δεξίας, M.); **212**: the

findspot is Çukurkent, ca. 30 km north of Beyşehir (Misteia) ('Beyşehir, previously Çukurkent (Misteia)', M.); **214**: for the name Τουττις (L. 1) see our lemma no. 1647; **237**: read Cronin 1902: 120 (119, M.), no. 46.

1646. Laodikeia. List of occupations?, 4th-6th cent. A.D. Block of local stone; below each line a 'règle d'artisan', the length of which corresponds with 'trois pieds principaux'. Edd. pr. H.Bahar, A.Royer, *Anatolia Antiqua* 16 (2008) 119-134 (ph.). Text also in *An.Ép.* (2008) [2011] no. 1477 (J.-Y.Strasser); cf. also M.Sève, *BE* (2009) no. 20.

Πλιν(- - -) | σαν(- - -) λιθι(- - -) ζωγρα(φοί) ψηφ(οθέται) | μαρ(- - -) μισ(- -) ξυλογλύ(φοι)

Interpreted by edd.pr. as a list of occupations || 1. πλιν(---): craftsman working with stones, edd.pr.; J.-Y. Strasser wonders whether we have here a list of building materials: πλίν(θος) || 2. σαν(---): craftsman working with σανίς ('plank'), edd.pr.; σαν(ίς), Str. || 3. μαρ(---): craftsman working with μάρ(μαρος), edd.pr.; μάρ(μαρος), Str.; μισ(---): μισ(θωτός): wage-laborer assisting the marble workers, edd.pr.; M followed by a tau upside down and a sigma, Str.

ISAURIA

1647. Eskisaray/Çiftlikkırı. Sculptor's signature, undated. *SEG* XLVII 1828. P.Probst, *EA* 41 (2008) 139/140, suggests reading in L. 1 Τουττις (Τουτρις, *SEG*) and refers to this name in B.H.McLean, *Konya Museum* (see *SEG* LII 1458) 214; given the proximity of the findspots of the two stones and their similarities, we may have to do with the same man or relatives.

CILICIA

1648. Adana (area of?). Epitaph of Prokla, late 4th/early 5th cent. A.D. *SEG* LVII 1699 bis. Also published by A.Aydın, *Adalya* 10 (2007) 271 (ph.; Turkish translation).

1649. Diokaisareia. Dedication to Athena, undated [ca. 2nd cent. A.D., Corsten]. Left part of an altar, upper moulding preserved in part, broken below; found in a vineyard at Uzuncaburç (Diokaisareia). Edd.pr. H.Şahin, F.Sağlam-Şahin, *Colloquium Anatolicum* 7 (2008) 247-260 (ph.; Turkish translation); republished by H.Şahin, *Adalya* 12 (2009) 221-230 (ph.; English translation), with commentary on the stationarii and a survey of the dedications to Athena in Rough Cilicia.

Ἀθηνᾷ Σερ̣[- - - -] | Αἴλιος Ἰουλ[ιανὸς] | vac. στατιων̣[άριος] | vac. εὐξάμε̣[νος] || vac. ἀνέθηκε̣[ν]

1. Σεί̣[λιος?], edd.pr.; Σέρ̣[γιος] or Σέρ̣[βιος], Ş. in *Adalya* || 2. Ἰούλ[ιος?], edd.pr., who reject Ἰουλιανός for reasons of space; in *Adalya*, Ş. restores Ἰουλ[ιανός].

1650. Kelenderis. Building inscription, ca. 50-100 A.D. Block of the apsis of the Agora Basilica. Mentioned by Ç.Aktoy, *KST* 29.1 (2008) 517 (ph.); we read from the photograph: [- - - - -]ος ἐποί̣η | [- -] τ̣οῦ̣ βήματος

Dated by A. on the basis of the lettering [rather much later, Corsten].

1651-1652. Kelenderis. Mosaic inscriptions, early Byzantine period. In a report on his excavations in Kelenderis, L.Zoroğlu, *ANMED* 6 (2008) 29-34 (Turkish and English), mentions several mosaic inscriptions in the nave of the Agora Basilica; ph. of two of these. No texts; we read from the photographs.

1651: 31 with fig. 3. **Vow of Illous.** Man milking a goat; inscription below the animal: Ἰλλοῦς εὐξάμε(νος) | τὴν εὐχ(ὴν) ΕΤ

1652: 31/32 with fig. 4. **Vow of Illous.** Woman leading a zebra by a rein; inscription below: Ἰλλοῦς εὐξάμε|νος τὴν εὐχὴν ἀπέδωκεν

1653. Korykos. Building inscription, ca. 150-200 A.D. Architrave block with three fasciae, in the ruins of the temple; inscription on the two uppermost fasciae. Ed.pr. D.Kaplan, *Olba* 16 (2008) 238 (ph.). [- - -]CKAIAY[- - | - -]THCACM[- - -]

Dated on the basis of the lettering; citing the apparent reference to two emperors, ed.pr. dates the text to the joint rule of Marcus Aurelius and Lucius Verus (161-169 A.D.).

1654-1656. Korykos. Dedications to Zeus Kodopaios/Kodopas, 2nd-3rd cent. A.D. Three altars, found in the sanctuary on the Göztepesi west of Korykos. Edd.pr. M.H.Sayar, H. Şahin, *EA* 41 (2008) 113-124 (ph.; German translation); for our lemmata nos. 1654 and 1655 see also E.Varinlioğlu, in R.van Bremen, J.-M.Carbon, *Hellenistic Karia* (Bordeaux 2010) 209/210.

1654: 115/116; Varinlioğlu 209/210 no. 2; cf. E.Varinlioğlu, *AST* 25.1 (2008) 172. **Dedication to Zeus Kodopaios.** Altar with mouldings, inscription on the shaft.

Διὶ Κοδοπαίῳ
Ἐπινεικίῳ Τροπαι-
ούχῳ ὑπὲρ εὐανδρίας
⟦- - - - - - - - - - - - -⟧
⟦- - -⟧ Εὐσεβ(οῦς)
Εὐτυχοῦς Σεβ. π. π.
vac. ἡ πόλις vac.
ἐπὶ ἀρχόντων τῶν
περὶ Μ. Αὐρ. Μηνοδοτι-
ανὸν Μάξιμον

1-3. Κοδοπαῖος is attested here for the first time; the epithets ἐπινείκιος (L. 2) and τροπαιοῦχος (LL. 2-3) are also found in dedications to Zeus Korykios and Hermes Korykios from the same spot, perhaps to be connected with the victory of Zeus over Typhon or rather the victory of Septimius Severus over Pescennius Niger at Issos in 194 A.D., edd.pr. || 4-5. in the rasura the name of Caracalla, Macrinus, Elagabalus or Severus Alexander, edd.pr.; Varinlioğlu opts for Geta || 6. π(ατρὸς) π(ατρίδος), edd.pr. || 8-10. the role of Marcus Aurelius Menodotianus Maximus remains unclear, the archontes were probably local magistrates of Korykos or the governors of Cilicia, edd.pr. [the phrase οἱ περὶ N.N. is common for a group of officials under a chairman, and they are here certainly civic officials and not governors, Corsten].

1655: 116; Varinlioğlu 210 no. 3; cf. E.Varinlioğlu, *AST* 25.1 (2008) 172. **Dedication to Zeus Kodopaios.** Gray limestone altar, inscription on the shaft: [Δι]ὶ Κοδοπα[ίῳ] | [Ε]νγολις | [-]μισιγέ|[ν]ους εὐχήν

[2. [Αι]νγολις, edd.pr. and Varinlioğlu; this name is attested in Cilicia only, see *LGPN* V.B (forthcoming) s.v., but in Korykos only Ενγολης and Ενγολιος were previously attested, so that Ενγολις seems preferable here, Corsten.]

1656: 118. **Dedication to Zeus Kodopas.** Gray limestone altar, found ca. 5 km northwest of Göztepesi in Çele, now in the museum of Silifke; inscription on the shaft: Διεὶ ❦ | Κοδοπ̣ᾶ̣ | ❦

1. The epiklesis Κοδοπᾶς may be the Luwian name by which Zeus was worshipped as a mountain and weather god in the Göztepesi sanctuary for thousands of years, edd.pr.

1657. Korykos. A sanctuary of Zeus Kodopaios/Kodopas?, undated. Three ashlar blocks, found near the altar in our lemma no. 1654. Ed.pr. E.Varinlioğlu, *AST* 25.1 (2008) 172; also mentioned in M.H.Sayar, H.Şahin, *EA* 41 (2008) 116 note 21 (with doubts as to the restoration); republished by E.Varinlioğlu, in *Hellenistic Karia* (see our lemmata nos. 1654-1656 introduction) 210 no. 4: (thunderbolt) Τὸ | Σε[βαστοῦ Διὸς Κ]|οδο[παίου ἱερόν]

1658. Olba. Masons' marks, undated. T.Akçay, *Olba* 16 (2008) 298 (ph.), reports on masons' marks on a tower of the city walls (ΔΗ and Φ) and on a column capital (two alphas, one of them upside down).

1659. Tarsos. History of the city and its associations. S.Sommer, in H.M. Schellenberg, V.E.Hirschmann, A.Krieckhaus (edd.), *A Roman Miscellany. Essays in honour of Anthony R.Birley on his seventieth birthday* (Gdánsk 2008) 131-148, uses various inscriptions in his study of the city, its institutions and especially its associations.

CAPPADOCIA

1660. Archelais (area of: near modern Yeşilova/Aksaray). Epitaph of a priest of Ma with imprecation, 50-150 A.D. *SEG* LII 1464 ter. M.Cassia, *Mediterraneo Antico* 11 (2008) 251-268 (ph.), reproduces the text with Italian translation. In LL. 15/16 she suggests reading Διὶ ἀπὸ Οὐη|νάσων (*SEG*: ἀπὸ Θυμ|νάσων); she refers to Strabo (12.2.5), who mentions τὸ ἱερὸν τοῦ ἐν Οὐηνάσοις Διός, which, just like the temple of Ma in Komana, controlled a large number of ἱερόδουλοι and was run by a powerful priest. C. argues that the testator probably was a Roman citizen, perhaps a priest, who owned an estate with many slaves and freedmen and combined a knowledge of the Roman law of succession with great respect for Anatolian/ Persian cults (Ma, Men, Anaeitis). Comparison between the testament of our inscription and the testament of Gregory of Nazianzus.

M.Ç.Şahin, *EA* 41 (2008) 86, explains the number of nine kinds of offerings (LL. 11-15) by referring to the Hittite Kumarbi myth where 'nine' is to be understood as 'many'.

1661. Elbistan (area of: Yalak). Milestone, 96 A.D. (?). Sterrett, *EJ* 260/261 no. 297; *CIL* III 6949; *IGR* III 131; *RRMAM* II 572 (notice only). Republished with supplements (based on our lemma no. 1662) by D.H.French, *EA* 41 (2008) 126/127. For its historical significance cf. our lemma no. 1662. Text also in *An.Ép.* (2008) [2011] no. 1474.

- - - - - -|[- - - - - - - - δημα|ρχικῆς ἐξου]σίας, ὕπατο[ς τὸ β′, πα|τὴρ πατρίδ]ος, τὰς ὁδοὺς [ἀποκατ|έστησε διὰ] Π̣ομ̣π̣[ωνί]ου [Βάσσου πρ||εσβευτοῦ καὶ ἀ]ντιστ[ρατήγου | vacat [CXLIV] ρμδ′ vacat

4. [- - -]TOIOI[- -]OY[- - -], Sterrett's copy.

1662. Kaisareia (area of: Sakaltutan). Milestone, 81 (A) and 96 A.D. (B). *RRMAM* II 569 (notice only). Milestone with two inscriptions: **A** on the front of the shaft, **B** on the left of A. Ed.pr. D.H.French, *EA* 41 (2008) 125/126. **A** proves that the road from Kaisareia to Melitene was constructed already under Titus; cf. our lemma no. 1661. Both inscriptions have a Latin version (A LL. 1-5, **B** LL. 1-6) and a Greek version; we present only the latter. Text also in *An. Ép.* (2008) [2011] no. 1473.

A [Αὐτοκρ(άτωρ) Τ(ίτος) Καῖσ(αρ) Θεοῦ Οὐεσπασιανοῦ υἱὸς Σεβ(αστὸς) ἀρχ-
ιερ]εὺς μέγιστο[ς]
[δημαρχικῆς ἐξουσίας τὸ ι´, αὐτοκράτωρ τὸ ιε´, πατὴρ] π̣α̣τρίδ(ος), ὕπατ-
8 [ος τὸ η´, ἀποδεδειγμένος τὸ θ´, τειμη]τής vacat
[Δομιτιανὸς Καῖσαρ Θεοῦ Οὐεσπασια]νοῦ υ̣ἱ̣ὸ̣ς ὕ(π)ατος τὸ ζ´, ἀποδε-
[δειγμένος τὸ η´, ἱερεὺς πάντων ἱερατε]υμάτων, ἡγούμενος νεότητος
[Α. Καισέννιος Γάλλος ὕπατος, πεντε]καίδεκα ἀνδρῶν μυστηρ̣έ̣ω̣ν̣,
12 vacat [πρεσβευτ]ὴς · κ̣αὶ · ἀντιστράτηγος ἔστρ̣ωσεν vacat
vacat XVIII ιθ´ vacat

B Αὐτοκρ(άτωρ) Νέρουας Καῖσ(αρ)
8 Σεβ(αστὸς) ἀρχ(ιερεὺς) μέγ(ιστος), δημ(αρχικῆς) ἐξ(ουσίας),
ὕπ(ατος) · τὸ β´, π(ατὴρ) π(ατρίδος), ὁδοὺς ἀποκ(ατέστησε)
δ̣ι̣ὰ Π̣ο̣μ̣π̣ω̣ν̣ί̣ο̣υ̣
Βάσσου πρ̣ε̣σ̣(βευτοῦ) [ἀντ(ιστρατήγου)]
[XVIII]Ị ι̣θ̣´

1663. Keklikoluk (presumably ancient Siricis). Latin milestone with indication of distance in Greek, 238 A.D. *RRMAM* 190 no. 524 (*I.Komana* 53; both without complete text). Milestone from the road Caesarea–Melitene. Edd.pr. (on the basis of a photograph) S.Boybeyi, P.Probst, *EA* 41 (2008) 135-138 (ph.). Text also in *An.Ép.* (2008) [2011] no. 1505.

Imper(atori) | Caesari Mar|co Antonio | Gordiano Pi|o Felici Aug|usto restitu|erunt per Cu|spidium Fla|minium Severum || legatụṃ pro pr|aetore{i} | ρλζ̣

[*RRMAM* 190 is overlooked by edd.pr., presumably because the stone is there mentioned as having been found in Değirmentaş in the province of Kayseri, Corsten] || 1-7. the emperor's name in the dative has replaced the names of his predecessors Pupienus and Balbinus which must have been in the nominative as the verb shows, edd.pr. || 4 and 8. d is written as delta, edd.pr. || 12. ΡΑΣ̣ is also possible, edd.pr.; in that case the last letter must be a stigma (= 6) [[LVI / ϛ´], *RRMAM* and *I.Komana*, Corsten].

1664. Komana. Corpus. F.Baz, *Die Inschriften von Komana (Hierapolis) in Kappadokien* (Istanbul 2007), publishes a corpus of the inscriptions of the city (*I.Komana*). Contents: preface (13), brief description of the site and overview of the history of research (15-20); literary, epigraphic and numismatic testimonia (21-46 [only one epigraphic testimonium: *SEG* LII 1464 ter]); catalogue of the inscriptions (47-308); concordances, indexes (only names), abbreviations, bibliography (309-348); five maps. There are very few illustrations.

The epigraphic catalogue contains 333 inscriptions plus 18 fragments of unknown content; 102 texts are new. The inscriptions are arranged by categories: honorary inscriptions for rulers (nos. 1-8), milestones (nos. 9-60), inscriptions for and of Roman magistrates (nos. 61-64), honorary inscriptions for honoratiores and civic magistrates (nos. 65-81), building inscriptions

(nos. 82-86), dedications (nos. 87-99), epitaphs (nos. 100-315), Christian inscriptions (nos. 316-333), fragments (nos. 334-351). – Worthy of note among the new texts are nos. 63 (honorary inscription for the governor Fl. Arrianus; see our lemma no. 1665) and 64 (dedication mentioning the governor Cn.(?) Papirius Aelianus; see our lemma no. 1666); for no. 53 see our lemma no. 1663. [221 is an epitaph for Τιβ. Ἰούλιος Ἀρχέλαος, set up by Ἰουλία Μητροδώρα for her husband and by Τιβ. Ἰουλ. Στρατονίκη for her father, and not for Τιβ. Ἰούλ. Στρατονίκης, father of Metrodora, Corsten.]

Administration et sim.: ἐπιστάτης (233?), ἐπίτροπος (334?), στρατηγὸς Καταονίας (75), συνκλητικός (156; Αὐρ. Κλ. Ἑρμόδωρος: perhaps the governor of Noricum 311 A.D.?, ed.pr.), σύστημα (= γερουσία; 65, 74).

Military: δεκαδάρχης (decurio; 296), λεγιὼν δωδεκάτη Κεραυνοφόρος (legio XII Fulminata; 93), Ρ´ = ἑκατοντάρχης (centurio; 93).

Onomastics: Ἀετός (101), Αἰκαῖος (for Αἰγαῖος?; 137), Αλας (264 [or Αλα, Corsten]), Ἀμφίλοχος (108), Ἀνοπτήνης (110-112, 137, 225, 228), Ἀντιγᾶς (145), Ἀνχαρηνός (151), Ἀνχίαλος (108), Ἀπελλῖνος (117 [previously unattested, misread?, Corsten]), Ἀπολλῶς (129), Ἄππας (61, 90), Ἀργαῖος (131, 227, 256), Ἀρείων (139), Ἀριάμνης (334?), Ἀριαράθης (132 [the dative should be [Ἀρι]αράθ[η], not -θ[ῳ], Corsten], 133), Ἀρίβας (134), Ἀριοβαρζάνης (72?, 76, 119), Ἀριστώνης (136), Ἀρσάκη (137?), Ἀρσίνοος (299), Ἀρταπάτης? (65), Ἀρχέλεως (91), Ἀσάμης (280), Ἄστη (107, 142), Αφεις (191), Βάβυλος (145), Βαζεις (77, 129, 256), Γῆ (123, 189-192, 208), Γομηνη (141, 193, 194?), Γόρδιος (98, 173, 196, 253), Δαδας (83), Δαλασηνα (249), Δας (233), Δ(ε)ιδας (172, 192, 238, 249, 271), Δείλιος (150), Δης (263), Δοα (256), Εἰφιγένεια (140, 216), Ζοωνη (264), Ηλας (264), Ηλιας (113), Ηλ(ε)ις (179-181, 205, 234), Θεμιστοκλῆς (78), Ιαζημις (72, 75/76, 83, 113, 187, 215), Ιμαν (153), Καλβίσιος (174), Καλυδία (128; mistake for Κλαυδία?, ed.pr. [or misread by ed.pr., Corsten]), Κανζαρα (94, 225), Κανίνιος (142), Κανσαισος (172 [or -σας, Corsten]), Κελσθινα? (182), Κεστιανός (97), Κολεις (83, 186, 211, 266), Κολοβα (226/227), Κουλα (239), Λαθηβις (237), Λας (233), Μα (69, 113, 124, 130, 143, 149 [the text shows gen. Μας, hence the nom. Μας (male), ed.pr.; nom. Μα, female, Corsten], 171, 175, 181, 187/188, 192, 213, 229, 234-240, 263, 272), Μαζο(υ)βινα (181, 247), Μαιβουζάνης (2, 236), Μαιδάτης (129, 227, 275, 278), Μαισωλεῖνος (5), Μακαλη (114, 205), Μαμα (242), Μαμας (71, 83, 129, 275, 286/287, 328), Μανδάνα (180), Μεδάτιος (for Μαιδάτης; 278), Μέμφις (139), Μιδρατης (249), Μιθρατώχμης (5, 75-77, 96), Μίθρης (83, 185?, 254, 284, 291), Μίτρας (61), Μουννα (166, 250), Μουνος (240), Ναβία (= Navia; 136), Νιρίας (181), Νῦσα (150, 184), Οὐαρνας (167), Πας (256), Πορπᾶς (260), Προκληϊανός (62), Πυλάδης (139, 238, 262/263), Σανδαῖος (266), Σαρπας/ος (226), Σασας (68, 171, 198, 242), Σεμ(ε)ίραμις (119, 208, 271/272), Σεμιραμος? (277), Σινδηνός (293), Σινιφᾶς (266), Σισίνης (94, 262, 336?), Σπίτης (77), Ταρκονδαίας (112?, 279, 285), Τειρης (288), Τιαραβης (291), Τιλ(λ)ης (173, 196, 226, 241, 263, 293/294, 298), Τιτωμος (216, 293), Τονιζας? (225), Ὑδέρνης (210), Φαρνάκης (255, 288), Φριστάνη (220), Χρετης (214), Ψυχηφονας? (261).

Religion: Ἀπόλλων Ἀρχαγέτης (88), Ἀσκληπιὸς Σωτήρ (89, 93/94), Ζεὺς Ὀλυβρεὺς καὶ ἐπήκοος (99), Θεὰ μεγίστη τῆς χώρας (= Μᾶ; 96), Θεοὶ ἔνοικοι (91), καταχθόνιοι θεοί (191), Κύριος Ἀπόλλων (87, 89), Κύριος Ἀσκληπιὸς καὶ αἰπήκοος (= ἐπήκοος; 92), Κύριος Ἑρμῆς Σωτήρ (95), Κύριος Μήν (98), Μᾶ (sub no. 96, B. argues that the principal goddess of Komana was identified with Athena), νεωκόρος (of Μήν; 98), νεωκόρος τοῦ Ἀπόλλωνος (89),

νικηφόρος Θεά (= Μᾶ; 75/76). – **Christianity:** ἀρχιερεύς (321), διάκονος (316, 326), χωρεπίσκοπος (318).

Varia: ἀτυχὴς πατήρ (173, 196), ἐξώλη καὶ πανώλη (191), κύριος ἀνήρ (213), κύριος υἱός (124), μήτηρ ἀρχιερέων πέντε (69), στοιχεῖα ἐχάραξεν (117), κύριος πατήρ (120).

We provide a comparatio numerorum with corpora and other standard publications.

SEG		*I.Komana*	*RRMAM*		*I.Komana*	*SGO* III		*I.Komana*
VI	794	5		no. 530	48		36 no. 13/05/02	176
	795	95		no. 531	50		36 no. 13/05/03	183
XLVIII	1801			no. 532	49		37 no. 13/05/04	290
I.Anazarbos	46	99		no. 533	51	*CIL* III	6945	9
IGR III	121	2		no. 545	32		6946	10
	122	7		no. 546	34		6947	12
	123	6		no. 547	31		6948	13
	124	8		no. 548	29		6949	11
	125	61		no. 549	30		6950	37
	126	167		no. 550	28		6951	40
	131	11		no. 551	21		6952	36
OGIS	358	1		no. 552	23		6953	34
	364	75		no. 553	24		6954	32
RRMAM	no. 17	47		no. 554	25		6955	35
	no. 20	44		no. 555	22		12197	21
	no. 21	43		no. 556	26		12198	23
	no. 22	45		no. 557	33		12199	24
	no. 23	46		no. 559	37		12200	25
	no. 24	42		no. 560	36		12201	22
	no. 28	40		no. 561	35		12202	26
	no. 29	41		no. 562	39		12203	28
	no. 511	19		no. 563	38		12204	29
	no. 512	17		no. 570	12		12205	30
	no. 513	20		no. 571	13		12206	31
	no. 515	18		no. 572	11		12207	27
	no. 518	60		no. 573	14		12208	37
	no. 520	59		no. 574	27		12209	40
	no. 521	58		no. 576	15		12210	34
	no. 522	55		no. 577	16		12211	32
	no. 523	56		no. 806	10		12212	35
	no. 524	53		no. 807	9	***An.Ép.***		
	no. 525	57	*GV*	no. 671	139	**1912**	no. 289	4
	no. 526	52	*SGO* III			**1939**	no. 27	5
	no. 528	54		35 no. 13/05/01	139	**1964**	no. 6	156

An.Ép. 1968		*I.Komana*	*An.Ép.* 1968		*I.Komana*
	no. 507	22		no. 509	296

1665. Komana. Honorary inscription for (L.) Fl. Arrianus, 130/131-136/137 A.D. Marble block, found reused in Şarköy (Komana); presumably base for a statua pedestris. Ed.pr. F.Baz, *ZPE* 163 (2007) 123-127 (ph.; German translation). Text also in *An.Ép.* (2007) [2010] no. 1578; now in *I.Komana* 63 (German translation).

Φλ(άβιον) Ἀρριανὸν ❦ πρεσ(βευτὴν)
καὶ ἀντιστρ(άτηγον) ❦ τοῦ
Σεβαστοῦ τὸν εὐ-
σεβέστατον καὶ δι-
καιότατον ἡγε-
μόνα ❦ ἡ ἱερὰ σύν̣-
[ο]δος τοῦ Ἀπόλλω-
νος ❦ ἐπιμελείᾳ
Μ̣(άρκου) ❦ Ἰουνίου ❦ Ἀρχί-
ο̣υ τοῦ διὰ βίου ἱε-
ρέως ❦

5-6. ἡγεμών is here equivalent to πρεσ(βευτὴς) καὶ ἀντιστρ(άτηγος) in LL. 1/2, ed.pr. || 9-10. the priest is likely to have received Roman citizenship through M. Iunius Homulus, governor of Cappadocia 111/112-113/114 A.D., ed.pr.

1666. Komana. Dedication (to Apollo and Asklepios?), 2nd cent. A.D. Limestone block, found in Komana. Ed.pr. F.Baz, *ZPE* 163 (2007) 128-130 (ph.). Text also in *An.Ép.* (2007) [2010] no. 1579; now in *I.Komana* 64.

[ὁ δεῖνα]
[ὑπὲρ τοῦ δεῖνος]
[κυρίῳ Ἀπόλ]-
[λωνι καὶ Ἀσ]-
[κληπιῷ σωτ]-
[ῆρι τοῖς - - -]
[- -]ΜΑ.. [ἐπὶ?]
[Γν.?] Παπειρ̣[ί]-
ου Αἰλιανο[ῦ]
ὑ̣πατικοῦ
❦ εὐχήν

Dated on the basis of the lettering, ed.pr. || 1-6. restoration e.g., ed.pr., who refers to *I.Komana* 87, 89, 92-94 || 7. A.Chaniotis, *EBGR* (2007) [2010] no. 11, suggests restoring [ὑπέρ] instead of [ἐπί] || 8-10. a governor (ὑπατικός) of Cappadocia, previously unknown, ed.pr., who suggests two possible identifications within periods for which no governor is known: 1. Cn. Papirius Aelianus Aemilianus Tuscillus, cos. suff. 135 A.D.: 140-146 A.D. (he was governor of Britannia in 146 A.D.); 2. Cn. Papirius Aelianus (perhaps his son), cos. between 155 and 159 A.D. [for this governor cf. W.Eck, A.Pangerl, *Chiron* 38 (2008) 383: cos. 157 A.D., Pleket]: sometime between the governors C. Iulius Severus (perhaps 163/164-165/166 A.D.) and P. Martius Verus (between 172 and 175 A.D.).

1667-1668. Tyana. Christian dedications, 5th-6th cent. A.D. Fragments of a balustrade in the baptisterion inside the cathedral. Ed.pr. G.Rosada, *KST* 28.2 (2007) 515 (majuscule text, without restorations; ph. of our lemma no. 1667; Italian translation). The inscriptions may date the construction of the baptisterion or perhaps even of the cathedral.

1667: Dedication of Patrikios, ca. 450 A.D.

[- - -]Ν Πατρικ[ίο]υ ἁγιωτάτου ἀρχιεπισκό[που]

Patrikios is attested at the councils of Ephesos (449 A.D.) and Calchedon (451 A.D.), ed.pr.

1668: Dedication of Paulos, ca. 536 A.D. [- - -]ΟΝ Παυλο[- - -]

Paulos is attested at the council of Constantinople and Jerusalem (536 A.D.), ed.pr.

CYPRUS

1669. Cyprus. Onomastics and tradition. A.Hermary, in A.Bouet (ed.), *D'Orient et d'Occident. Mélanges offerts à Pierre Aupert* (Bordeaux 2008) 97-100, argues that certain names used by the local elites between the 3rd cent. B.C. and the 3rd cent. A.D. consciously refer to the pre-Hellenistic past of Cyprus: Ἀγαπήνωρ; Δημοκράτης (a member of the mythical dynasty of Κινύρας); Εὐαγόρατις and Εὐαγόρας (cf. Εὐαγόρας, king of Salamis); Ἐχετίμη (cf. Ἐχέτιμος, the mythical founder of Paphos); Θεμισταγόρας (brother of Πασικράτης, the last king of Kourion; Θεμιστάγορος in T.B.Mitford, *AJA* 65 [1961] 129); names beginning with Ὀνασ-/Ὀνήσ- and Στασι-: Ὀνάσας, Ὀνάσιλος, Ὀνήσανδρος, Ὀνησικράτης, Ὀνήσιλος, Ὀνήσιμος, Ὀνῆσις, Ὀνησιφόρος; Στασικράτης, Στασίοικος; Onesilos and Stasikrates are attested in syllabic inscriptions as the names of kings of Soloi prior to Alexander); Πασικράτης; Τεῦκρος.

1670. Cyprus. Religion: imperial cult. M.Kantiréa, *ZPE* 167 (2008) 91-112, studies the imperial cult in Cyprus, attested both on the municipal and provincial level (νῆσος; Κύπρος; κοινὸν τῶν Κυπρίων), and the role of the local elites, notably those of Paphos and Salamis, as intermediaries between the emperor and their compatriots. [Below *Salamine* = *Salamine de Chypre* XIII.2 (cf. *SEG* XXXVII 1394); for K.'s monograph on the imperial cult in Greece in general see *SEG* LVII 2088]. The first section (91-105) focuses on the development of the cult (creation under Augustus; decline under Hadrian; revival under the Severi) and its incorporation into the traditional local cults. Inscriptions are adduced in great numbers (often with French translations in the notes); we mention a selection: *SEG* XVIII 578 (oath of allegiance to Tiberius); *IGR* III 994 (*Salamine* 101; 11 A.D.; first ἀρχιερεὺς τῆς Κύπρου; Salamis' benevolence towards the cult is not less than that of other cities [cf. also *Salamine* 131], but cf. 111/112 for differences and competition between Salamis and Paphos); *SEG* XX 240 (dedication to Caius and Lucius Caesar, connected with the local cult of Ὀπάων [Ἀπόλλων] Μελάνθιος near Paphos); *Salamine* 102 (same priest of Ζεὺς Ὀλύμπιος and the Σεβαστοί; to be dated to 49/50 A.D. rather than 22/23 A.D.); *SEG* XXX 1632 (Λιουία θεὰ Νέα Ἀφροδίτη at Paphos); *SEG* XXVII 967 (anonymous priest of Ἀφροδίτη Παφία and ἀρχιερεὺς τῆς νήσου [?], perhaps to be identified with the philosopher Πλοῦς in *SEG* XXX 1627); *IGR* III 941 (*SEG* XX 213; grant of asylia to the sanctuary in Palaipaphos by Tiberius); *SEG* XX 177 (dedication to Ἀφροδίτη Παφία by Titus); *SEG* XXXVI 1248 (XLVII 1867; Κυπρία Ἀφροδίτη synnaos with Titus in Amathous); *Salamine* 137 (*SEG* XL 1374; monument of Roma); *Salamine* 138 (*SEG* XXX 1647; XXXI 1362): dedication to Vespasian, bearing the unusual title πατὴρ δήμου Ῥώμης ἡγεμονίδος ἀνικήτου); *IGR* III 933 (creation of a cult [temple and statue] of Tiberius in the gymnasium of Lapethos, synnaos with οἱ ἐν γυμνασίῳ θεοί, i.e., Hermes and Herakles; ἐγγενικὸς ἱερεύς); for the role of the gymnasium cf. also *SEG* VI 837 (Keryneia; the ἐπινίκεια of Augustus celebrate the victory over the Parthians in 20/19 B.C., not Actium); *I.Kourion* 108-111 (Trajan in the sanctuary of Ἀπόλλων Ὑλάτης; creation of Ἀπόλλων Καῖσαρ; all monuments are dedicated to both deities). Inscriptions not (necessarily) connected with the imperial cult are *SEG* XVII

750 (Karpasia; to be dated to 48/49 rather than 20/21 A.D.); XXX 1617 (XXXVI 1251; Kition; Καῖσαρ θεός [the deified Augustus] on a par with local gods and personifications); XXX 1628 (Paphos; ἀρχιερεὺς διὰ βίου τῆς σωτηρίας τοῦ οἴκου τῶν Σεβαστῶν, i.e., Tiberius and family). *SEG* XX 252 is adduced as evidence for a temple of the Severi in Paphos [However, this text has turned out to be the dedication of the reconstructed theatre: see *SEG* LII 1496 (LIII 1758), Tybout].

The second section (105-112) is devoted to families prominent in the imperial cult, mostly as highpriests and over many generations (stemmata): 1) the families of Ῥοδοκλῆς and Γάϊος Οὐμμίδιος Κουαδρᾶτος in Paphos. The same dossier was recently studied by J.-C.Cayla ([ignored by K.]; we refer to *SEG* LIV 1556 for references), partly with different results; 2) the family of Σέρουιος Σουλπίκιος Παγκλῆς Οὐηριανιανός (*Salamine* 106/107 and 114-118); 3) the family of Ὕλλος and Ἡρακλείδης (*Salamine* 136; *IGR* III 981 and 986 [*SEG* XXX 1646]).

We list the new restorations offered by K. throughout her article often hidden in notes: *SEG* XX 240: in L. 3 Τίτος Ἀπικᾶτος Σαβ[εῖνος ταμίας καὶ ἀντιστράτηγος (cf. *SEG* XLII 1315; Σαβ[εῖνος, ταμίας Ῥωμαίων], *SEG*; 94 and note 21); XXVII 967: in L. 2 ἀρχ[ιερεὺς τῆς νήσου] (*SEG*) or ἀρχ[ιερεὺς διὰ βίου τοῦ Σεβαστοῦ] (Augustus; 97 and note 39); XXX 1627 (XL 1362): in LL. 6/7 perhaps ἀθ[λο|θετ]ήσ[αντα] (ἄθ[λοις | ---]ΗΣ ἐξ α[ὐτοῦ], *SEG*; 97 and note 40); XXX 1629 (XL 1364): in LL. 5/6 [Ῥοδόκλεια Τεύκρου θυγάτηρ, | τὸν ἑαυτῆς υἱὸν ἐξαίρετον] (cf. below sub *ABSA*; no restoration, *SEG*; 106 and note 97); XXX 1646 (*IGR* III 1646; *GIBM* 982): in LL. 3/4 ὑπά[τῳ τὸ δ´, | Ἡρακλείδης Μέντω]ρος instead of [πατρὶ | πατρίδος Ἡρακλείδης Μέντο]ρος (*SEG*) or ὑπά[τῳ τὸ δ´, | Κυπρίων ἡ νῆ]σος (*IGR*, *GIBM*). ***Salamine*** 106 (*I.Salamis* 106): in L. 4 [κατασκ]ευάσαντα rather than [ἐπισκ]ευάσαντα (107 and 108 note 105); 107 (*I.Salamis* 102): in LL. 5/6 [κ]αὶ Τιβέ[ριος] Κλαύδι[ος Ἡρακλείδης καὶ | Τιβ]έριος Κλ[α]ύδιος [Παγκλῆς Βερανιανός] (no restorations at the end of the lines, *Salamine*; 109 and note 113); 131 (*IGR* III 997): in LL. 5/6 the original expression διδύμων υἱῶν [αὐτοῦ] | Γαΐου καὶ Λουκίου Καισά[ρων] (3/2 B.C.) was replaced in 4 A.D. by διδύμων υἱῶν Δρ̣ο̣ί̣σ(ου) Κα[ίσαρος], | Τιβερίου καὶ Γερμανικοῦ Καίσα[ρος]: Drusus Caesar, son of Tiberius, and Germanicus Caesar, adoptive son of Tiberius (no comma after Κα[ίσαρος]; in fine Καισά[ρων], T.B. Mitford, followed by *Salamine*; i.e., Tiberius Caesar Gemellus and Germanicus Caesar Gemellus, sons of Tiberius' son Drusus the Younger and Livilla; after 19/20 A.D.; 95 and note 27; J.-B.Cayla, M.Corbier, *An.Ép.* (2008) [2011] no. 1514, reject K.'s restoration and interpretation); 137 (*SEG* XL 1374): in L. 2 a reference to Ῥώμη rather than to Nero (98 and note 51); 138 (*SEG* XXX 1647; XXXI 1362): in L. 7 τῆς ἐπαρχ[είας Τύχης] (T.B.Mitford) rather than τῆς ἐπαρχ[είας μητροπόλεως] (P.Roesch; 99 and note 54); 140 (*SEG* XX 609; *I.Salamis* 92): in L. 6 [κτίστῃ καὶ εὐε]ργέτῃ instead of [πατρὶ καὶ εὐε]ργέτῃ (the same or similar honorary titles should be restored in *Salamine* 141 (*I.Salamis* 93) and 142; 103 and note 84); 149 (*I.Salamis* 98): in L. 3 ἀ̣ν̣θρ[ώπ]ω̣ν γ[ένους] instead of ἀνθρ[ώπ]ων ἔ[θνους] (104 note 88). ***ABSA*** 42 (1947) 228-230 no. 13 (T.B.Mitford): [Ἀφροδίτηι Π]αφίαι | [Τιβ(έριον) Κλαύδιον Τεῦκρον], τοῦ ἀρχιερέως | [Ῥοδοκλέους υἱόν], ἀρχιερέα, Ῥοδ[όκλεια | Τεύκρου θυγάτηρ, τὸν ἑαυτῆς] υἱὸν ἐξ|[αίρετον] instead of [Ἀφροδίτηι Π]αφίαι· | [Ῥοδοκλέους (?)] τοῦ ἀρχιερέως | [υἱὸν Ῥοδοκλέα (?)] ἀρχιερέα, Ῥοδ[ο|κλῆς Τεύκρου (?)] | υἱὸν ἐξ|[αίρετον] (105/106 and note 95).

1671. Amathous. Cults. J.Karageorghis, in *D'Orient et d'Occident* (cf. our lemma no. 1669) 129-131, studies the transformations, under various influences over the centuries, of the cult of the goddess Amathusia, known as Κυπρία, Κυπρία Ἀφροδίτη, Ariadne-Aphrodite, Aphrodite-Astarte and Aphrodite-Isis. The evidence is based on literary and archaeological (ex-voto's) sources and inscriptions: *SEG* XXX 1571 (XLI 1846), 1573 (XXXVI 1501); XXXII 1318; XXXVIII 1531; cf. also XXXVI 1500.

1672. Amathous. Script systems, 6th cent. B.C. S.Fourrier, in *D'Orient et d'Occident* (cf. our lemma no. 1669) 119-128, offers a survey of Archaic inscriptions on vases (dipinti; graffiti incised before or after firing) found in nekropoleis, the sanctuary of Aphrodite and the palace, inter alia the earliest attestations of the Greek alphabet in Cyprus (*SEG* LIV 1530; ph.). Greek syllabic script was used on vases from the sanctuary and in graves, alphabetical Greek script on vases from the palace only, whereas Phoenician script is found on vases from all three contexts. The vase inscriptions offer an authentic reflection of the linguistic situation and the Hellenization of the elite at the end of the Archaic period.

1673. Amathous. Cadastral inscription, shortly after 145 B.C.? Rectangular limestone block reused in a building west of the agora. Edd.pr. P.Aupert, P.Flourentzos, *BCH* 132 (2008) [2010] 311-346 (ph.; French translation).

[--]ς Λυε[-]ους [--]η´ (?) [-------------------------------]υ λ´ v [Λ]ευκῆς Θι-
[--]τ (γ?)ος Λαπίθ[ου ...] Κολώνη[ς -------------------]ος Κολώνης ζ´ η´ vacat
[--]ι´ ια´ ιβ´ ιγ´ ιδ´ ιε´ ις´ Ἐρυθρασοίας ιζ´ [ὅ/ὥδ?]ε καὶ Μένων τοῦ Μοναγρίου
[--]ου καὶ τῶν προ[τέρων? ---]τοη Φιλίππου ιθ´ τοῦ Πυργίου Καλῶν Κυθήρων vacat
[--]οι κ[β]´ v κγ´ v [------]ω[------]δ[-----] κδ´ κε´ κς´ κζ´ κη´ κθ´ λ´ Μιμίσου vacat
[--] δ´ ε´ v Κυρ[------------]νιωντων[-]ρ[-------]ονμητρως ς´ [τοῦ?] Πασικράτου[ς]
[--]λειμῶννος τῶν Φιλομα[---]ους καὶ Ταυτακίων vacat
[--] Θεογένους Ξενίων v ιζ´ λατομίου ιη´ ιθ´ κ´ λίμνων Γανίβω[ν]
[--] Μαραθούνι[δ]ος κζ´ [Μ]αλίων κη´ κθ´ λ´ Σπ[α]θίας Λαμείας Γιπ-
[--]ειλεμίου ς´ ζ´ Σακμοῦντος καὶ Τυβδώρου η´ Θεοσαμων Τακκο[ίας]
[--]του ι´ ια´ ιβ´ Μαγήνου Κολώνης ιγ´ ι[δ]´ ιε´ [Ἐλ?]ωρμ[έ]νων ις´ ιζ´ Τακκοίας vacat
[-- Σα]λαμινίας ὁδοῦ κ´ Φίλας Μιν[--]ελι[---]ς κρή[ν]ων v I(?) Κρευσίου vacat
[--]ος κη´ Δραπείας αν[--------- κθ´? --------]ρσαμος λ´ [Μι]μίσου Κολώνης vacat

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1. Initio: patronymic in -ους; the κ which should follow to form the numeral 28 is illegible; in fine probably a toponym: Λεύκης ('du Peuplier Blanc') or Λευκῆς ('Ακτῆς or Γῆς?), followed by an anthroponym or toponym in Θι--, edd.pr. || 2. Λάπιθος: here a patronymic rather than a toponym; Κολώνης: toponym (cf. also LL. 11 and 13), edd.pr. || 3. Ἐρυθρασοίας: toponym; either [ὥδ]ε καί: 'also called', with Μένων as a toponym in the genitive plural, or [ὅδ]ε καί: a man called Μένων as co-owner of plot no. 17 (for the numbered plots cf. below), followed by his place of origin Μονάγριον, edd.pr. || 4. προ[τέρων] rather than Προ[γόνων]; -τοη or ροη?; Πυργίον Καλῶν Κυθήρων: 'du Fortin des Bonnes Cythères', edd.pr. || 5. Μιμίσου is followed by a vacat and hence possibly an-

other place than Μιμίσου Κολώνης (L. 13 in fine), edd.pr. ‖ 6. possibly Κυρ[ε]νίωντων or Κυρ[η]νιώντων, on the assumption that there were uninscribed spaces in the lacuna (perhaps due to damaged parts on the stone), followed by an anthroponym in the nominative without patronymic ([--]ονμητρως) and a numeral; in fine a toponym is expected: Πασικράτους is apparently a geographical indication, 'comme les "chez Untel" de la campagne française' (320), edd.pr. ‖ 7. τῶν may go with a name in the genitive singular: Φιλομα[---]ους (Φιλο[μ]άθους?), followed by Ταυτακίων (unknown toponym) in the genitive plural, edd.pr. ‖ 8. Ξενίων or Ζενίων?; possibly a second name, preferably Ξενίων; λίμναι Γανίβων: 'les "Marais des Ganiboi/Ganibai", ce dernier mot étant inconnu' (323), edd.pr. ‖ 9. Μαράθουνις: previously unattested variant of the anthroponym Μαράθωνις; ['Ιδ]αλίων or, preferably, [Μ]αλίων; Σπ[λ]οίας or, preferably, Σπ[α]θίας; Δαμείας or Λαμείας (all unknown toponyms), edd.pr. ‖ 10. [--]ειλεμίου: (part of?) a patronymic; perhaps [Ν]ειλεμίου, a [previously unattested] name derived from the Nile?; Σακμούν, Τύβδωρος/-ον, Θεοσαμων, Τακκοίας (cf. L. 11): unknown toponyms, edd.pr. ‖ 11. Μάγηνος: toponym, edd.pr.; for Κολώνη cf. above ad L. 2; ['Ελ?]ωρμ[έ]νων: unknown name (restoration e.g.): toponym rather than anthroponym, edd.pr. ‖ 12. Ἰκρευσίου or Κρευσίου: unknown toponyms, edd.pr. ‖ 13. Δραπείας: unknown toponym; [Μι]μίσου restoration uncertain (based on L. 5), edd.pr.

Edd.pr. consider but ultimately reject the possibility that the text concerns the building of an aqueduct, arguing instead that we have a cadastral document. The text consists of the following basic elements: **1)** names of owners of plots in the nominative (with patronymic [LL. 2, 8] and/or origin [LL. 2, 8]); **2)** a numeral or groups of continuous numerals within the range of 1 to 30, referring to plots; **3)** toponym(s) in the genitive specifying the location of the preceding plots. Four groups of continuously numbered plots can be distinguished: **A:** [2]8-[29]-30 (L. 1); **B:** [1-2-3-4-5-6]-7-8-[9]-10-11-12-13-14-15-16-17-[18]-19-[20-21]-2[2]-23-24-25-26-27-28-29-30 (LL. 2-5); **C:** [1-2-3]-4-5-6-[7-8-9-10-11-12-13-14-15-16]-17-18-19-20-[21-22-23-24-25-26]-27-28-29-30 (LL. 6-9); **D:** [1-2-3-4-5]-6-7-8-[9]-10-11-12-13-1[4]-15-16-17-[18-19]-20-[21-22-23-24-25-26-27]-28-[29-30; LL. 10-13]. The document covers four areas each consisting of 30 numbered plots (four on the assumption that 30 in [A] is correctly read). The numbering of the plots presupposes that a record existed (in a temple?), presumably not only in written but also in graphic form (resembling, more than Roman cadastral documents, our modern cadastral records).

Specifications of the size or value of the plots are missing; the same individual may own more than one plot, which renders the hypothesis that the inscription describes the allotment of kleroi to veterans and some other scenarios improbable. Edd.pr. argue that the text concerns a resale of klerouchy lots formerly distributed to groups of 30 veterans. The distribution may have taken place after 153 B.C., when Ptolemy VI had successfully countered an attack on Cyprus by his brother Ptolemy VIII Physkon, to the king's soldiers or mariners (the τριακάς and τριακοντόριον may have had a crew of 30 men). The resale of the plots, then, was probably an act of vengeance of Ptolemy VIII, who gained power over Egypt and the island in 145 B.C. after the death of his brother.

Several toponyms seem to have survived into the present time: in the region of Amathous (map on 328) we find place names reminiscent of those recorded, inter alia Drapeia, Koloni (four options), Limni and Limnatis (cf. Limnai), Mallia, Monagri or Monagroulli and Pyrgos; the 'Salaminian Way' (L. 12) was probably the coastal road coming from the east, going through the city and leaving it through the western gate into the direction of Lemesos, Kourion and Paphos. Λατόμιον ('quarry'), λίμναι and κρήνη can be connected with corresponding characteristics of the Amathousian countryside. Mimisos may be the Hellenistic name of Limassol. Some toponyms have non-Greek roots (Ganiboi/-bai; Gip-; Sakmoun; Tybdoroi/-rai; Takkoia), possibly to be related to the Eteocypriote and Phoenician elements in the Amathousian population. Edd. comment on the extension of the territory of Amathous.

1674-1675. Amathous. Inscriptions on two bronze objects from a cistern, 18 B.C. or 18 A.D. / 7th cent. A.D. Bronze oinochoe and lead leaf found in a cistern close to the north wall of Amathous. Ed.pr. P.Aupert, *BCH* 132 (2008) [2010] 347-387 (ph.; French translations).

1674: 349-370. **Dedication to Helios Adonis, 18 B.C. or (probably) 18 A.D.** Bronze oinochoe inscribed on the belly; letters engraved or punched.

Ἡλίῳ Ἀδώνιδι Ὀνεσικράτης ὁ καὶ Εὔνους Ἀκχαΐου
εὐξάμενος ἀπο⟨ρ⟩ρυ[σ]ικέα ἀνέθηκε· (ἔτους) μʹ, Ῥωμαίου ζʹ

Horizontal stroke after L (for (ἔτους)); abbreviation sign (in the shape of an inversed upsilon) above M || 1. Helios Adonis: first document confirming the existence of a cult of Adonis (and Aphrodite) at Amathous attested by Paus. 9.21.2-5. The dedication has no parallel in Cyprus in general either, ed.pr., who points to *I.Kourion* 104 (hymn in which Antinoos is assimilated to Adonis). We cannot fully summarize ed.pr.'s ample reflections and speculations on the provenance of the cult: probably originally from Byblos, it must have come to Cyprus under the influence of the Ptolemies, presumably in the 3rd cent. B.C. Discussion of the assimilation of Adonis and Osiris, of Sarapis (Osiris-Apis) and Helios (cf. *SEG* XXXVII 1393), and of the cult of Helios. The assimilation of Helios and Adonis is recorded in Macrob. 1.21.1, hitherto considered untrustworthy evidence. Our dedication prefigurates the solar syncretism which became increasingly popular during the Imperial period. Ed.pr. wonders whether other texts from Cyprus may be connected with Adonis: the παρανυμφεύσαντες in a decree from Amathous (cf. *SEG* XXXVIII 1500), which may allude to a ceremony uniting Aphrodite and Adonis, and dedications to Θεὸς Μέγιστος (Ἥλιος). The location of the sanctuary of Adonis/Aphrodite in Amathous is unknown; perhaps the cistern formed part of it || 2. ἀπορρυσικεύς: previously unattested, probably local name for this 'vase à puiser et à verser' (352); the reading is not completely certain; before rho trace of a letter which may be delta or, less preferably, chi (probably an error for rho, since delta or chi do not produce satisfactory readings); year 40: either the provincial era (58 B.C., yielding 18 B.C.) or, preferably, the Actian era (31 B.C., yielding 18 A.D.); the seventh of Romaios: the celebration of the Adonia always started on the seventh of a month: our dedication was made on such an occasion. The jug may have served for libations or to receive the beards of young men or the curls of children cut during the Adonia (cf. Luc., *Syr.* 60), ed.pr.

1675: 370-378. **Defixio, 7th cent. A.D.** Rectangular lead leaf originally rolled; schematical drawing of a male figure; inscription left (LL. 1-3) and right (LL. 4/5); a single magic letter at left above the text, others on the body.

Δαμ⟨ά⟩τρι | φημô | τούτις· | ἡ ὄσχισι(ς) || οηιν πονᾳ

1. ΔΑΜΤΡΙ, leaf; name of the victim in the accusative (with elision of the ending -ον) rather than the goddess Demeter in the dative, ed.pr. || 2. φημô for φιμῶ, ed.pr. || 3. τούτις for τούτοις, sc. λόγοις, καταθέμασι, vel sim., ed.pr. || 4. ὄσχισι(ς) for ὄσχησις: previously unattested word derived from ὄσχεος (scrotum, represented in the drawing); the reference may be to the scrotum itself or to

its function (sexual intercourse), ed.pr. || 5. οηιν: an obscure magic word (like ραλαρ, αλαρ, ραεντ in earlier curses from Amathous [see below]) or an exclamation of grief, ed.pr. [πονᾷ for πονῇ; jussive subjunctive. The form illustrates 'a tendency, which flourished ... in Modern Greek, to recharacterize the -έω verbs by using the -άω suffix' (B.G.Mandilaras, *The Verb in the Greek Non-literary Papyri*, Athens 1973, 62 § 53/54, Martin] || 'Je lie Damatri par un sort en ces termes: que la copulation (ou les bourses), oiin, lui fasse(nt) mal', ed.pr. || our tablet differs in all respects from those dating to the 3rd cent. A.D. and formerly assigned to Kourion (*I.Kourion* 127-141) and now to Amathous (*SEG* XLIV 1278/1279) which have very long and detailed texts. The type of curse (the wish that love making may harm the victim) is unknown so far; ed.pr. adduces the love charm *SEG* XXVI 1717 [for another example of an apparently rejected lover trying to damage the sexual activity of her partner see the defixio from Pella *SEG* XLIII 434, Tybout] and comments on the remarkable persistence of magical practices in Christian Amathous. The curse was deposited in the cistern as a place close to the demons not invoked by name, ed.pr., who wonders whether the find of the dedication to Adonis in the same place is accidental or not.

1676. Kition. Cults. M.Yon, in *D'Orient et d'Occident* (cf. our lemma no. 1669) 151-161, offers a diachronic survey of the cults in Kition on the basis of the archaeological evidence from Kathari and Bamboula and inscriptions (cf. *SEG* XL 1319; LIV 1535). In spite of the predominance of the cult of Phoenician Astarte since the 9th cent. B.C., that of her Greek pendant Ἀφροδίτη is unattested prior to the Roman period (*I.Kition* 2009 [*SEG* XXXVI 1251*]); she appears only in the company of other deities such as Δῆμος, Ζεὺς Κεραύνιος, Ὁμόνοια and Πόλις (cf. *SEG* XLVI 2292). Other cults are those of Ἀθηνᾶ Νικηφόρος (*I.Kition* 2003; *SEG* VI 823 [XL 1353*]; also together with Ζεύς Σωτήρ) and Ἄρτεμις Παραλία (cf. *SEG* XXXVI 1250; XLII 1311). According to Y. the cult of Ἀσκληπιός and Ὑγίεια (*I.Kition* 2030; *SEG* XX 133) results from the integration of the earlier cult of Eshmun (god of healing and protector of children) into the Ptolemaic kingdom (cf. also the Phoenician dedications to Melqart and Baal-Oz and votives of Herakles/Melqart).

1677. Marion. Epitaph of Stasis, 5th/early 4th cent. B.C. *SEG* XX 267. G.Koiner, in *Thiasos* 467-478, reproduces this Cypriote-syllabic/Greek epitaph; the relief's rendering of the himation's selvedge suggests an Athenian provenance. For the name Στᾶσις cf. *SEG* XXXVII 1659.

1678. Paphos (New; area of: Ellinospilioi). Amphora stamps, 2nd cent. B.C. Fifteen Rhodian, one Pamphylian and two local amphoras found in a Hellenistic-Roman tomb near the village of Anavargos, northwest of modern Paphos, on the archaeological site called Ellinospilioi. The Rhodian amphoras are stamped and four bear handwriting. Edd.pr. E.Raptou, A.Marangou, *RDAC* (2008) 371-374 (ph.; tabular survey on 376). Eponyms: Ἀγέστρατος II, Ἀνάξανδρος, Ἀνδρίας, Ἀριστάναξ, Ἀρχέμβροτος I, Αὐτοκράτης, Θεσμό[κριτος] Πεισίστρατος, Τισαγόρας, Τυμουρρόδος. Manufacturers: Ἀμύντας, Ἀπολλώνιος, Ἀρατοφάνης, Ἀριστο-

κλῆς, Διόδοτος II, Διόκλεια, Ἱέρων, Ματρόδωρος, Νανίς, Νύσιος, Σαμοήλτης, Σύρι(ος). Nos. 2, 5 and 13 have monograms incised on the neck: ΔΟΥ, ΜΕ and ΜΕΡ, respectively; no. 3 has the dipinto Δημητρίου on the shoulder.

1679. Soloi. Invocation of Christ, 350-400 A.D. Geometrical mosaic under the basilica; inscription in a double framed tabula ansata. V.Tran Tam Tinh, in J.des Gagniers, V.Tran Tam Tinh (edd.), *Soloi. Dix campagnes de fouilles (1964-1974)* I (Quebec 1985) 15/16 (ph.); D.Michaelides, *Cypriot Mosaics* (Nicosia 1987) 33 no. 34 (ph. [2nd ed., Nicosia 1992, 67 no. 34; color ph.]). See now M.Donderer, *Die Mosaizisten der Antike* II (cf. our lemma no. 1914) 75/76 no. A 29 (ph.): Χριστέ, βοήθει | τῷ ψηφώσαν|τει branch - pomegranate - branch

'Christus, hilf demjenigen, der das Mosaik hat herstellen lassen', D., who points out that ψηφοῦν is used for commissioners/dedicants, though such dedications are occasionally accompanied by a signature [consequently it is unclear why D. includes this inscription in his section 'Gesicherte Mosaizisten' [A], Tybout].

1680. Unknown provenance. Graffito on an Attic lekythos, early 5th cent. B.C. Black-figured lekythos with carelessly drawn symposion scene (Dionysos [?] and two women); graffito incised after firing just below the shoulder. A.S.Rousopoulos, *AEph* (1862) 35/36 (dr.); mentioned by P.Kretschmer, *Die griechischen Vaseninschriften, ihrer Sprache nach untersucht* (Gütersloh 1894) 5; lost according to H.R.Immerwahr, *A Corpus of Attic Vase Inscriptions. Preliminary Edition* III (Leuven-Paestum 1998) no. 4820. The object has been matched to a vase catalogued by the Ephorate of Private Archaeological Collections in Athens. Republished after autopsy by K.Volioti, M.Papageorgiou, *Hyperboreus* 14.1 (2008) 16-27 (dr.; translation).

Ἑρμαῖός με εὗρε κειμέλιον ΑΛ[.]Ω

Many letters are typical of the Attic script, though the omega could be indicative of a non-Athenian writer; perhaps a mixed (Attic and Ionic) alphabet, edd.pr. || ΑΛ(Λ) ΟΝ (= ἄλλων), Rousopolos; the penultimate letter may be read as Θ or Φ: either ΑΛΘΩ (error for ἄθλῳ, i.e., the lekythos served as the prize in a contest) or, preferably, a personal name: ΑΛΘΩ (error for Ἄθλῳ) or more probably ΑΛΦΩ (contraction of Ἀλφεῷ), on the assumption that the vase was a gift to Ἄθλος or Ἀλφεός; 'admittedly, the two scenarios ... rest on tenuous grounds' (26); εὗρε and κειμέλιον ('gift, treasure, trophy') are the only occurrences on Attic pottery, edd.pr. [for κειμέλιον on a pithos from Akanthos dated ca. 550-500 B.C. see *SEG* XLI 550, Tybout].

KOMMAGENE

1681. Kommagene. Settlement patterns and urbanisation. E.Winter, 'Stadt, Herrschaft und Territorium in der Kommagene - Siedlungs- und Polisstrukturen in hellenistisch-römischer Zeit', in id. (ed.), *ΠΑΤΡΙΣ ΠΑΝΤΡΟΦΟΣ ΚΟΜΜΑΓΗΝΗ. Neue Funde und Forschungen zwi-*

schen Taurus und Euphrat (Bonn 2008) 37-49, adduces, among other sources, some epigraphical evidence, notably Antiochos I's description of Arsameia in cult inscription A (43/44; text and German translation of LL. 13-27 and 46-57) and the organisation of the population κατὰ κώμας καὶ πόλεις to which this king refers in cult inscription N from Nemrud Dağ (45; text and translation of LL. 93-99); for the sigla A and N see *SEG* LIII 1762 on p. 473.

1682. Doliche (area of: Dülük Baba Tepesi). Honorary inscription for Caracalla, 216 A.D.? *SEG* LV 1540. M.Facella, in *ΠΑΤΡΙΣ ΠΑΝΤΡΟΦΟΣ ΚΟΜΜΑΓΗΝΗ* (cf. our lemma no. 1681) 125-135 (ph.; translation), provides the official edition of this inscription inscribed on the front of a large trapezoidal statue base and now in the Archaeological Museum of Gaziantep (text as in *SEG*, but with Σεου̣[ῆ(ρον)] abbreviated; above [αὐ]τ̣οκράτορα a hardly legible graffito: H[--]Α̣Χ̣Θ̣Α̣[--]ΑΔΕΦΥΛΑ̣ Ι Ν̣Θ̣ΗΑΝ[--]Ν̣Ι̣Α̣Ι̣[--]). F. comments on Caracalla's travels in the east in 214-217 A.D. (on 130/131, discussion of *IGLS* 1346, with the criticism by J. and L.Robert, *BE* [1954] no. 244) and on his possible interest in Iuppiter Dolichenus. The erection of the statue base may be connected with an otherwise unattested visit of the emperor to the sanctuary on his way back to Edessa, where he established winter quarters for his soldiers in 216/217 A.D.

1683. Doliche (area of: Dülük Baba Tepesi). Dedication to Theos Dolichaios, after 200 A.D. Thin bronze plaque broken at left and found during excavations at Dülük Baba Tepesi; the plaque is likely to have been fixed to a perishable object (wood). Edd.pr. M.Facella, E.Winter in *Vom Euphrat bis zum Bosporus* 220-223 (ph.; German translation). Text and French translation in *An.Ép.* (2008) [2011] no. 1520.

> [Θεῷ ἐπη]κ⟨ό⟩ῳ Δολιχαίῳ | [--ca. 6-8--]ΕΣΟΙΠΡΟΕΞ | [-- ca. 6-8--]ε : Δολίχην : | [-- ca. 3-5- εὐ]ξάμενοι vv || [vacat? ἀνέθηκ]α̣ν : διὰ vacat | [-- ca. 6--]υ καὶ : Γαΐου

1. ΚΩΩ, plaque || 2-3. possibly [--]ες οἱ προεξ|[ιόντες]?, edd.pr. (hesitatingly; --ες could be the end of a nom. plur. of a group of functionaries: ἄρχοντες, vel sim.).

1684. Doliche (area of: Dülük Baba Tepesi). Sealings, Hellenistic-Roman period. *SEG* LIII 1767*. G.Heedemann, in *ΠΑΤΡΙΣ ΠΑΝΤΡΟΦΟΣ ΚΟΜΜΑΓΗΝΗ* (cf. our lemma no. 1681) 97-106, offers a survey of the old finds of seals assigned to Doliche and publishes eight highly worn new examples (ph.); this new group is the first found in Dülük Baba Tepesi, thus confirming the provenance of the old sealings which emerged in the antiquities market. None of the eight new sealings is inscribed, though for no. 2 (101/102) H. considers the remote possibility that it is of the Δολιχαίων ἔτους δʹ type (see *SEG* LIII for references).

1685. Gaziantep. Epitaph of Zaaroretas, 2nd/3rd cent. A.D. Stele with rounded top; relief of a woman above, inscription below; now in the Gaziantep Museum. Ed.pr. E.Akın et al., *AST* 24.1 (2007) 347 (ph.; Turkish translation). We read the text from the photo.

Ζααρορεἰτας ἄλυπε, | χαῖρε | Μ̣Α̣Θ̣Ε̣Α̣[.] || --------

[ΖΑΑΡΟΡΕ ΑCΑΛΥΠΕ ΧΑΙΡΕ ΜΑΘΕΡ, ed.pr. || 4-5. there seems to be another letter after the last alpha in L. 4 and a full L. 5 (not indicated by ed.pr.), perhaps with the letters ΜΗC, Corsten].

BACTRIA

1686. Taxt-i Sangīn. Dedication to Oxos on a casting mould for a bronze vessel, mid 2nd cent. B.C. Clay casting mould for a large bronze vessel found in 2007 in more than 200 fragments in a pit in the area of the Oxos temple; inscription in mirror script on the outer surface of the upper rim. Ed.pr. A.Drujinina, *Archäologische Mitteilungen aus Iran und Turan* 40 (2008) 121-135 (color ph.; dr.; majuscule text); a Russian version in *Arkheologicheskie raboty v Tadzhikistane* (= Archaeological Explorations in Tajikistan) 33 (2009) 107-136 (non vidimus). Republished by M.Veksina, *ibid.* 34 (2010) 226-240 (in Russian; non vidimus), and *ZPE* 181 (2012) 108-116 (ph.), and by A.I.Ivantchik, *VDI* 279.4 (2011) 112-117 (ph.; dr.; translation; in Russian, with English summary), who had access to the forthcoming edition of G.Rougemont, *Inscriptions grecques d'Iran et d'Asie Centrale* no. 96 bis, and quotes R.'s interpretations. We give the text of Ivantchik.

Εἰς Ὄξον κατὰ φραζύμενα ἀνέθεσε Ιρωμοις vacat Νεμίσκου μολρπαλρης χαλκίον ἐγ ταλάντων ἑπτά

Date: 166-46 B.C. on the basis of radiocarbon dating of objects from the same workshop (Ya.Kuwabara, *Bulletin of Miho Museum* 11 [forthcoming]; see *Arkheologicheskie raboty v Tadzhikistane* 34 [2010] 217-225, and Ivantchik, *VDI* 279.4 [2011] 123, who also reports that a coin of Heliokles I [ca. 145-130 B.C.] was found with it); V. (2012) assigns the object to the mid 2nd cent. B.C. on the basis of an extensive analysis of the lettering (characteristic are 'Kursivität' and 'Quadratismus'); P.Bernard (in R.'s edition as reported by I.) suggests a date in the mid 1st cent. B.C. || 'An den Oxos hat auf (göttliche) Anweisung IROMOIS (Sohn) des Nemiskos, MOLRPALRES, das sieben Talente schwere Bronzegefäß geweiht', V. (2012); 'Iromois, (son of) Nemiskos, keeper of the seal, (dedicated) to Oxos a bronze cauldron weighing seven talents in accordance with ■ vow', I. || κατὰ φραζύμενα = κατὰ φραζόμενα, 'in accordance with what was said' (cf. Hdt. 8.88; Xen. *Cyr.* 4.3.11; Plut. *Mor.* 407f); the absence of an article (also before χαλκίον below) is characteristic of this text, written by a native speaker of Bactrian; confusion between omikron and upsilon is typical of Greek transliterations of Bactrian names and reflects phonetic features of the Bactrian language, I., who notes that his interpretation has not been accepted by R. || ΚΑΤΑΦΡΑΖΥΜΕΝΑ ΑΝΕΘΕ ΣΕΙΡΩΜ⟨ΙΟ⟩Σ, ed.pr, who translates 'In den Tempel des neu erstandenen Oxos, hat Seiromios (irrtümlich Seiromois), Sohn des Nemiskos, aus Molrpalres den Bronzekessel aus (im Gewicht von) sieben Talenten als Weihgabe gestellt'; ἀνέθ⟨η⟩ Σείρωμοις (= Σείρωμος), V. (2010); Ιρωμοις: name, possibly be-

ginning with a dialectal form of ἱερο-, V. (2012), who cautions that 'Allerdings sind sowohl dies als auch die Endung -οις wenig vertrauenserweckend, ebensowenig freilich eine Konjektur wie etwa 'Ἱρώ(νυ)μο{ι}ς' (109); the sigmatic aorist ἀνέθεσε instead of ἀνέθηκε is unattested prior to the Christian period, V. (2012); an Iranian name, presumably a composite with *vira-* ('man') as a first element; use of iota to render Iranian *vi-* at the beginning of the word is common, I. || Νεμίσκου: either a hypocoristic form of Νεμήνιος < Νεομήνιος or (suggested by P.B. Lurie per ep. and by R. in the forthcoming edition) a Kushan name with a common suffix in *–iška*, I. || μολρπαλ-ρης: probably an ethnic, ed.pr.; probably an Iranian (Bactrian?) word, V., who reports the suggestion of N.Sims-Williams that it means 'keeper of the seal' (Bactrian molro = 'seal'); 'a keeper of the seal', from *molro* and **palr-* (a stem attested in the sense 'keep, support, maintain' in Sogdian and Khotan Saka), as suggested by P.B.Lurie per ep., I. || for the river deity Oxos see *SEG* XXXV 1381 (LII 1527*; *I.Estremo Oriente* 311) and LI 1915 (*I.Estremo Oriente* 312), ed.pr., V.

COLCHIS

1687-1688. Candripsh. Two epitaphs, 6th cent. A.D. Two fragmentary epitaphs found in the central nave of the Justinian Christian basilica. Ed.pr. L.G.Khroushkova, in *Istochnikovedcheskie razyzskanija* (Tbilisi 1985) 224-230 (in Russian; non vidimus). Republished by ead., *Les monuments chrétiens de la côte orientale de la Mer Noire. Abkhazie IVᵉ-XIVᵉ siècles* (Turnhout 2006) 51/52 (ph.); cf. A.Avram, *BE* (2008) no. 436.

1687: 51. **Epitaph of an official from Abasgia.** Marble block broken left and right. [See now T.Kauchtschischwili, *Korpus der griechischen Inschriften in Georgien* (Tbilisi 2009[3]) 59 no. 1 (dr.; in Georgian), who gives the same text, Kantor]: [--- Ἀβ]ασγίας S[---]

Earliest epigraphical testimony for the presence of Abasgians in this area, attested in literary sources, bishopric lists, and by a 7th/8th cent. A.D. lead seal, K. (2006), A.; in fine a Latin letter S or perhaps an abbreviation sign, K. (2006).

1688: 52. **Epitaph?** Limestone plaque damaged at top; lettering now almost invisible.

K(ύριε) • ʹθι.

Abbreviation sign (horizontal stroke), followed by punctuation; a short line at left of the following two letters: numeral 19, K. (2006).

1689. Cebelda. Christian inscriptions (invocations of the Lord) on magical amulets, 5th cent. A.D.? Finds in the area of the late antique nekropolis. Ed.pr. L.G.Khroushkova, *Les monuments chrétiens*-- (cf. our lemmata nos. 1687/1688) 87; cf. A.Avram, *BE* (2008) no. 438: 1) Εἷς θεὸς βοηθῶν τῷ φοροῦντ(ι) (ph.; silver medallion; inscription around an image of Medusa; A. points to a parallel formula on an amulet from Xanthos: *SEG* XLVI 1726 II A LL.

1/2); 2) Ἀδωναΐ (gold leaf folded as a tube; ph. [no text] in Y.N.Voronov, *Mogily apsilov* [Puschino 2003] Pl. 232; non vidimus).

1690. Cebelda. Tile and brick stamps from a Christian church, 5th-7th cent. A.D. Found during excavations in 1982. Ed.pr. Y.N.Voronov, O.Bgazhba, *Materialy po arkheologii Cebeldy* (Tbilisi 1985) 30/31 (non vidimus). L.G.Khroushkova, *Les monuments chrétiens* -- (cf. our lemmata nos. 1687/1688) 85 (ph.; dr.), reports the following texts [See now T.Kauchtschischwili, *Korpus der griechischen Inschriften in Georgien* (Tbilisi 2009[3]) 79 no. 22 (dr.; in Georgian), Kantor]: 1) ἐπίσκ(οπος) | † Κωνς(ταντῖνος) (tile; sinistrorsum; it is unclear whether this was a local bishop, since tiles were imported); 2) ἅγιε Κ(ύριε) βοήθι (brick; letters θτκ in ligature; ἅγιε Θ(εο)τ(ό)κ(ε) βοήθι, Kauchtschischwili); 3) Κ (brick). Cf. A.Avram, *BE* (2008) no. 438.

1691. Dioskourias-Sebastopolis. Epitaph of the legionary soldier Orestes, ca. 300-378 A.D. *SEG* XLV 1874. L.G.Khroushkova, *Les monuments chrétiens* -- (cf. our lemmata nos. 1687/1688) 66/67 (ph.; dr.) republishes her earlier text (also in *Ancient West and East* 6 [2007] 198-200), and suggests that the text belongs to the group of epitaphs in the 6th cent. A.D. Christian martyrium, on which see *ibid.*, 59/60. Cf. A.Avram, *BE* (2008) no. 437, who adduces *IG* II[2] 12476/12477 L. 1 and *I.Smyrna* 548 L. 7 as further parallels in support of D.Feissel's restoration (see *SEG*) ὁ πολλὰ [κα]μών in LL. 1/2. He also suggests that the epitaph, which was not found *in situ*, should be associated with an earlier building on the same site rather than with the martyrium; on the former's tiles 20 stamps of legio XV Apollinaris have been found. Ὀρέστης was a soldier of that legion, which was destroyed in 378 A.D. at Adrianople. The in-scription should be dated prior to that date rather than to the reign of Justinian. [See, however, now T.Kauchtschischwili, *Korpus der griechischen Inschriften in Georgien* (Tbilisi 2009[3]) 372-374 no. 351 (ph.; in Georgian; summary in German), who provides a substantially different text, to be reported in *SEG* LIX, Kantor].

1692. Gudauta (area of: Aacy). Magical inscription on a gem, 5th cent. A.D.? Gem with a face of Zeus on one side and an inscription on the other. Ed.pr. L.G.Khroushkova, *Les monuments chrétiens* -- (cf. our lemmata nos. 1687/1688) 87 (dr.); cf. A.Avram, *BE* (2008) no. 438, who provides a fuller text on the basis the drawing. We give A.'s text.

Ιαω | Σαβαο<θ> | Ἀδοναΐ | Μαρμα|ραυω<θ>

Ιαω | Σαβαοφ | Ἀδοναΐ | Μαρμα|ραυωφ, lapis; Ιαω | Σαβαοφ | Ἀδοναΐ, K. || 4-5. for the angel Μαρμαραυωθ cf. *IG* XIV 2413 L. 16 (near Rome); *IGR* I 945 (Carthage); *IGLS* V 2495 (Emesa); *SEG* VIII 574 (Krokodilopolis); XXVI 1717 (Antinooupolis); XXXVIII 1838 (Oxyrynchos); XLVI 1725 I B (Xanthos), A.

1693. Pityous. Dedication on behalf of an emperor, 4th cent. A.D. *SEG* XXXVIII 758. L.G.Khroushkova, *Les monuments chrétiens* -- (cf. our lemmata nos. 1687/1688) 39, repub-

lishes the text and suggests restoring the liturgical formula [ὑ]πὲρ νίκ[ης τῶν κυρίων/τοῦ κυρίου ἡμῶν]. Cf. A.Avram, *BE* (2008) no. 434, who emphasizes that it is uncertain whether the text is Christian. [See now T.Kauchtschischwili, *Korpus der griechischen Inschriften in Georgien* (Tbilisi 2009³) 63 no. 4a (dr.; in Georgian), who suggests restoring [ὑ]πὲρ Νικ[ολάου], Kantor].

1694. Pityous. Christian dedication, ca. 400-450 A.D. Mosaic in the floor of the apse of the 'second basilica'; text surrounded by a circle of acanthus leaves; now in the Tbilisi Fine Art Museum. Ed.pr. T.Kauchtschischwili, *Soobschenija Akademii nauk Gruzinskoj SSR* 16 (Tbilisi 1955) 73-80 (dr.; in Russian); republished by ead., in A.M.Apakidze (ed.), *Velikij Pitiunt. Arkheologicheskie raskopki v Pitsunde* III (Tbilisi 1978) 231-241 (ph.; dr.; in Russian and Georgian) [non vidimus; see now ead., *Korpus der griechischen Inschriften in Georgien* (Tbilisi 2009³) 59/60 no. 2 (dr.; in Georgian), Kantor]; V.A.Levkinadze, *VDI* 112.2 (1970) 188-191 (ph.; dr.; in Russian); G.Traina, *AOrientHung* 50 (1997) 294-296 (ph.; dr.); L.G.Khroushkova, *JAC* 41 (1999) 275-279; ead., *Rannekhristianskie pamiatniki Vostochnogo Prichernomorja* (Moscow 2002) 79-83 (in Russian; non vidimus); ead., *Les monuments chrétiens* -- (cf. our lemmata nos. 1687/1688) 31/32 (ph.); ead., *Ancient West and East* 6 (2007) 195. We give Kauchtschischwili's text; cf. D.Feissel, *BE* (2000) no. 828; A.Avram, *BE* (2008) no. 434.

Ὑπὲρ | ε[ὐ]χῆς Ὠρ|ελ [κ]αὶ πα[ν]|τὸ[ς το]ῦ ο[ἴ]||κο[υ (αὐτοῦ)]

2-3. Ὠρ|ελ: founder's name, Kauchtschischwili; the martyr Ὀρέντιος (memory 24 June), whose body was reputedly found at Pityous (*AASS Iunii*, vol. 4 [Antwerp 1707] 811); the church was erected to house his relics or just in his honor, Levkinadze; Ὠρ[ι]|ελ, Traina, who compares the name of the Biblical angel Uriel; Ὠρ|ελ[ιο]ῦ (καὶ), Khroushkova, who considers the name a corruption of Αὐρήλιος and reports that her re-examination of the mosaic shows that the letter after the lacuna in L. 3 is an upsilon, followed by an abbreviation sign.

1695. Pityous. Christian votive cross, ca. 450-500 A.D. Column of Prokonnessian marble now in the church at Tsaishi; inscription near the cavity for a cross. Ed.pr. L.G. Khroushkova, *Skul'ptura rannesrednevekovoj Abkhazii* (Tbilisi 1980) 22 (in Russian; non vidimus); reprinted in ead., *Les monuments chrétiens* -- (cf. our lemmata nos. 1687/1688) 39 (dr.), and *Ancient West and East* 6 (2007) 196. She notes similar monuments (uninscribed) from this region. [See now T.Kauchtschischwili, *Korpus der griechischen Inschriften in Georgien* (Tbilisi 2009³) 104 no. 62 (dr.; in Georgian), who gives the same text, Kantor]; cf. A.Avram, *BE* (2008) no. 434.

Κ(ύριε), σόσων τοῦ Βασήλης

Βασήλης = Βασίλι(ο)ς || the genitive is strange; perhaps the text is incomplete; e.g. σόσων τοῦ Βασήλης [ψυχήν], A.

1696. Pityous. Christian epitaph, 4th-7th cent. A.D. Stone stele broken on the right and bottom; found inside the city walls (archaeological context unknown); ph., without comment, in A.M.Apakidze (ed.), *Velikij Pitiunt: Arkheologicheskie raskopki v Pitsunde* II (Tbilisi 1975) fig. 568. Ed.pr. L.G.Khroushkova, *Rannekhristianskie pamiatniki Vostochnogo Prichernomorja* (Moscow 2002) 235 (in Russian; non vidimus); republished by ead., *Les monuments chrétiens* -- (cf. our lemmata nos. 1687/1688) 38 (ph.); cf. A.Avram, *BE* (2008) no. 435.

† Ἐν[θάδε] | κατ[ακεῖται] | ΟΣ[----]|Α[----]

1697. Pityous. Inscription on a glass vessel, 4th/5th cent. A.D. *SEG* LVII 1769 (1) L.G. Khroushkova, *Les monuments chrétiens* -- (cf. our lemmata nos. 1687/1688) 39 (dr.), reports the text (also in ead., *Ancient West and East* 6 [2007] 197) and mentions that the ed.pr. was N. Ugrelidze, in V.Dzhaparidze (ed.), *Pheodaluri Sakartvelos Arkeologiuri Dzeglebi* 5 (Tbilisi 1987) 68-77 (in Georgian; ph.; non vidimus); the vessel, which she suggests was imported, is now in the Pitsunda Museum. The text on the drawing seems to read π(ί)ε ζήσ(ης) (πίε [ζήσης], *SEG*). Cf. A.Avram, *BE* (2008) no. 434, who notes that *SEG* XXXV 854 (Southern Moldavia, ca. 350-400 A.D.) provides a parallel.

1698. Vani. Exposition catalogue. D.Kacharava, G.Kvirkvelia (et alii), *Wine, Worship, and Sacrifice: The Golden Graves of Ancient Vani* (Princeton 2008), is the catologue belonging to expositions held in the Smithsonian Institution (Washington, December 1, 2007-February 24, 2008) and the Institute for the Study of the Ancient World at New York University (March 12, 2008-June 1, 2008). Various inscriptions are mentioned and illustrated by excellent color photographs in introductory essays or sections of the catalogue which we do not specify: *SEG* XL 1318 (b) (cf. XLVII 1318 [b]; stamped tiles; 35); XLI 1421 (2 a) (graffito; 35 and 38); XLI 1421 (3) (gold signet ring; 166 and 169); XLV 1876 (sacred law; also a dr.; 35/36). Not illustrated are two apparently unpublished stamps on amphoras from Herakleia Pontike found in a grave (180; ph. of find circumstances of one); both record manufacturers' names: Ἀρχέλας (late 5th/early 4th cent. B.C. [cf. e.g. *SEG* LIII 781; LV 883 (10)]) and Σωτήρ (early 4th cent. B.C. [cf. e.g. *SEG* LIII 795, Tybout]).

IBERIA

1699. Dzalissa. Mosaic inscription, late Roman Imperial period. *SEG* XXXIX 694. M.Donderer, *Die Mosaizisten der Antike* II (cf. our lemma no. 1914) 149, ad *Die Mosaizisten* [I] (cf. *SEG* XXXIX 1805) no. C 7 (German translation), reports that the full text reads Μνησθῆ Πρεῖσκος | ὁ ταῦτα ποιήσας (donor; *SEG*: Μνη[--]) [cf. now T.Kauchtschischwili, *Korpus der griechischen Inschriften in Georgien* (Tbilisi 2009[3]) 215 no. 189 (dr.), where the same text is reported, Kantor].

1700-1701. Mtskheta. Two inscribed objects from a tomb, 200-350 A.D.? G.R.Tsetskhladze, 'Ancient West and East: Mtskheta, Capital of Caucasian Iberia', *Mediterranean Archaeology* 19/20 (2006/2007) 75-107 (majuscule texts), on 98-100 describes two inscribed objects found in 'tomb 14' in 2001 (in the tomb, the skeleton of a female adult was found). On 93/94, a brief discussion and translation of the bilingual (Greek/Armazian) epitaph *I.Estremo Oriente* 4 (*SEG* XVI 781; LII 1508*). See also A.Apakidze, G.Kipiani, V.Nikolaishvili, 'A Rich Burial from Mtskheta (Caucasian Iberia)', *Ancient West and East* 3 (2004) 104-121 (majuscule texts), who for the inscriptions refer to T.Kaukhchishvili, in A.Apakidze et alii (edd.), *Mtskheta Archaeological Institute. VI Academic Section: Results of Archaeological Research in 2001-2002. Reports. Mtskheta, 30 April 2003* (Tbilisi 2003) 124-127 (date of the inscribed objects: 2nd/3rd cent. A.D.; non vidimus). [See now T.Kauchtschischwili, *Korpus der griechischen Inschriften in Georgien* (Tbilisi 2009³) 367-370 nos. 347/348 (dr.; in Georgian, with German summary), Kantor].

1700: 98 no. 3 (dr.); *Ancient West and East* 108 no. 1 (ph.). **Name on a gem (seal).** Reddish carnelian gem in a gold signet-ring; inscription in a circle around a female bust in profile: Βασίλισσα | Οὐλπία Ναξία

'Königin Ulpia von Naxos oder Königin Ulpia, Herrscherin', K. (2009) [Οὐλπία Ναξία (two names or name plus ethnic?) or perhaps a name Οὐλπιαναξία (though apparently unattested)? This otherwise unknown queen may have been the female deceased found buried in this tomb with her sealing ring and the desk set of her husband (?) king Oustamos also called Eugenios (see our next lemma sub A), Tybout].

1701: 98-100 no. 4 (color ph. of A-C; dr. of C); *Ancient West and East* 108 nos. 3 (A; ph.) and 114-116 no. 17 (B/C; ph.; dr. of C). **Owner's inscription and labels of authors and Muses on a gold and silver desk set.** Square open-work gold sheet with floral design and inscription in two lines, each in п frame (A); the sheet is the cover of a silver desk set which consists of two parts forming a unity: a triangular case for holding an inkpot and a pencil box; the case is decorated with three male figures in high relief; above each of them is an arch bearing an identificatory label (B); on the rear surface of the object (the pencil box) are three registers, each with a relief representation of three Muses with attributes; under each set of three figures a tabula ansata with identificatory labels (C 1-3 = upper, middle and lower register, respectively).

A: Βασιλέως Οὐσταμου | τοῦ καὶ Εὐγενίου
B: Μέναν(δρος) Ὅμηρος Δημοσθένης
C: 1) Κλιώ | Εὐτέρπη | Θαλία
2) Μελπομένη | Τερψιχόρη | Ἐρατώ
3) Πολύμνια | Οὐρανία | Καλλιόπη

A. The name Οὐσταμος is previously unattested; cf. Οὐστανος attested in the Bosporan Kingdom (*CIRB* 742, Pantikapaion, 4th cent. A.D.; 1278 L. 26, Tanais, ca. 220 A.D.), K. (2009) [for Οὐστα-

νος, add *SEG* XXXIX 704 L. 3 (Phanagoreia). The name is Iranian: see L.Zgusta, *Die Personennamen griechischer Städte der nördlichen Schwarzmeerküste* (Prague 1955) 130; perhaps a king of a dependent tribe north of Caucasus rather than an Iberian monarch unknown from the king lists, Kantor || F.Justi, *Iranisches Namenbuch* (Marburg 1895) 336, tentatively links the names Οὐστανος and Ὑστάνης (cf. e.g. Hdt. 7.77, Martin || cf. the Turkish name Ustam?, Tybout ||] || **B.** Δεμοσθένης, T.; Δημοσθένης, K. (2009) [confirmed by the ph.; the correct form also in *Ancient West and East* 114, Tybout].

SYRIA

1702. Syria (and Arabia). For a mosaic with labelled figures probably from 'greater Syria' see our lemma no. 1855.

1703. Syria. Corpus: Mount Hermon. J.Aliquot, *Inscriptions grecques et latines de la Syrie*, Tome 11: *Mont Hermon (Liban et Syrie)* (Beirut 2008) [our abbreviation: *IGLS* XI], publishes the inscriptions found in villages on the west and east slopes of Mount Hermon. The western villages are Haloua, Deir el-Aachaiyer, Kfar Qouq, El-Aaqbe, Aaiha, Ain Horche, Ain Aata, Al-Habbariye; the eastern ones are Jdeidet Yabous, Rakhle, Burqush, Qalaat Jendal, Ain el-Bourj, Qasr-Antar, Rime, Arne, Kafr Hawar, Hine, Beit Saber, Saassa. In an Introduction (3-26) A. deals with the geography of the area; the various names given to Mount Hermon ('La montagne sacrée'); the scholars and travellers who worked in the region; the various villages and sanctuaries ('un pays de villages associés à des sanctuaires' [17]); the size of the territories of the cities to which the villages belong and the eras used in the inscriptions (the western villages belong to Sidon [era: 110 B.C.], the eastern to Damascus [Seleukid era: 312/311 B.C.]). Special study of the Sidonian era of Rakhle (tabular survey of era-dates in inscriptions from Rakhle on 18), and of the era (2 B.C.) and territory of Paneas (Caesarea Philippi). On 23/24, discussion of the era-dates in inscriptions from the following sites in the southern part of Paneas' territory: Qouneitra (*SEG* VII 249: 461 A.D., not 569 A.D. [so *SEG*, on the basis of the assumption that the era of Arabia was used]; *SEG* XLVI 1983 [1]: in fine A. reads ἔτ(ους) φ' θάl[ρσι]; year 500 = 498/499 A.D. [*SEG*: ἔτ(ους) φοα' = year 571 = 569/570 A.D.]); Sourman (*SEG* XLVI 1995 [1-4]); Bab el Hawa (*SEG* XLVI 1967 (4), where ἔτους μφ' is to be preferred); Moumsiye (Tell el-Ghassaniye; *SEG* XLVI 1969; A. prefers the era of Paneas; year δλφ' = 534 = 532/533 A.D.; he refers to D.Feissel, *BE* [2001] no. 505, who rejects B.Isaac's interpretation mentioned in the app.cr. in fine of 1969); Golan (Majdal Shams; *SEG* XLVIII 1884). [A. (22) assigns the beginning of the era of Paneas to the first semester of the year 2 B.C., not accounting for the contradiction implicit in the only two inscriptions that offer the details to establish the epoch of this era. Numismatic evidence leaves a choice between autumn 3 and spring 2 B.C., and the inscription from Qouneitra dated 19 Audynaios, year 463, indiction 15, seems to prove that the era began in 2 B.C., but adds a detail: the New Year could not fall before January 20, if Audynaios in the calendar of Paneas corresponded to January like in the calendar of Antioch, or before February 5, if Audynaios began of January 17 as in the calendar of Tyre. On the other hand the inscription

from Moumsiye, dated year 534, indiction 10, in a month with a name ending in -rios, could be dated anywhere between September 531 and February 532 by an era starting in autumn 3 B.C., but could only have been dated in January or February by an era of 2 B.C. However, most of these months are excluded by the inscription of Qouneitra (the Pompeian era suggested by Feissel is impossible: by a Pompeian reckoning, the months of the 10th indiction ending in -rios are September 471-February 472, requiring an era of autumn 63 that does not appear in the region of Moumsiyye). The two inscriptions could be in agreement only if the New Year at Paneas fell somewhere between January 20 or February 5 and the end of February. But the epoch of an era is not fixed in any day of the year at will: it must fit an existing calendar, and there is no example in the East of a calendar with New Year in late January or in February. Consequently one of the two inscriptions contains an error either in the year or in the indiction, and we are left with the open data provided by the coins, between the beginning of autumn 3 B.C. and the end of spring 2 B.C. In favor of the former is the fact that the era of Paneas was established by Philip, Herod's son, and it seems now accepted that the successors of Herod adopted an autumn calendar in their coinage (see N. Kokkinos, *The Herodian Dynasty* [Sheffield 1998] 234/235 [Antipas], 237 [Philip], 285 [Agrippa I], 307 [Herod of Chalcis], 398 [Agrippa II]). As to the last letters SKAIE after the date in the Moumsiye inscription, Isaac's suggestion that they refer to the 5th regnal year of Justinian is rejected by Feissel, based on the fact that the custom of dating by regnal year, having disappeared in the 4th cent., reappeared only in 537 (by order of Justinian's Novella 47). However, not all that is not ordered by the emperor must be considered inexistent. A reference to a regnal year cannot be excluded; unless the letters were a clumsy attempt to add the day of the month in Latin style, XV Ka(lendas), by somebody illiterate in Latin, Di Segni].

The corpus contains the inscriptions collected by R.Mouterde in an unpublished manuscript, updated until 1961, and those found by A. himself during journeys in the area concerned between September 2002 and September 2006: all in all 55 texts. There are 18 inedita: nos. 6 (fragment), 10/11 (see our lemma no. 1739 and *ibid.*, app.cr.), 16 (recording a priest ['Ιούλιος] Κ̣ά[ν]θο̣[υρος], also on record in no. 15, where A. reads εἱεραίος for ἱερέως in L. 2; name Ειεραιος [for Ιαραιος], R.Mouterde, *MUSJ* 29 [1951/1952] 24 no. 1), 18 (building inscription; ἔτους δξυ' = year 464 = 153 A.D. [Seleukid era]; name Οκβεος), 19 (fragment), 22 (see our lemma no. 1736), 31 (dedication of a column ἔτους ηξσ' = year 268 = 158 A.D. [Sidonian era]; names Αιανης, Βεερις, Σαλαμαιος; same names in no. 32; text and French translation also in J.-B.Yon, *An.Ép.* (2008) [2011] no. 1538), 34 (dedication [κατὰ] κέλευσι[ν]; name Ζαβδας), 43/44 (fragments); 49 (epitaph of Βαριχβηλος), 50 (see our lemma no. 1723), 51 (only a date: ἔτους ηου' = year 478 = 166/167 A.D. [Seleukid era]; Hine belongs to the territory of Damascus), 52 (fragment of a dedication by the ἱεροταμίας Βαγδι[β]ηλ[ος]), 53 (Θάρσι, Μάξιμε, ἐτ(ῶν) ξ') and 54/55 (fragments; text and French translation of no. 55 also in J.-B.Yon, *An.Ép.* (2008) [2011] no. 1533).

A. offers new readings in inscriptions already known: see our lemmata nos. 1735 and 1737/1738. We also note the following corrections: in no. 12 L. 7, A. reads ἔτει σκς' (year 226 = 116 A.D. [era of Sidon]; σκυ', R.Mouterde, *MUSJ* 29 [1951/1952] 30 no. 2); in no. A 4 (*SEG* XLII 1410) he reads in LL. 2/3 [---]ανιο̣[ς | 'Α]ουιδίου and in L. 6 | [--] ἔτους ρ̣π̣' (year 180 = 178/179 A.D. [era of Paneas]; [---]ανιο[ς ἐκ | τ]οῦ ἰδίου and ἔτους μγ', *SEG*); in no. A 6 (*SEG* XLII 1412) [.]ΑΙ[---] ἀν[έθηκ]|ε[ν ---] ἐν ἔτ̣ει ρζ' (year 106 = 104/105 [era of Paneas]; (ἔτους) ΑΙ[--]ΑΝ | ε[ὐχῆς?] ἕνε̣κ̣ε̣ν, *SEG*); in no. A 18 (*SEG* XLVI 2038) in L. 2 [--]ΕΡΜΟΥ (θρμου, *SEG*). No. 38 comes from Qalaat Jendal, not from Hine (so *IGR* III 1096 (c)).

In a separate appendix on 89-109, A. collects the inscriptions so far known from Paneas (Caesarea Philippi) and sites in the northern part of its territory (all on the southern slopes of Mount Hermon): Qalaat Boustra, Har Senaim, Jisr el-Ghajar, Tel Dan (A 1- A 25). Since A. has not systematically surveyed the area himself, the 25 inscriptions in the appendix apparently do not constitute a corpus proper. Among the latter texts there is one ineditum (A 19: an insignificant fragment); three texts are in Latin (all known before).

On 111/112, ■ list of seven inscriptions (from other cities) in which the city of Paneas is mentioned; on 113-124 an 'index onomastique commenté'; an index of Greek and Latin names and words, an index rerum, a concordance and a bibliography conclude the volume. For a report on the religious texts see A.Chaniotis, *EBGR* (2008) [2011] no. 5; he suggests translating ἐκ τῶν ἱ[ερ]ατι[κ]ῶν π[ρο]σόδων in no. 46 (Hiné) as 'from the priestly revenues' (*ILGS*: 'sur les revenus du trésor sacré'); in no. 47 (Hiné), he suggests restoring [πρ]ο̣[σα]⟨ν⟩ηλώσαν[τες] (*IGLS*: [πρ]ο̣[α](ν)ηλώσαν[τες]). For a review see C.Brélaz, *RHR* 229 (2012) 134-136.

For a detailed discussion of the cults and sanctuaries see J.Aliquot, 'Sanctuaries and villages on Mt Hermon during the Roman period', in *The Variety of Local Religious Life* (cf. our lemma no. 1950) 73-96 (mostly anonymous gods like θεὸς ἄνδριος [no. 41] and θεὸς μέγιστος καὶ ἅγιος [no. 40; ph.]; from the named deities we mention Ἀταργάτη [no. 45], Ζεύς [nos. 14, 38, 42] and Λευκοθέα [nos. 1, 20-23, 35, and 39; see also *SEG* LVI 1852]; on 92-94, comment on the officals involved: no fully-qualified magistrates, but individuals from elite families responsible for the construction, restoration or financial management of sacred property). Cf. also the sections on Mount Hermon in id., *La vie religieuse au Liban sous l'empire romain* (Beirut 2009) 333-367.

For an interesting, positive review see G.Bowersock, *Topoi* 16 (2009) 609-616, with special comment on no. 39: see our lemma no. 1734. B.'s other comments include notes on the names Ἁδριανός, Ἀουίδιος, Μουνάτιος, Οκβεος, and Σακιδιανός.

We give a comparatio numerorum with *SEG* and the corpora.

SEG	*IGLS* XI	*SEG*	*IGLS* XI	*SEG*	*IGLS* XI
VII		XXXI		XL	
241	39	1455	A 12	1416	40
329	A 23			1423	39
		XXXII			
XVIII		1499	A 20	XLII	
612/613	20/21			1384	A 12/13
614/615	41/42	XXXIII		1408-1416	A 2-10
		1259	20/21	1783	24
XXVI		1260/1261	4/5		
1684	A 12	1262	23	XLIII	
				1040	20
XXVIII		XXXVII		1041	39
1431	A 1	1439	4	1056	A 1
		1447	5		
		1501	A 3		

SEG	*IGLS* XI	*SEG*	*IGLS* XI	*IGR* III	*IGLS* XI
XLIV		**LII**		1075	39
1326	35	1587	39	1096 (a/b)	46/47
				1096 (c)	38
XLV		**LIII**		1109	A 16
1915/1916	20/21	1817	A 12		
1917	23			*OGIS*	
1919	39	**LIV**		611	39
		1630/1631	1/2		
XLVI		1635	3	*GIBM*	
2037	A 24	1670	A 13/14	1051	40
2038	A 18				
		CIG		*GV*	
XLVII		4522	5	1878	A 23
1964	24	4537	A 16		
1964 in fine (1)	8	4538	A 13	**Merkelbach-Stau-**	
1964 in fine (2)	A 4	4538 (b)	A 14	**ber, *SGO* IV**	
1966	39	4539	A 17	20/16/01 (A)	A 14
				20/16/01 (B)	A 13
				20/16/02	A 23

1704. Syria (and Palaestina/Arabia). Hellenism, Sculpture, mosaics and inscriptions. The volume *The Sculptural Environment of the Roman Near East* (Y.Z.Eliav, E.A.Friedland, S.Herbert [edd.]; Leuven 2008) includes some articles in which Greek inscriptions play a role, most prominently in F.Millar, 'Narrative and identity in mosaics from the late Roman Near East: pagan, Christian and Jewish' (225-256). M. studies the 'coexistence, in the region as a whole and in some instances within the same small town, of representational, mosaic art deploying scenes belonging to three different religious systems' (227) and the role of inscriptions (in Greek and/or Syriac or Hebrew), both with commemorative purpose and in the identification of mythological or biblical figures, in each of these traditions. The pagan mosaics with Greek identifications (ph. of all) are the birth of Dionysos from the House of Aion in Nea Paphos (*SEG* XXXVI 1263; XLI 1826 [5]* cf. LV 2049 [3]; LVI 1818, 1849, 1857, and 2115 [10]), the Hippolytos mosaic from Bitylion (Sheikh Zuweid; *SEG* I 584; LVI 2115 [11]*; Bernand, *Inscr. métriques* 122; *MPI* no. 69), the Hippolytos mosaic from Madaba (*IGLS* XXI.2.128; *SEG* XXXII 1547; XLVII 2081) and the panels from the House of Dionysos in Sepphoris (*SEG* XXXVIII 1585; LIV 1676; cf. LVI 1849 [cf. also the Achilles mosaic from Nablous *SEG* XXXIX 1612, Di Segni]); Syriac examples are the mosaics published by J.Balty, F.Briquel Chatonnet, *Nouvelles mosaïques inscrites d'Osrhoène* (Paris 2000). By contrast, texts in churches and synagogues commemorating officials, commissioners, benefactors and occasionally mosaicists mostly accompany 'nonpictorial, or nonnarrative mosaic art' (240): e.g. an inscription from Qabr Hiram in souther Libanon (P.Donceel-Voûte, *Les pavements des églises* [cf. *SEG* XL 1389 bis] 411-420; translation), the church of St. Stephen in Kastron

Mefaa (*SEG* XXXVII 1552-1595; LII 1725*; translation of XXXVII 1553; ph.) and the synagogue in Apamea (*SEG* LIV 1595). In churches, scenes from the New Testa-ment are absent, those from the Old Testament very rare (*SEG* XXXVII 1422, Huarte; ph.). Biblical narrative was more prominent in Judaism: examples come from synagogues in Gerasa (*I.Gerasa* 285-287; *SEG* LV 1752*); ph.) and especially Sepphoris *SEG* LV 1733-1742 (Sepphoris; ph.; dr.), where Hebrew labels and Bible quotations are combined with Greek commemorative inscriptions. The absence of NT scenes may be due to problems with the image of Christ on the floor, where it may be walked on; a rare surviving wall/ceiling mosaic is that in the apse of the monastery of St. Catherine in the Sinai depicting the Transfiguration of Christ; the inscriptions (*SEG* XXVI 1678; XXVIII 1445; XXXIV 1504; XXXIX 1634; translation of I.Ševčenko, *DOP* 20 [1966] 263 no. 7) serve both identificatory and commemorative purposes; labelled portraits of two contemporary figures appear on a par with those of 12 apostles and 17 OT prophets.

Defining 'The nature of Syrian Hellenism in the late Roman and early Byzantine periods' (25-49), M.Sartre on 31-33 discusses the status of Greek, as apparent also from inscriptions (partly on a high level, e.g. the Hauran 'school of epigrammatists' in the 4th cent. A.D.), in an Aramaic speaking environment; it remains uncertain to which degree linguistic Hellenization occurred, but in any case it does not apply to onomastics (persistent high proportion of indigenous names); on 35-41, he discusses manifestations of Hellenism in civic life (institutions; small number of urban decrees, probably due to a deliberate choice not to ensure systematic publicity of the decisions of councils and assemblies rather than to the chance of survival; however, villages tended to adopt quasi-civic modes of operation, especially in the Hauran). For other topics, inter alia athletic contests (notable absence in the main cities Palmyra and Petra) and religious life, S. mainly draws on literary sources.

F.R.Trombley, 'The destruction of pagan statuary and christianization (fourth-sixth century C.E.)' (143-164), adduces inscriptions to illustrate the pagan sense of piety for the traditional divinities all over the Empire in the late 3rd cent. (145/146; *IG* IV^2.1.417-437 [Epidauros; see our lemma no. 337]; *IGR* I 103 and IV 74 [Rome]), restorations of divine statues as late as 367/368 A.D. (151; *IGLS* 652 [Touron, Antiochia]) and the destruction of images in later times (155/156; the 'Demeas' inscription: *I.Eph.* 1351 = Merkelbach-Stauber, *SGO* I 03/02/48; *IG* IX.1.721 [Korkyra]).

As to the other contributions, we single out the discussions of the inscribed base for a statue of the empress Eudoxia from Skythopolis *SEG* XLIX 2076 (Y.Tsafrir; 125-127; ph. [this epigram was overlooked by Merkelbach-Stauber in their Skythopolis section (*SGO* IV 21/14); see now I.E.Meimaris, N.S. Makrigianni, *Ἔρνος κύδιμον* -- (cf. our lemma no. 1743) no. 33, Tybout]) and of the paintings accompanied by graffiti in the temple of the Palmyrene gods in Dura-Europos (*SEG* II 754-824; LVI 1866; S.B.Downey; 429-431). See also our lemma no. 1748.

1705. Syria (Phoenicia/Lebanon). Religion: dedications of bronze hands, ca. 100-250 A.D. P.-L.Gatier, N.Bel, *MMAI* 87 (2008) 69-104 (texts and French translations except for no. 15 below; map), collect and discuss 17 divine bronze hands (right hands, open, fingers spread and stretched), 15 of which bear a dedication (three inedita) on the palm and/or the wrist; the latter serves as a support. They argue that these objects come from various sanctuaries in the

Beqa‘ (Lebanon) and its mountainous surroundings (Mount Lebanon; Mount Hermon). Analysis of the typology (some sub-groups, inter alia G., B.'s nos. 2-6 and 11-14, hence probably different provenances); clear distinction between this group of 17 hands and the votive hands of Σαβάζιος on the one hand, and those of Ζεὺς Δολιχηνός on the other; among the 17 hands are some which have erroneously been assigned to one of the other groups in previous publications (cf. below ad nos. 5-7 and 10). The dedications are made to various deities (which points to various sanctuaries): Mercurius Heliopolitanus (our no. 1, not mentioned in the text; a statuette of the god flanked by two rams is represented in the palm of the hand), θεὸς Ἀρμένιος (our no. 11; θεὸς κ(ύριος) ἐπήκοος Ἀ.), θεὸς ὕψιστος (our nos. 4/5), an anonymous θεά (our no. 9), and Λευκοθέα (our no. 15); no dedicatees on the remaining objects. The names of the dedicants are Greek (seven, in our nos. 1-5 and 9), Semitic (five, in our nos. 5, 7, 10, 11 [Βαρβηλος, unique attestation], and 12 [Αρηβααλ, previously unattested]) or Latin [our nos. 6, 8, and 10 [though Γερμανός may conceal a Semitic name]); Σθαργωνος or Σθαργωνης in no. 11 (unique attestation) may be an Armenian or a Semitic name; no patronymics, no tria nomina; G., B. argue that the dedicants belong to lower social strata (rural population). We mention the 15 texts and give G.,B.'s new readings in the edita and the full texts of the inedita [below, Hajjar = Y.Hajjar, *La triade d'Héliopolis-Baalbek* II (Leiden 1977)].

Edita:

1) *IGLS* 2930 (Hajjar 474-476 no. 342; G., B. 90/91 no. 1; color ph.); **2)** M.Beaudouin, E.Pottier, *BCH* 3 (1879) 265/266 (Hajjar 482/483 no. 348 A; G., B. 91 no. 2; color ph.); **3)** *ibid.* (Hajjar 482/483 no. 348 B; G., B. 92 no. 3; in L. 2 Νικοῦς (nominative of female name) instead of Νικοῦσ[α] should be read); **4)** *ibid.* (Hajjar 482/483 no. 348 C; G., B. 92-94 no. 4; color ph.; LL. 1/2 and 9 went unnoticed so far; the full text reads [---]ΓΓ|ΚΟΝΑ εὐ|ξαμέν|η ὑπὲρ αὐτῆς ‖ καὶ Θεοδώ|ρου ἀνδρὸς | καὶ τέκνων θεῷ Ὑψίστῳ | ἀ̣ν̣έ̣θ̣η̣κ̣εν); **5)** *ibid.* (Hajjar 482-484 no. 348 D; M.Hörig, E.Schwertheim, *Corpus Cultus Iovis Dolicheni* [Leiden 1987] 48 no. 44; G., B. 94/95; no. 5; ph.); **6)** *ibid.* (Hajjar 482-484 no. 348 E; Hörig, Schwertheim, *op.cit.* 48/49 no. 45; G., B. 95 no. 6; ph.; Λουλια|νή instead of Λου[κι]α|νή should be read); **7)** *IGLS* 2880 (Hörig, Schwertheim, *op.cit.* 43-46 no. 40; G., B. 95/96 no. 7; ph.); **8)** *SEG* XL 1394 (G., B. 96 no. 8); **9)** H.Lammens, *Le Musée belge* 4 (1900) 310 no. 57 (cf. Hajjar 485 note 1; G., B. 96/97 no. 9; in L. 1 Χ̣ρῦσα instead of [ἐκέ]λευσα should be read); **10)** *IG* XIV 1040 (*IGUR* 186; Hörig, Schwertheim, *op.cit.* 46/47 no. 41; G., B. 97 no. 10; ph. [printing error ἀνέθηκεν for ἀνέθηκαν]; unduly identified as Sabazios' hand in *IGUR*; brought from Lebanon to Rome in the 18th cent.; the name of the dedicant [LL. 1/2] is Αραβα|ιας, correctly read in majuscules in *CIG* 6016 but transcribed Ἀραβιάς; Ἀραβαιάς, *IG*; Ἀραβαιᾶς, *IGUR*); **11)** *SEG* LV 1870 (presented as an ineditum by G., B. 102/103 no. 15; color ph.; now in the private collection 'K.A.' in Paris; on the basis of autopsy G., B. read in [A] LL. 1/2 Σθαργ|ωνου instead of Σθαρί|ωνο⟨ς⟩, in L. 3 κ(υρίῳ) instead of {κ}, and in LL. 6/7 εὐχ(ῆς) χά⟨ρα⟩|ριν ὑγίᾳ instead of εὐχ⟨ῆς⟩ χάρ{α|ρ}ιν, ὑγία [the ph. shows ΕΥΧΑ, not ΕΥΧΧΑ]; D.Feissel, *BE* [2009] no. 513, offers another reading [more economic and consequently superior, Tybout]: εὐ(χῆς) χά|ριν [at left] and an exclamation χαρά, ὑγία [at right]; F. also points out that the nominative of Σθαργωνου is Σθαργωνος or Σθαργωνης (Σθαργων, D., B.); the text of [B] is that of *SEG*, with the exception of Σθαργωνου instead of Σθαρίωνος in L. 1; G., B. consider [B] a corrected copy of [A] engraved shortly later by a different hand).

Inedita:
12) Αρηβααλ εὐξάμ|ενος ἀν|έθηκεν (from Lebanon, now in the Louvre; G., B. 97-99 no. 11; color ph.); **13)** Ρεουαα | εὐξαμένη | ἀνέθηκεν (from Lebanon, now in the Louvre; G., B. 99 no. 12; color ph.); **14)** [---] | εὐξ[αμεν --|---] | ἀ[νέ]θηκεν (collection S.Moussaiev, London; G., B. 103 no. 16; color ph.); **15)** dedication to Λευκοθέα (no text; from Lebanon [Rachaiya/Rashaya?], now in a private collection; G., B. 104 no. 17 [for the cult of Λευκοθέα see *SEG* LVI 1852]).

[To be added: **16)** Ναβουσα|με εὐξάμ|ενος ἀν[ε]|θῆκεν (cf. catalogue Christie's, London, *Antiquities, Thursday 25 October 2012*, 178 no. 274; ph.; Ναβουσαμε: probably vocative used instead of nominative; for the previously unattested Ναβουσαμος cf. Ναβουσαμαος in *P.Dura* 19 and 31, P.-L.Gatier (per ep.)), Tybout].

1706. Syria (and Arabia). Religion: Nemesis. Using epigraphical, archaeological and numismatical evidence, H.Bru, *Syria* 85 (2008) 293-314, studies the cult of Νέμεσις in the Syrian provinces (most popular in the 2nd/3rd cent. A.D.). In addition to revenge and destiny, Nemesis was associated with victory and justice during Greek games and Roman ludi, notably in the context of the imperial cult when local elites, also emperors, acted as euergetai and distributed grain; they were responsible for social order and justice under the patronage of Nemesis.

1707-1717. Antiochia. Epitaphs, early 3rd cent. B.C.-Antonine period. 32 stelai of various types in the Archaeological Museum of Hatay in Antakya. Edd.pr. E.Laflı, J.Meischner, *JÖAI* 77 (2008) 145-183 (ph.). See also D.Feissel, *BE* (2010) no. 586, who rightly criticizes edd.pr.'s epigraphical incompetence. According to edd. pr.'s introduction (145), there is only one stele published previously (no. 4 = Pfuhl-Möbius 1831 = *IGLS* 940 [the latter not mentioned by edd.pr.]), but under nos. 29/30 they signalize that these texts are *IGLS* 905 [= *CIL* VI 26433] and 939. F. points out that there are four more texts in *IGLS* (often with readings superior to those of 'edd.pr.'): nos. 15 (= 1152), 23 (= 913), 26 (= 840), and 32 (= 908; edd.pr. give the ph. of another stele, probably from the Middle Euphrates area). F. also presents corrected readings of part of the inscriptions on the basis of autopsy and photos from his own collection (nos. 1, 12, 18/19, 22, and 27) and of the photos given by edd.pr. (nos. 24/25, and 31). See now also H.Taeuber, *Tyche* 26 (2011) 304/305, for some corrections; without being aware of the previous edition of four texts in *IGLS*, he reads and restores in no. 15 = *IGLS* 1152 A [Πα]λλάδει and in B L. 1 Ἡλιόδωρος ([clearly confirmed by the ph.]; Λαδει?, [Ζ]ηνόδωρος, *IGLS*; [--]λάδει, Ἡνόδωρος, L., M.). For nos. 3, 5, 8/9, 11, 14, 16/17, 20, and 28, no inscriptions are recorded. Unrewarding from an epigraphical point of view are nos. 2 (Πολεμ[--]ατ[--]; T. reads and restores Πολεμ[ο]κράτ[ης]), 10 ([--] | χαῖρε; T. reads Τεῖμις ἄλυπε in L. 1), 13 ([--]φιλων | ἄλυπε, χαῖρε), and 21 ([--] | ἄλυπε, χαῖρε). We present the remaining new texts in separate lemmata, incorporating F.'s readings and often adding or correcting line divisions on the basis of the ph., which mostly do not allow one to check readings. We give only concise information on the motifs and typology of the stones, referring to edd.pr.'s ample comment (all stelai are rectangular, with some form of triangular pediment, a relief in a recessed niche and an inscription under the relief [unless stated otherwise; edd.pr. do not record the kind of stone, Tybout]).

1707: 145/146 no. 1. **Epitaph of Aristophanes, early 3rd cent. B.C.** Standing warrior (lance; shield; cuirass).

Ἀριστοφάνην Ἱεροφάνου Πισυήτην | Ἱεροκλῆς τὸν ἑαυτοῦ ἀδελφόν

1. πιστεύτην, edd.pr.; corr. F.: the deceased came from Carian Pisye.

1708: 149/150 no. 6. **Epitaph of Alexander, 2nd cent. B.C.** Standing man, small servant at left: Ἀλέξανδρος | Ἡλιοδώρου | ἄλυπε, χαῖρε

1709: 161 no. 25. **Epitaph of Enne and Varus, late 2nd cent. B.C.** At left a seated woman; at right two men lying on a couch, each holding a skyphos; small servant in front: Εννη, Οὐάρι, | ἄλυποι, χαίρετε

1. T. suggests reading [Ἡρ]έννη Οὐάρι[ε], 'womit diese Zeile auch derselben Höhe wie Z. 2 beginnen würde' (305).

1710: 153 no. 12. **Epitaph of Xenneas, 1st cent. B.C.** Arched field; standing man; small servant at left: Ἀπολλώνιος | Ξεννέαν τὸν ἀδελ|φόν· ἄλυπε, χαῖρε

2. Ξεννέα τὸν ἀδελφόν [--], edd.pr. ('eine Metökin (?)'); corr. F.; in the same sense T.

1711: 160/161 no. 24. **Epitaph of Agathokles (and [---]?), early 1st cent. B.C.** Upper part lost; man lying on a couch shaking right hands with a seated woman at left; at right a standing woman: Ἀγαθοκλῆ Σώσου ἄλυπε, χαῖρε | [---]

[--]ου καὶ [--]σου ἄλυποι χαίρετε | [---], edd.pr.; Ἀγαθοκλῆ Σώσου, F., T.; F. adds that the patronymic supports the attribution of *IG* II^2 8240/1 (Μίθρης | Σώσου | Ἀντιοχεύς) to Antiochia [in fine the ph. shows ἄλυπε, χαῖρε (also noted by T.); I can make nothing certain of L. 2, Tybout]; in L. 2, T. reads a name Κ[- 8-9 -]ν, followed by the patronymic Διονείκου.

1. [---]εννη αρι[---], edd.pr.; corr. F.

1712: 157 no. 19. **Epitaph of Damion, mid 1st cent. B.C.** Seated woman with a large child on her lap: Δαμίων Δημητρίου | ἄλυπε, χαῖρε

1. Read by F.; Δαμίων Δ[--], T.; not given by edd.pr.

1713: 159 no. 22. **Epitaph of (Heris and?) Artemes, mid 1st cent. B.C.** At left a seated woman with a child on her lap; at right a man lying on a couch and holding a bowl; table in front. Inscriptions above (A) and under (B) the relief.

A: Ἧρις μήτηρ Ἀρτέμευς **B:** Ἀρτέμης Νικαίου ἄλυ|πε, χαῖρε

A. [--]ωις μήτηρ Ἀρτέμεις; corr. F. ‖ B. Ἀρτεμεὶς κτλ, edd.pr.; corr. F., who points out that the stone comes from Daphne according to the museum's inventory.

1714: 150/151 no. 7. **Epitaph of [--]otaos (?) and Chrysaia, late 1st cent. B.C.** Standing man; smaller woman at left: [---]ωταος, Χρυσαί[α] | ἄλυποι, χαίρετε

[1. The ph. does not allow one to check the reading [---]ωταος, Tybout]; T. suggests [Σω]ταῖος.

1715: 157 no. 18. **Epitaph of Papeis and Epigonos, 1st cent. A.D.** At left a seated woman with a child on her lap; at right a standing man; small servant in the right corner.

Παπεις κα[ὶ Ἐ]πίγονος οἱ Ἐπιγόνου | vacat ἄλυποι, χαίρετε vacat

1. ἁ - εις - κα[ὶ Ἀντίγονος κτλ., edd.pr.; corr. F., who points out that the epitaph is not that of the parents represented in the relief.

1716: 162/163 no. 27. **Epitaph of Aristeas, Artas, Lysas and E[--]imas (?), 1st cent. A.D.?** Two women and four man lying on a couch; four more small figures in front.

Σ[..]ει, Ἀριστηα, Ἀρτᾶ, Λυσᾶ, Ε[..]ιμα | ἄλυποι, χαίρετε

Εὐαριστήα Ἀρταμέα | [-]μα ἄλυποι χαίρετε, edd.pr.; corr. F.: Σ[..]ει labels the woman seated at left; the four other names belong to the four men; Ἀριστηα for Ἀριστέα?

1717: 165-167 no. 31. **Epitaph of Eusebios, late Antonine period.** Man lying on a couch and holding a garland; table with food in front: Εὐψύχι, | Εὐσέβι

ευυιχ | [---], edd.pr. ('wohl nicht ernst gemeint' [!]); corr. F., T.

1718. Antiochia. Mosaic inscriptions (labels), Severan period / 4th/5th cent. A.D. In a survey of the stylistic fashions of the Severan period (inter alia that of labelling figures), E.Aksoy, in M.Şahin (ed.), *III. Uluslararasi Türkiye Mozaik Korpusu Sempozyum Bildirileri - Proceedings of the IIIrd International Symposium of the Mosaic Corpus of Turkey. June 2006, Bursa* (Bursa 2007) 79-92, compares the mosaic of Mas'udije in Edessa (*I.Estremo Oriente* 32; *SEG* LIV 1574 [LV 1584*]) with those in the 'House of the Drunken Dionysus' (*IGLS* 809; *SEG* LV 1598 [11]) and the 'House of the Buffet Supper' (*IGLS* 1022; *SEG* LV 1598 [28]) in Antiochia.

Ö.Çelik, in M.Şahin (ed.), *IV. Uluslararasi Türkiye Mozaik Korpusu Sempozyum Bildirileri - Proceedings of the IVth International Mosaic Corpus of Turkey, 'The Mosaic Bridge From Past to Present'* (Bursa 2008) 27-33 (in Turkish, with English summary; color ph.), reports on

two 4th/5th cent. A.D. mosaics from rescue excavations conducted in 2006 in the Hatay-Erzin district and the upper Harbiye town, respectively: 1) floor of a bathroom representing Artemis as a huntress surrounded by plants and animals; label: Ἄρτεμις; 2) floor medallion representing a female figure; the inscription above her head is badly preserved: [--]E[--]ΩCIC [Clearly a female personification; Ç. describes the figure as 'Anosis', apparently meaning Ἀνανέωσις, already known from mosaics from Antiochia (*IGLS* 771 [*SEG* LV 1598 (7)] and 1016) and Seleukeia Pieria (*IGLS* 1119); however, this reading seems at odds with the lacuna between E and Ω, Tybout].

1719. Apamea. Epitaph of Antonina, 133/134 A.D. Pedimental stele found in the northern nekropolis. Ed.pr. D.Viviers, *RBPh* 86 (2008) 148; text also in *An.Ép.* (2008) [2011] no. 1525 (J.-B.Yon): (Ἔτους) εμυʹ Ἀντωνίνα ἄλυπε, χαῖρε, | Ὑπερβερετέου

Year 445 (Seleukid era) = 133/134 A.D.

1720. Apamea (area of: Kefr Zelih). Mosaicist's signature, 6th cent. A.D. Cf. B.Daou, *POr* 3 (1972) 151/152 (ph.); D.Feissel, *AntTard* 2 (1994) 290. M.Donderer, *Die Mosaizisten der Antike* II (cf. our lemma no. 1914) 56/57 no. A 13 (ph.), gives the text and German translation of the signature which concludes this inscription (Ἰωάνης τεχνί[της]). [The text is now fully published by ed.pr. D.Feissel, in J.-B.Yon, P.-L.Gatier (edd.), *Choix d'inscriptions grecques et latines de la Syrie* (Beirut 2009) 110/111 no. 26 (color ph.; French translation), Tybout].

1721. Beroia (Aleppo). Magic gem. C.Bonner, *Studies in Magical Amulets chiefly Graeco-Egyptian* (Ann Arbor-Oxford 1950) 255 no. D11. A.Mastrocinque, in S.Pernigotti, M. Zecchi (edd.), *Sacerdozio e società civile nell'Egitto antico. Atti del terzo Colloquio, Bologna, 30/31 maggio 2007* (Imola 2008) 237-245 (ph.), discusses the representation of the mummified Osiris lying on a bed with Seth seated at his feet (obverse, with the inscription Χαῖρε Ὄσιρι); on the reverse the voces magicae κοδηρε | characteres | σαμψουχιθα, referring to Kronos [Κηριδευ/Κοδηριευς; cf. *SEG* LV 2082] and the 'god of the σαμψοῦχον' [marjoram]). The iconography reflects a re-interpretation of myths concerning Kronos in the Roman period, resulting from knowledge of the philosophy, mystery and literature of the Near East, rather than the Egyptian theology of Osiris.

1722. Damaskos (area of: Ain el-Fije). Building inscription (?), 2nd/ early 3rd cent. A.D. Moulded white local limestone block; inscription on the upper fascia; found in the pumping station at the spring at Ain el-Fije, which nourishes the river Barada. Edd.pr. J.Aliquot, P.Piraud-Fournet, *Syria* 85 (2008) 89 (ph.; French translation); see also J.Aliquot, *AAAS* 49/50 (2006/ 2007) 123-126 (ph.; French translation; map). Text also in *An.Ép.* (2008) [2011] no. 1531 (J.-B.Yon; French translation): Διὰ Ἡλιοδώρου καὶ Θεοδώρ[ο]υ ἐπιμελητ[ῶν ---]

The deity worshipped in the sanctuary near the spring is likely to have been the river (god) Χρυσορρόας (now Barada) attested on coins of Damascus, ed.pr.

1723. Damaskos (area of: Hine). Epitaph of Agrippeinos, 186 A.D. Limestone block seen in 2006 by ed.pr. J.Aliquot, *IGLS* XI (cf. our lemma no. 1703) 84/85 no. 50 (ph.; French translation). Text and French translation also in *An.Ép.* (2008) [2011] no. 1532 (J.-B.Yon).

ζϥυ΄, Παν[ή]|μου ιζ΄ ❦ · | ἔνθα κῖμε, | ἐστί μου || τοὔνομα | Ἀγριππεῖν[ος] | Αμαρουρο[υ], | ἐτῶν κβ΄, | ἄωρος, || τραφεὶς ἐν | ὀρφανείᾳ ὑ|πὸ μάμμης | κὲ θείων

1. Year 497 (Seleukid era) = 186 A.D., ed.pr., who points out that the eras of Sidon (110 B.C.) and Paneas (2 B.C.) would yield late dates (387 and 495/496 A.D., respectively), that are incompatible with the lettering. Hine belongs to the territory of Damascus.

1724. Heliopolis. For an inscription probably from Heliopolis (or area) see our lemma no. 1741.

1725. Herakleia-on-the-Sea. Location of the city. Mainly on the basis of literary evidence, P.-L.Gatier, *Studi ellenistici* 20 (2008) 269-283, suggests identifying Ras Ibn Hani with Ἡράκλεια rather than Diospolis, Pasieria or Leukos Limen (= Minet el-Beida). In support he adduces three inscribed weights (*IGLS* XXI.4.1252: Ἡρακλεωτῶν τῶν πρὸς θαλάσσῃ; 109/108 B.C.; Appendix to XXI.4.1252; an ineditum [281; no text; 105/104 B.C.]), and the list of Ptolemaic mercenaries *SEG* XXVII 973 bis (XXIX 1596; 250-200 B.C.); all were found in or near Ras Ibn Hani. The archaeological evidence corroborates G.'s identification with Herakleia, a possible rival of Laodikeia, as an early Hellenistic settlement with a name typical of early colonies under Graeco-Macedonian rule; the city was abandoned at the end of the 1st cent. B.C.

1726. Jebel Khalid. Stamped amphora handles, Hellenistic period. Cf. *SEG* LV 1638*. Ed.pr. G.Clarke, *Mediterranean Archaeology* 21 (2008) 105-114 (ph.), publishes 21 Rhodian, one Knidian (anepigraphic) and three 'pseudo-Koan' local amphora stamps. Rhodian eponyms: Ἀγέστρατος II, Ἁγήσιππος, Αἰσχίνας, Ἀριστείδας II, Δαμοκλῆς, Παυσανίας III, Πεισίστρατος, Πυθόδωρος; Rhodian manufacturers: Ἀλέξανδρος, Ἀνδρόνικος, Ἀρίσταρχος, Δαμοκράτης, Ἑρμίας, Κότης, Μενεκράτης, Νανίς, Νύσιος, Φανίας. The rectangular stamps on the local amphoras read ΙΤ, ΓΡΑ (sinistrorsum) and ΠΑΤ.

1727-1730. Middle Euphrates. Tall as-Sin (province of Deir ez-Zor). Four epitaphs, 6th/7th cent. A.D. Five inscriptions from the nekropolis of Tall as-Sin (province of Deir ez-Zor); now in the museum of Deir ez-Zor; engraved on loculus slabs (the texts in our lemmata nos. 1727/1728 and another in Syriac), on the tympanon of a tomb door (our no. 1729) and painted on a pillar in an hypogeum (our no. 1730). Ed.pr. I.Márquez Rowe, in J.L.Montero Fenollós, S.Al-Shbib (edd.), *La necrópolis bizantina de Tall as-Sin (Deir ez-Zor, Siria)* (Madrid 2008) 275-286 (ph.; dr.); on 281/284, ed.pr. presents various crosses and other Christian symbols found on graves and in some hypogea.

1727: 276 no. 1. **Epitaph of Thomas and Abraham.**

† Θωμᾶς † | Ἀβραάμης | Κουσέου | †

3. The patronymic Κουσέας belongs to both preceding names, ed.pr.

1728: 277 no. 2. **Epitaph of Andreas:** Ἀνδρέας | ΕΩΡΑΝΟ.Α̣Ι̣Σ̣

1729: 279 no. 4. **Epitaph.**

Ω[.]
ΙΙΣ † ΣΕ[.]
ΙΑΝΝΑ [.]ΗΣ
4 [.]Ο̣ΣΑΒ̣ ΑΑΑΑΑ
Σ̣Ε̣Ρ̣Ρ[-------------------]ΑΤΑΤ

3. In fine, [.]ΕΣ, ed.pr. || 4. [.]ΟΣΑΡ̣ also possible, ed.pr.

1730: 280 no. 5. **Epitaph of John:** † Ἰω̣άνν̣η̣ς̣ | [---]ΛΟΥ[.]Α †

2. [--]λου: genitive of a patronymic?, ed.pr.

1731. Palmyra. Bi- and trilingualism. J.-B.Yon, in *Bilinguisme* 195-211, studies bi- and especially trilingualism in Palmyra. With the exception of Roman officials and soldiers, Latin was used in Syria only occasionally. Eight trilingual inscriptions from Palmyra (Greek/Latin/Aramaic; tabular survey on 208 [cf. also the list in *SEG* LII 1578, to which LV 1646 should be added]) offer examples of Latin being used officially in the initial period of the city and also by Palmyrenes wishing to underline their integration into local Roman/Palmyrene culture. As in Zeugma and Doura-Europos, however, even people connected with the army preferred 'local' languages (Greek or Aramaic) to Latin; 'Romanization' of the elite manifested itself in the choice of Greek. On 199-203, detailed discussion of two trilingual documents (texts and French translations; ph.): *SEG* XXXV 1507 (LII 1582; *PAT* 2824; for Yon's interpretation see LVII 1774 s.v.

γουββα) and *Inv. Palm.* X 113 (*PAT* 1413; exceptional use of Latin by a Palmyrene in a private dedication of a statue in honor of a Roman official).

1732. Palmyra. Bilingual (Greek/Aramaic) honorary inscription for Flavius Priscus, 2nd/3rd cent. A.D. Limestone console; Greek inscription on the front; Aramaic inscription on the right side. Ed.pr. J.-B.Yon, *Electrum* 14 (2008) 143 (ph.), in the context of an article on the various units which formed the garrison of Palmyra (129-147; non vidimus); cf. also id., *An.Ép.* (2008) [2011] no. 1529 (text and French translation).

> ['Η βουλὴ | --- Φλάβιον Πρῖσκον --- | τὸ]ν πολείτην καὶ σύνεδρον, | τειμῆς ἀπάσης καὶ ὑπερβα[λ||λ]ο̣ύ̣σης εὐνοίας ἕνεκεν, | [διὰ Μ]αννου β' Μαλίχου

1. Φλάβιον Πρῖσκον: restored on the basis of the Aramaic version, ed.pr.; he may have been of equestrian status and was probably commander of the garrison in Palmyra, ed.pr., who adds that he cannot so far be identified with a known person || 6. 'Mannos, fils de Mannos, fils de Malichos', ed.pr.

1733. Rhosos. Letters and edict of Octavian to Seleukos of Rhosos and the Rhosians, 42-30 B.C. *IGLS* 718 (*RDGE* 58; *SEG* LIV 1625*). In his edition of this text in *Seleuco di Rhosos* (Pisa 2006; cf. *SEG* LIV) 24-32, A.Raggi included some corrections to his previous edi-tion in *ZPE* 147 (2004), which we reproduced in *SEG*. We note the new readings and restorations (refraining from minor differences in bracketing and dotting of letters).

L. 18: [ἡμεῖν χρη]στὸς ἐγένετο instead of [τε ἡμεῖν χρη]στὸς ἐγένετο;
L. 19: [καὶ? αὐτῶι καὶ] γονεῦσι instead of [? αὐτῶι καὶ] γονεῦσι;
L. 23: ἔστωι] instead of ἔστω]; concomitantly, R. passim writes ἔστωι instead of ἔστω{ι};
L. 24: γεγραμμ̣έ[νος καὶ γονεῖς instead of γεγραμμέ[νος καὶ γυνή (?), γονεῖς;
L. 25: ψῆφ]όν τε instead of ψῆφ]ός τε;
L. 26: [δι]δ[όσθω? instead of [δι]δ[ῶται;
L. 29: [-- ἔσχε? --ca. 14 --] instead of [--ca. 9 -- ἔσχε, τοῦτο];
L. 34: ἢ δη]μοσίω[ν instead of τῶν δη]μοσίω[ν;
L. 51: [ἕ]νεκε[ν -- ca. 9 -- ὑπὲρ] τούτων instead of [ἕ]νεκε[ν -- ca. 13 --] τούτων;
L. 65: [ποιήσ]ηι instead of [κωλύσ]ηι;
L. 91: πολειτήαι instead of πολειτ⟨εί⟩αι.

See also our lemma no. 1925.

1734. Segeira? ('Ayn al-Burj/Qalaat Jendal; ca. 10 km. southeast of Rakhle). Dedication to Leukothea, 103-116 A.D. *OGIS* 611; *IGR* III 1075; *SEG* LII 1587*. Republished by J.Aliquot, *IGLS* XI (cf. our lemma no. 1703) 66-70 no. 39 (ph.; French translation). In his review of this corpus (see our lemma no. 1703 in fine), G.Bowersock on 611-613 contests Aliquot's interpretation, for which we refer to *SEG* LII. B. argues that the dedicant Menneas is the father of the 'apotheosized' Neteiros: in Μεννέας Βεελιαβου τοῦ Βεελιαβου πατρὸς Νετειρου

τοῦ ἀποθεωθέντος ἐν τῷ λέβητι (LL. 4-7), πατρὸς is an error for πατήρ (cf. the confusion of nominative and genitive in the imperial titulature). Neteiros (rather than the lebes or the official responsible for the festival, supposedly Menneas) is the antecedent of the immediately following phrase, which connects him with a festival (δι' οὗ αἱ ⟨ἑ⟩ορταὶ ἄγωνται). Ἀποθεωθέντος ἐν τῷ λέβητι refers to the actual apotheosis of the child Neteiros (rather than to his burial in a lebes), who suffered sudden death by drowning or boiling on falling in a cauldron (for the accident of a child boiling in a λέβης, the *Life of Theodoros of Sykeon* 112, assigned to George of Sykeon, offers a striking parallel). Our text records the institution of a hero cult. Comment on ἀποθεόω ('divinize', not 'bury; cf. *MAMA* VII 570 [*I.Aphr.* 12.908], where κηδευθῆναι is clearly distinguished from ἀποθεωθῆναι, and *SEG* LVII 1188 [southwestern Lydia] for apotheosis/heroization as death with honorific implications). Cf. also P.-L.Gatier, *BE* (2010) no. 591, who points to the high social status of the family (rare name Menneas; Mennaios was the name of an Ituraean king; indication of papponym) which supports B.'s interpretation.

1735. Sidon (area of: Rahkle). Inscription erected by the dioiketai of the 'goddess of Moithos', 60 A.D. *SEG* XVIII 612 (R.Mouterde on the basis of a copy of O.Puchstein); XLV 1915*. Republished on the basis of Puchstein's copy by J.Aliquot, *IGLS* XI (cf. our lemma no. 1703) 51 no. 20 (ph.; French translation), with new readings.

Ἔτους ορ', μηνὸς Λῴου ε' · θεᾶς Μοιθου τοῦ Ραιο[υ |.]ΑΙΔΟΑ[..]ΑΙΑC Αμαρου, Ῥο⟨μ⟩α⟨ν⟩ός Ζαβδα, Μοιθ[ος] | Αβιδααναc, Νετιρο[ς] Σιλουανοῦ, Συμ[----] | Θολε⟨μ⟩ος Κη⟨δ⟩αμ[ου], Μαββογαιο[ς ---] || Ο⟨κ⟩βαα {δι]οικητ[αί --------]

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1. ορ' = 170 (era of Sidon: 110 B.C.), D.Feissel (see *SEG* XXXIII 1259), followed by A.; in the same sense M.Sartre (see *SEG* XLV 1915); οφ', *SEG* XVIII; the 'goddess of Moithos son of Raios' is named after the founder of the cult; probably the goddess who is later known under the name Leukothea, A. || 1-2. τοῦ ῥαι⟨σ⟩[θέντος | π]αιδό⟨ς⟩, *SEG* XVIII; τοῦ Ραιου was already considered by M.Sartre (*SEG* XLV 1915) || 2. Ῥοπάλιος, *SEG* XVIII, copy Puchstein; Ῥομανός for Ῥωμανός, A., who points out that Ῥοπάλιος is a 'nom fantôme' || 3. Συμ[εῶν?], *SEG* XVIII || 4. ΘΟΛΕΓΟCΚΗΞΑΜ, copy Puchstein; Θολε⟨μ⟩ος κ⟨αὶ ⟨ἕ⟩ξ or ⟨οἱ ἕ⟩ξ, Ἀμ[....] Μαββογαίο[υ], *SEG* XVIII; Κηδαμος: name based on the root *qdm*; cf. Καδαμος, Καδεμος, Καδιμος, A. || 5. Ὀ⟨β⟩βαα[ς δι]οικηταί, *SEG* XVIII; Ορβαα[ς], copy Puchstein || oldest dated inscription from Mount Hermon, A.

1736. Sidon (area of: Rahkle). Building inscription, 253 A.D. Limestone block reused in a modern house; inscription in a framed field; seen in 2003 by ed.pr. J.Aliquot, *IGLS* XI (cf. our lemma no. 1703) 52/53 no. 22 (ph.; French translation). Text and French translation also in *An. Ép.* (2008) [2011] no. 1537 (J.-B.Yon); now also in J.-B.Yon, P.-L.Gatier (edd.), *Choix d'inscriptions grecques et latines de la Syrie* (Beirut 2009) 164-166 no. 45 (ph.; French translation).

Διὰ Μαβογεου Σεμισ̣νουρου ἱερ{ρ}εὺς | ἔτους γξτ', | ἐπὶ ἀρχῆς Μοασου Αιαlνους κ(αὶ) Ζοβεδου Μαριονllοῦ ⟨καὶ⟩ Κύρυλλος Ανινου κ(αὶ) Βαχίου Μαlθ̣αλθου κ(αὶ)

Νετιρα Δαμᾶ κ(αὶ) Ζαβδας Σαβειου ἐπιμελητὲ οἰκοδομήθη ὁ οἶκος ἐκ τῖῶν τῆς θεοῦ ἀπὸ τόκου vacat

1-2. The letters ρευς of ἱερρεύς were engraved at the end of L. 2; year 363 (era of Sidon: 110 B.C.) = 253 A.D., ed.pr. || 4-5. Μαριονοῦ for Μαριανοῦ, ed.pr.; in L. 5 initio καί was omitted; Κύρυλλος for Κύριλλος; nominative instead of genitive, ed.pr. || 6. initio ΟΑΛ, lapis || 7. ἐπιμελητέ (= ἐπιμεληταί) for ἐπιμελητῶν ed.pr. || 8. τῆς θεοῦ: probably Leukothea, ed.pr. [for the cult of Λευκοθέα see *SEG* LVI 1852] || Mabogeos, the priest, is assisted by six epimeletai ('commissaires chargés de fonctions spéciales et temporaires'), ed.pr.

1737-1739. Sidon (area of: Aaiha). Epitaphs and signature concerning the rock-cut tomb of Agrippinos, 243 A.D. S.Applebaum, in S.Dar (ed.), *The Settlements of Mount Hermon in Antiquity* (Tel Aviv 1988; in Hebrew) 38 nos. 10/11 = our lemmata nos. 1737/1738. J.Aliquot, *IGLS* XI (cf. our lemma no. 1703) 36-38 nos. 8-10 (ph.; French translation), (re)publishes the following texts, all engraved in the rocks near the tomb of Agrippinos. Texts and French translations also in *An.Ép.* (2008) [2011] nos. 1534-1536 (J.-B.Yon). Since S.Dar's publication was never systematically covered in *SEG*, we present the texts here.

1737: 36/37 no. 8. **Epitaph of Agrippinos, 243 A.D.** Applebaum no. 10; cf. *SEG* XLVII 1964 in fine (L.Di Segni).

Ἔτους γντ´, | τὸ ἡρῷιον | Ἀγριππίνου | πραγματευ|τοῦ Σακι|διανοῦ | γεού|χου

1. γλμ´, Ap.; γλσ´, Di S.; year 353 (era of Sidon: 110 B.C.) = 243 A.D., A. || 5-6. Σακι|λιανοῦ, Ap. || 7-8. γεοῦχος: 'propriétaire terrien', Al.

1738: 37 no. 9. **Family tomb.** Applebaum no. 11.

Ἔζησε ἀλύ|πως· τὸ γένος | Ἀγριππίνου | οὗ τὸ ἡρῷιον

1. Ἔζωσε, Ap. || 2-4. 'La famille d'Agrippinos dont voici le tombeau', Al. || 3-4. τ|οῦτο, Ap.

1739: 38 no. 10. **Signature of two craftsmen.** New inscription seen by Al. in 2004.

Φί[λ]ων | καὶ Καλλίμα[χος] | ἠργάσαντο

Signature of the stone masons who created the tomb of the family of Agrippinos, Al. || Al. (38 no. 11) presents another rock-cut ineditum in the same area: [--]ἡ[ρ]ῷιον? The reading is uncertain and it cannot be established whether this text belongs to Agrippinos' heroon.

1740. Tyre (area of: Doueir). Dedication to Apollo, 196 A.D. *IGR* III 1107; *SEG* LII 1538 (4). In an article on the toponym Λεγέων/Legio in Eusebius' *Onomasticon*, T.D.Barnes, *SCI* 27

(2008) 59-66, argues that Legio VI Ferrata did not leave northern Palaestina, where it is known to have been stationed since the first third of the 2nd cent. A.D. in Legio (Caporcotani, becoming Maximianopolis under Galerius), after the 220s A.D., when Cassidus Dio locates it in Palaestina; it may have been still there in the early 5th cent., in spite of its absence from the *Notitia Dignitatum*. In this context he discusses *IGR* III 1107 (recording the last explicitly attested commander), which has been adduced as evidence for the transfer of the Legion to Phoenicia, and is dated by an associated inscription to Panemos 321. As to the era, B. hesitates between that of Antiochia (273 A.D.) and that of Tyre (196 A.D.) and suggests restoring the commander's name in L. 2 as ['Ιουλ(ίου) Ἡρ]ακλείτου ([καὶ Ἡρ]ακλείτου, E.Renan; (Ἡρ]ακλείτου, *IGR*). B. argues that the dedicant (Ιουσενρμαιος [?], the son of an οἰκονόμος) provides no clue to the legion's location. B. identifies Iulius Herakleitos with the homonymous man in an inscription from Seia (*AAES* III 431) who was made a governor of Arabia by a new interpretation of H.G.Pflaum (*Syria* 34 [1957] 143 no. 32; *PIR*² J 351; *PLRE* 1.418), rejected by B. See P.-L.Gatier, *BE* (2008) no. 554 and *An.Ép.* (2008) [2011] nos. 1539, 1544, and 1560, who follows B. in his argument concerning the legion's location and the removal of Iulius Herakleitos from the list of governors, points out that Doueir belongs to the territory of Tyre, and rejects B.'s restoration in *IGR* III 1107, which offers room only for [Ἡρ]ακλείτου (so Gatier and É.Gubel in the publication mentioned in *SEG* LII), and consequently the association with *AAES* III 431; G. also corrects some errors in B.'s rendering of the names in *IGR* III 1107. [G. also stresses that Legio VI Ferrata is known in the north of Palaestina only until the 220s. However, this is contradicted by the archaeological evidence. The Christian mosaic at Legio financed by a centurion (*SEG* LVI 1899) is dated by the associated pottery and coins, as well as by the palaeography, to the 230s, and the building in which it was found seems to have been used by legionaries. The coins found in the building show that it was in use until the late 3rd cent. Under Diocletian, Legio VI Ferrata moved to a new legionary camp in southern Transjordan as is attested by a recently discovered Latin inscription: D.L.Kennedy, H.Falahat, '*Castra Legionis VI* Ferratae: a building inscription for the legionary fortress at Udruh', *JRA* 21 (2008) 150-169. It seems, therefore, that Legio VI Ferrata left Legio directly for its new based at Udruh (ancient Adru) at the same time and for the same reason that brought the Tenth Legion from Jerusalem south to Aila (Eilat), Di Segni].

1741. Unknown provenance. Dedication to Kyrios Zeus Heliopolites, 2nd cent. A.D. *SEG* XLIX 2004 bis and 2366. Republished by L.Gasperini, in *Scritti* -- (cf. our lemma no. 1890) 521-528 (ph.; dr.), on the basis of two photographs taken years ago in Lebanon; the present whereabouts of the stone remain unknown; text also in *An.Ép.* (2008) [2011] no. 1530 (A.Gangloff, with a note by J.-B.Yon).

[-3-4-]ς καὶ Αλα|[-3-]ας καὶ Ἀγρί|[π]πας υἱοὶ | [ὑπὲρ] τῶν τέκνων ε[ὐ||ξ]ά̣μενοι τῶι Κυ|[ρίωι] Διὶ Ἡλιο|[υπολ]είτῃ τὸν | [βωμὸ]ν εὐχαρισ|[τ]ο̣ῦ̣[ν]τες ἀνέθηκ||αν

[..]ς καὶ Αλα|[?μο]ς καὶ Ἄγρ|πα Σύρι(οι) | vacat τέκνων ε||[ὐξ]ά(μ)ενοι τῷ Κυ(ρίῳ) | Διὶ Ἡλιο|[υπο]λίτῃ κτλ., *SEG* || 1-2. the second dedicant bore a Semitic name beginning with Αλα-, J.-B.Yon, who adds that such names are not to be connected with the 'radical de Ἀλᾶ' || dedication by a father and his two sons on behalf of their (grand)children. Ζεὺς Ἡλιοπολίτης (with the epithets Κύριος and Μέγιστος) is the god of Baalbek-Heliopolis; in

view of the presence of the altar in the Lebanese antiquities market, the altar either comes from this cultic center or from the surrounding mountainous regions of the Lebanon and the Antilebanon (cf. e.g. *OGIS* 597 and 607), Gasperini [for Zeus Heliopolites and the cult at Heliopolis and its proliferation see now J.Aliquot, *La vie religieuse* -- (cf. our lemma no. 1703 in fine) 200-229 (and passim; cf. Index on 424 s.v. 'Jupiter, héliopolitain'), Tybout].

PALAESTINA

1742. Palaestina. Advertising. B.-Z.Rosenfeld, J.Menirav, in C.Deroux (ed.), *Studies in Latin Literature and Roman History* XIV (Brussels 2008) 394-428, 'survey types of advertising performed as part of a selling strategy by various marketers, particularly in Roman Palestine of the third and fourth centuries A.D.' (394). Greek inscriptions play a role in the section on 'visual advertising at the sites of customers' (398-407): Hellenistic Rhodian, Knidian and Chian amphora stamps found in Jerusalem and Ptolemais/Akko (399/400); producers' stamps on later amphoras imported from North Africa, Syria, Asia Minor and Cyprus (400); R., M. in-terpret the unexplained ΛΟΛΟΥ on a 3rd/4th cent. A.D. terra sigillata sherd from Besara (B.Mazar, *Beth Shearim* [Jerusalem 1957] 110 and 144) as a manufacturer's stamp (401 [Λολους with genitive Λολου is attested in *SEG* XXXVIII 1224 (*I.Smyrna* 541; *GV* 1884; Merkelbach-Stauber, *SGO* I 05/01/65); Λολοῦς (genitive Λολοῦτος) in *I.Deir el-Bahari* 168/169 (*SEG* XLI 1612/1613) and 268/269, Tybout]); craftsmen's names on buildings or mosaics (e.g. *SEG* XLVI 1919); *SEG* VIII 93 = *CIJ* 1166; 402/403); advertising messages or public announcements on perishable materials or stone (graffiti; commercial signs; edicts [*SEG* XXIX 1613 and 1808 (LVII 1851*); XLI 1556 (LII 1845 bis*)]; milestones; 404-406: examples are mainly Latin texts from areas other than Palaestina).

1743. Palaestina (and Arabia). Epigrams (and some prose inscriptions): anthology. I.E.Meimaris, N.S.Makrigianni, *Ἔρνος κύδιμον Παλαιστινῆς γαίης Ἀνθολογία ἐπιγραφῶν Παλαιστινῆς καὶ Ἀραβίας* (Athens 2008), present a selection of 86 inscriptions (metrical for the greater part) from Palaestine and Arabia (ph. and/or dr. of almost all texts; Greek translations; extensive commentary; concise bibliography; indices; no concordance), ranging from the 1st to the 7th cent. A.D. Nos. 1-37 are dedicatory, nos. 38-84 funerary inscriptions (nos. 85/86, not belonging to either of these categories, have been included as testimonies to everyday emotions and high-flown poetical language, respectively). The dedications are building inscriptions either referring to temples, churches, baths, and court-houses (praised as unique and/or holy) or to the persons who built or financed them. The epitaphs either belong to single tombs or to family monuments. In their introduction, M., M. comment on the following subjects: characterization of cities; vocabulary denoting admiration for buildings or commissioners; classical education and Christian devotion of the poets; praise of the deceased and emotions expressed by their relatives; conceptions of life and death.

M., M. offer new readings, restorations or observations relevant to the text constitution for the following inscriptions: 1) no. 33 (*SEG* LII 1679): in L. 4 πατρίδ' ἑὴν ἀπέφηνε πολ[υκλέ]α

instead of πολ[υκλῆ ἄρ]α on metrical grounds; 2) no. 38 (*SEG* XX 394; LI 2049): for almost identical texts see Merkelbach-Stauber, *SGO* IV 22/44/01 und 22/44/02; 3) no. 55 (*SEG* LIII 1908; *GV* 1099): in L. 3 Αὐσονίων δουρὶ κ[λεινῶ]ν δ' ἐπι[ί]στωρ ἤμην instead of Αὐσονίων δουρὶ κ[λεινῶ]ν δ' ἐμπε[ί]ραμος ἤμην (*GV*); 4) no. 56 (*SEG* LI 2017): in L. 2 ὃς πάσης σοφίης δρεψάμενος κ[ορυφή]ν instead of ὃς πάσης σοφίης δρεψάμενος κ[αρπό]ν on metrical grounds; 5) no. 62 (*GV* 1404): in L. 4 εἰκόνας σῆς ἀρετῆς instead of εἰκόνας ἧς ἀρετῆς (*GV*); 6) no. 76 (*SEG* XLIX 2101; LV 1758*): in LL. 5-7 ὅπη θέμεις εὐσε-βέεσ<σ>ι υἱοί instead of ὅπη, θέμεις (for θέμις), εὐσεβέες υἱοί (*SEG* XLIX); 7) no. 81 (*IGLS* XXI.4, 63): in L. 3 Χριστῷ πανβασιλῆι ὁμο<ο>υσίῳ τριάδι σεπτῇ instead of Χριστῷ πανβασιλῆι ὁμοουσίῳ τριάδι σεπτῇ; L. 9: [†] [πομ- or μολ]πὰς, ὕμνους, δοξολογίας ἀναπέμπων instead of [..]παε ὕμνους κτλ.

Nos. 57, 61, and 78 are inedita (see our lemmata nos. 1759 and 1776/1777); for no. 31, from Rhodes but erroneously stated to be an ineditum from Philadelphia/Amman but, see our lemma no. 823; for no. 25, not included in *SEG* so far and also missing in Merkelbach-Stauber, *SGO* IV, see our lemma no. 1765; other epigrams missing in Merkelbach-Stauber are nos. 14, 16, 33 (cf. our lemma no. 1704 in fine), 50, 79, and 81 (published later than 2002 and to be added to *SGO* IV: no. 32). We give a comparatio numerorum for *SEG* and major corpora or collections. Cf. also D.Feissel, *BE* (2011) no. 623, who urges that M., M.'s readings are occasionally obsolete (e.g. in no. 1 L. 1 and no. 37 L. 3; for the superior readings see *SEG* XXXIX 1673 and 1659, respectively).

SEG I	M.-M.
584	36
SEG VII	
865 add.	11
897	19
SEG VIII	
45	49
119	18
172	27
243	7
269	72
281	35
SEG XIV	
827	59
847	67
SEG XVI	
829	68

SEG XIX	M.-M.
905	69
SEG XX	
393	71
394	38
398	40
440	69
SEG XXIV	
1197	36
SEG XXVI	
1678	82
SEG XXX	
1680	43
SEG XXXII	
1502	20
1503	22
1545	16

SEG XXXIV	M.-M.
1504	82
SEG XXXVI	
1343	21
1344	28
1345	23
1346	22
1347	24
SEG XXXVII	
1488	60
1537	6
1538	1
SEG XXXIX	
1659	37
1673	1
SEG XL	
1539	66

SEG XLI	M.-M.
1636	36

SEG XLII	
1432	21
1580	36

SEG XLV	
1934	29
1937	30

SEG XLVI	
1908	20
2005	15
2078	40
2083	66

SEG XLVII	
1985	21
2028	20
2029	28
2030	23
2031	22
2032	24
2136	36

SEG XLIX	
2069	85
2076	33
2084(A)	14
2086	26
2090	53
2101	76

SEG L	
1465	77
1518	5

SEG LI	
2017	56
2018	51
2028	85
2050	41

SEG LII	M.-M.
1642 C	83
1679	32
1726	16
1801	36

SEG LIII	
1836 (3)	67
1884	17
1908	55

SEG LIV	
1705	p. 178 note 96

SEG LV	
1702	52
1704	7
1745	14
1758	76

SEG LVI	
1913	17
2115 (11)	36

SEG LVII	
1908	6

CIG	
4563	43
4578c	44
4579	70
4588	38
4598/4599	40
4622	62
4650	45
4667	55
8627	4
8654	11
8655	3
9145	84

OGIS	
610	4

IGR III	M.-M.
1160	43
1215	70
1373	73
1383	55

IGLS XIII.1	
9119	10
9141	13
9401	48
9403	58
9410	45
9419	42
9429	74
9431	84
9434	64

IGLS XIV	
443	41

IGLS XV	
186	5

IGLS XXI.2	
2	54
130	16

IGLS XXI.4	
50	p. 178 note 96
55	55
63	81
67	66
128	2

IGLS XXI.5	
323	50

PAES IIIA	
12	47
262	50
572	42
573	45

PAES IIIA	M.-M.
584	58
601	13
785 (3)	44

I.Pal. Tertia I a	
Appendix 32	79

Bernand, *Inscr. métriques*	
122	36

I.Caesarea Maritima	
25	34
85	29
89	30
149	63
158	51
244	75

I.Gerasa	
219	73
231	47
232	65
299	3
300	11
303	19
306	8
314	12
327	9
330	37

Kaibel, *EG*	M.-M.
434	55
435	62
438	84
441	71
444	44
445	70
448	43
449	38
450	39
452	40
455	45
459	46
1062	10
1063	11
1066	13
1068	3

Merkelbach-Stauber ***SGO* IV**	M.-M.
21/01/01	56
21/01/02	68
21/03/01	75
21/03/02	34
21/05/01	72
21/06/01	15
21/07/01	35
21/07/02	52
21/08/01	60
21/09/01	85
21/09/02	7
21/10/01	86
21/11/01	67
21/13/01	18
21/14/01	26
21/14/02	80
21/15/01	77
21/21/01	54
21/21/02	53
21/22/01	20
21/22/02	28
21/22/03	23
21/22/04	22
21/22/05	24
21/22/06	21
21/23/01	73
21/23/02	65
21/23/03	3
21/23/04	11
21/23/05	9
21/23/06	37
21/23/07	8
21/23/08	12
21/23/09	47
21/24/02	1
22/13/01	41
22/14/02	43
22/14/03	4
22/14/04	5
22/15/02	71
22/16/01	44
22/18/01	46
22/21/01	40
22/23/01	38
22/32/01	39
22/33/01	70
22/35/02	6
22/36/01	62
22/42/02	13
22/42/05	10
22/42/06	84
22/42/07	45
22/42/08	74
22/42/09	48
22/42/10	64
22/42/11	42
22/42/12	58
22/47/07	45
22/49/01	59
22/56/01	16
22/71/02	76
22/71/03	55
22/71/04	66
22/77/01	36

GV	
122	69
250	45
264	39
266	41
270	43

GV	M.-M.	*GV*	M.-M.	*GV*	M.-M.
271	38	1070	54	1404	62
514	75	1099	55	1508	72
655	71	1185	67	1661	84
724	73	1221	80	1983	40
794	65	1335	53	2000	52
				2037a	68

1744. Palaestina. Hellenization: the use of Greek. S.Rocca, *Herod's Judaea. A Mediterranean State in the Classical World* (Tübingen 2008), analyzes the Herodian society, the ideology of rule, the court, the army, the administration, the economy, political bodies, the city as a microcosm, religion, and burial customs. Focusing on the position of Herodian Judaea within Hellenistic-Roman civilization and on the role of Herod, R. discusses the latter's process of Hellenization and its impact on the use of Greek (Appendix I; 240-247). Offering a short survey of the papyrological, epigraphic and numismatic sources, he concludes that Hellenization began well before the Herodian period but intensified under Herod's rule for two reasons: 1) Greek, 'a language that symbolized a common feature, or *koine diálektos*' (246), could have brought Judaea's populations closer to the Hellenistic-Roman world; 2) Greek was the main language of Judaea's ruling class. That shift is evident from previously unattested groups of Greek-speaking Jews in Jerusalem (donation of the Jewish community in Rhodes for a pavement of Herod's temple: *SEG* XXXIII 1277 [XLIII 1046]; the Θεόδοτος inscription [*SEG* XXXI 1405-1407 (LVII 1828*)]; bilingual Jews appear in the inscriptions on ossuaries [*SEG* XLIV 1349 (L 1501; LVII 1831*]). Cf. also *SEG* LI 2014.

1745-1746. Anthedon. Documents of unknown character, mid 3rd-early 1st cent. B.C. Gray-blue marble fragments found in 1995 during excavations in Blakhiyah (Anthedon). Ed.pr. C.Saliou, *RBi* 115 (2008) 275-280 (ph.).

1745: 276-279 no. 1 **Royal letter?** Three fragments (two joining: A; B may well belong to the same text). Color ph. in M.-A.Haldimann et alii (edd.), *Gaza à la croisée des civilisations* -- (cf. *SEG* LVII 1824) 111.

A: [---]οσίων καὶ [---I---]οσίων ἢ μικρῶι ΠΛΕΙΟΝ [---I---]ομεν δὲ ΤΟΥΤΩΝ
ΣΤΕ[---I---]σίου χρυσοῦς πεντακ[---] II vacat γενέσθω vacat
B: [---] Ἀντιοχ[---I---].αιων [---]

A. 1-2. [--]οσίων: endings of numerals (cf. πεντακ[--] in L. 4), ed.pr. II 2. πλεῖον or πλείον[α], πλειόν[ων]; ἢ μικρῶι πλεῖον: 'or a little more' ed.pr. II 3. e.g. [κελεύ]ομεν; τούτων or τοῦ τῶν, ed.pr. II 4. πεντακ[οσίους] [5. ed.pr. reckons with the possibility that the text continues after γενέσθω (e.g. γενέσθω οὖν ὥσπερ ἀξιοῖ), but the ph. shows a clear vacat, Tybout] II probably a Ptolemaic (if dated prior to 201 B.C.) or Seleukid (if dated after 201 B.C.) royal letter concerning finan-

cial affairs: 'l'évaluation d'un tarif, d'une taxe ou d'un taux de change par exemple' or 'le tarif de certaines prestations ou les récompenses d'un concours' (278); the latter possibility is suggested by ΣΤΕ[--] in L. 3 which may be a form of στέφανος, ed.pr. ‖ **B.** 1. name (of a Seleukid king?) or a term derived from it, ed.pr.; cf. D.Feissel, *BE* (2008) no. 565: the name Antioch-- (as well as γενέσθω in A L. 5) seems to support the view that the fragment belongs to a Seleukid royal letter [several dossiers of Seleukid royal correspondence have been found in Palaestina (*SEG* XXIX 1613; XLI 1556; LVII 1838; we may probably add the tariff inscription published by I.L.Merker *IEJ* 25 [1975] 238-244), but none of the Ptolemies, Di Segni] ‖ 2. initio: perhaps Τ, Γ or Σ, or, less preferably, Ε, ed.pr.

1746: 279/280 no. 2. **Honorary inscription for a magistrate?:** ΗΠΟ[---] | ΑΡΞΑ[--] | ---

Perhaps Ἡ πό[λις ---] ἄρξα[ντα ---]: honorary inscription for a magistrate, ed.pr.

1747. Askalon. Wish for good bathing, late 3rd/4th cent. A.D. Reddish-brown dipinto in a tabula ansata on the wall of a bath, near the main entrance. Ed.pr. V.Tzaferis, in L.E.Stager et alii (edd.), *The Leon Levy Expedition to Ashkelon. Ashkelon 1. Introduction and Overview 1985-2006* (Winona Lake 2008) 397/398 (majuscule text; color ph.).

Εἴσελθε ἀπόλαυσον | καὶ [----]ε[-----]

2. 'and have a good bath or drink', ed.pr.; cf. also D.Feissel, *BE* (2010) no. 609, for some references to the motif of good bathing [see also the essay of K.M.D.Dunbabin summarized in *SEG* XXXIX 1769, Tybout].

1748. Caesarea Maritima. Cult of Zeus. R.Gersht, 'Caesarean sculpture in context', in *The Sculptural Environment* (cf. our lemma no. 1704) 509-538, on 523-530, discusses recent sculptural finds from the eastern circus. A fragment of a bull may either be connected with Ζεὺς Δολιχηνός (cf. the dedication *I.Caesarea Maritima* 124; translation) or with Ζεὺς Ἡλιοπολείτης (cf. the dedication from Mount Carmel *SEG* XIV 832 by a κόλ(ων) Καισαρεύς; on the basis of *IGLS* 2730 [θεῷ μεγίστῳ Ἡλιουπολίτῃ δεσπότῃ; Baalbek], the name of this god may also be restored in *I.Caesarea Maritima* 125, dedicated θεῶι μεγάλωι δεσ[πότηι --]). The bull probably belonged to a group representing Zeus flanked by two bulls.

1749. Caesarea Maritima. Portrait bust of Olympiodoros, 50-1 B.C. *I.Caesarea Maritima* 1 (*SEG* XLVII 1981). On the basis of the modeling of its torso, I.Skupinska-Løvset, in *Thiasos* 923-925 (ph.), dates this bust to the second half of the 1st cent. B.C. rather than the 1st/early 2nd cent. A.D.

1750-1753. Caesarea Maritima. Inscriptions on lead weights, 33/34-52 A.D. Five lead weights. The four published by edd.pr. A.Kushnir-Stein, L.Holland, in K.G.Holum, J.A. Stabler, E.G.Reinhardt (edd.), *Caesarea Reports and Studies. Excavations 1995-2007 within the Old City and the Ancient Harbor* (Oxford 2008) 209-211 (ph.; translations), have been found in Caesarea and are now in a private collection (our lemmata nos. 1750/1751 and 1753). Edd.pr. discuss the eras used in cities founded by Herod the Great and his sons: by imperial regnal year in Caesarea, by city eras in Sebaste Caesarea Paneas and Tiberias; however, in the Julio-Claudian period the use of city eras did not exclude dating by regnal years. Edd.pr. conclude that the city possessed no era before becoming a colony [however, it seems amply proven by now that Caesarea never had a city era: see L.Di Segni, *'Atiqot* 22 [1993] 134/135 (similarly Jerusalem, another capital of Palaestina, never had one; cf. A.Alt, *Palästina Jahrbuch* 30 [1934] 71-79), Di Segni]. The weight in our lemma no. 1753, published by edd.pr. A.Kloner, A.Kushnir-Stein, H.Korzakova, *IEJ* 58 (2008) 195-198 (ph.; text in majuscule; translation), was found in the northern part of the Sharon plain, northeast of Caesarea, and is now in the collections of the Israel Antiquities Authority (Jerusalem).

1750: *Reports* 209/210. **Two identical weights, 33/34-37 A.D.** Two weights in the shape of a truncated triangle with a handle at its broader end, belonging to the same series and manufactured in the same moulds; on one side, with bevelled edges, a cup on a two-legged stand; inscription on the other (flat) side.

1) ["Ετους] κʹ Τιβ|[ερί]ου Καί|[σαρ]ος ἀγο|[ραν]όμου | [...]μάνδ||[ρου Ἑρμᾶ]
2) ["Ετους] κʹ Τιβ|[ερί]ου Κα[ί|σα]ρ̣ος ἀγο|[ρα]ν̣όμου | [...]μάνδ||[ρου] Ἑρμᾶ

Weight: 99.2 g (no. 1) and 97.3 g (no. 2) || the inscription was larger than the surface intended to receive it; consequently only part of the inscription was imprinted, edd.pr. || 1. either year 20 of Tiberius (33/34 A.D.) or a later year in his reign: K was perhaps preceded by another letter (ἔτους may have been abbreviated as L or ET or ETO), edd.pr. || [5. Ἑρμα, 'son of Herma (?)', edd.pr. [genitive of Ἑρμᾶς, Tybout].

1751: *Reports* 210. **Weight, 41-44 A.D.** Square weight with handle at top; on one side, with bevelled edges, a stylized flower (?); inscription on the other (flat) side.

["Ετους - βασι]|λέως Ἀ̣γρ[ί]|π̣πα ἀγορ|α̣νόμων || [...]δώρο[υ] [----]

Weight: 88.2 g || as in the case of the weights in our preceding lemma, only part of the inscription could be printed on account of the excess size of the stamp, edd.pr. || 1. the dating may have occupied up to four letters: ἔτους may have been abbreviated as ET or ETO rather than L; Agrippa I received the territory of Judaea, to which Caesarea belonged, during the fifth year of his reign (41 A.D.); he died in his eighth year, edd.pr.

1752: *IEJ*, *l.c.*. **Weight, 44-54 A.D.** Circular lead weight with pierced handle at top; inscriptions clockwise within concentric circles with a cenral rosette on both sides

(A/B; the first and second line of [B] are in the outer and middle band, respectively).

A: Δημητρίου το(ῦ) Δημ[...]υ
B: Τιβερίου [Κ]λα[υ]δ[ίου] Κα[ί]σαρος - ca. 12 -] | ἀγο[ρ]ανόμ[ο]υ - ca. 13 -]ικου

Weight: 614 g (corroded; perhaps originally ca. 655 g = 2 Roman librae); date: from 41-44 A.D., Caesarea was under the rule of Agrippa I (cf. the preceding lemma); consequently the weight should be dated 44-54 A.D., edd.pr. || **A.** name of an agoranomos (colleague of the agoranomos mentioned in [B])?, edd.pr. || **B.** 1. in fine Σεβαστοῦ and a date, edd.pr. || 2. N written retrograde; in fine name (and patronymic?) of the magistrate, edd.pr.

1753: *Reports* 210/211. **Weight, 52 A.D.** Approximately square weight with handle at top; on one side, with raised borders, a cup on a triangular stand in the center; on the other (flat) side two concentric circles with a dot in the center; inscriptions around the central design on both sides (A/B).

A: Ἔτ(ους) βι´ Τιβ|ερίου | Κλα|υδίου
B: ἀγ[ο]ρα(νομοῦντος) | Ἀμου|τος Γαο|κοσι(ου)

Weight: 103 g || **A.** year 12 of Claudius = 52 A.D. || **B.** the first letter of the line running vertically to the right of the circles (L. 2) is either lambda or alpha, not omikron, which excludes reading ἀγ[ο]ρα[ν]|ομοῦ[ν]|τος; Ἀμουτος: genitive either of Ἀμος (Ἀμμος, Ἀμως) or Ἀμους (Semitic name); the patronymic (?) appears to be Idumenaean, edd.pr.

1754. Eleutheropolis (Beth Guvrin). Various inscriptions. For the epitaphs *SEG* XLVIII 1879 (3rd-5th cent. A.D.) see now G.Avni, *The Necropolis of Bet Guvrin-Eleutheropolis* (Jerusalem 2008) 45/46 (majuscule text; ph.; dr.), who reads the names vertically to mean 'Zenon, the son of Zacharias, Joseph, the son of Thanouma' [but see *SEG* XLVIII 1879 app.cr., Tybout || Hebrew Tanhum: cf. Z.Weiss, *The Sepphoris Synagogue* (Jerusalem 2005) 203 no. 2, 205 no. 5, and *SEG* LV 1734. Note that all four names, whether read horizontally or vertically, may well be in the genitive ('[Tomb of] ...', as is common in the Late Roman period, Di Segni]. J.Magness, *ibid.* 127/128, presents a lamp with a quotation of *Ps.* 118.105 in the Septuagint version (Λύχνος τοῖς ποσίν μου ὁ νόμος σου [cf. Felle, *Biblia* 133 nos. 227 and 229]; cf. also our lemma no. 1775 sub 4).

1755. Flavia Neapolis. Various inscriptions. J.Kirkpatrick, in *The Variety of Local Religious Life* (cf. our lemma no. 1950) 155-178, argues that the traditional division between 'alien pagan' and 'local Samaritan' in classifying sources from Samaria is anachronistic for the Roman period. In this context he discusses several inscriptions from or concerning Flavia Neapolis/Mt Gerizim: *SEG* VIII 120-130 (174/175; names partly evoking the ambiance of Justin Martyr and characteristic of Romanized Jews, who did not totally assimilate to the prevailing Grae-

co-Roman culture; signs of [imperial?] patronage?); *SEG* LV 1711 (175 [however, there is no phyle named after 'Phlious ... a small town in the Peloponnese', Tybout]); *I.Eph.* 713 (175/176; constitution: βουλή and δῆμος; honors for a procurator of Judaea); *I.Tomis* 96 and 188 (contacts with Tomis; participation in the networks traversing the empire); Merkelbach-Stauber, *SGO* IV 21/12/01 (176-177; dedication of an Athenian tripod to Zeus Olympios on Mt Gerizim, 'an expression of how the local cult in Samaria ... maintained its own identity within the wider Roman empire and could even interact on its own terms with Greeks and Romans' [178]).

1756. Gadara (Seleukeia). Building inscription, 85/84 B.C. *SEG* L 1479; cf. LII 1620. S.Mittmann, *Journal of Northwest Semitic Languages* 32.2 (2006) 25-54 (ph.; German translation; maps), offers ample reflections on the historical context of the reconstruction of the city wall documented by this inscription: the rebuilding took place after the defeat of Alexander Jannaeus in 93 B.C. and probably on the initiative of Antiochos XII, who fell in the Negev during a campaign against the Nabataeans presumably still in the year mentioned in our text. Φιλώτας may have been the Seleukid commander (ἄρχων) of the fortified city and its territory. M. suggests restoring in L. 3 ἐν μ̣έ̣σ̣[η (or -ῳ) Γάδ(αρα)] (LL. 2-4: Σελε[υκέ]ων | τῶν ἐν μέσ[η/ῳ Γάδ(αρα) | ἡ πόλι[ς]): 'deren inmitten von Gadara' (43), with ἐν μέσ[η/ῳ] referring to the area within the city walls, 'nicht eng im äußerlichen Sinn der Stadtansässigkeit ..., sondern umfassender im Sinne einer prinzipiellen Gleichsetzung der Bürgergemeinde mit ihrem Zentralort' (45).

1757. Gaza (area of: Abu Baraqeh). Building inscription of a church, 586 A.D. Mosaic inscription in a tabula ansata found in the nave of a church in Abu Baraqeh (16 km south of Gaza). Ed.pr. C.Saliou, *RBi* 115 (2008) 280-284 (ph.; French translation); cf. also P.-L.Gatier, *An.Ép.* (2008) [2011] no. 1550 (text and French translation of ed.pr.).

branch Ἅγιος ὁ ναός σ̣ο̣υ̣, Κύριε, θαυμαστὸς ἐν δικαιοσύνῃ· προνοίᾳ Γεωργίου ἐνδοξο-τ(άτου) branch | ἰλλ̣ο̣υ̣στρ(ίου) καὶ σὺν Θ(ε)ῷ παντεπιτρ(όπου) κ(αὶ) Φιλίππου μεγαλο-πρ(επεστάτου) κόμ(ητος) κ(αὶ) ἐπιτρ(όπου) ἐγένετο τὸ πᾶν ἔργ(ον) μη(νὶ) Ἀρτεμι(σίῳ) (ἔ)το(υς) ςμχʹ

Punctuation (four dots in a vertical line) before ΠΡΟΝΟΙΑ; abbreviation marks: S where not stated otherwise; horizontal stroke above nomen sacrum (L. 2: ΘΩ); oblique stroke through lower part of letters K and P (L. 2: K(AI), ΕΠΙΤΡ); small H above M (μη(νὶ)); small O above T ((ἔ)το(υς) || 1. Ἅγιος ... δικαιοσύνῃ: quotation of *Ps.* 64.5; [cf. Felle, *Biblia* nos. 79 (Gerasa), 87 (Madaba), and 506, Tybout] || 2. (ἔ)τους ςμχʹ: year 646 (era of Gaza) = 585/586 A.D.; Artemisios 646 corresponds to April/May 586 || the dedicants combine their titles [most likely ad honorem rather than ex officio, Di Segni] with an administrative function; παντεπίτροπος: previously unattested. The epitropos Philip and his superior, the pantepitropos George, are the procurator and the 'general procurator' of an imperial estate: the Saltus Constantinianus bordering on the north side of Gaza's territory.

1758. Iamnia (area). Jewish and Christian inscriptions, early Byzantine period. M.Fischer, I.Taxel, D.Amit, 'Rural Settlement in the Vicinity of Yavneh in the Byzantine Period', *BASOR* 350 (2008) 7-35, on 19/20 (texts and translations) discuss three epitaphs from el-Mughar: the bilingual (Hebrew/Greek) text *SEG* VIII 145, the Christian epitaph *SEG* XX 469 and the fragmentary (Christian?) epitaph published by C.Clairmont-Ganneau, *Archaeological Researches in Palestine during the Years 1873-1874* (London 1896) 193 (cf. Y.Meimaris, *Chronological Systems* -- [cf. *SEG* XLII 1383] 69 no. 4) recording an ['Ασκα]λουνήτης (['Ασκα]λ⟨ω⟩ν⟨ί⟩της, L.Di Segni, *Dated Greek Inscriptions from Palestine from the Roman and Byzantine Periods* [Jerusalem 1997; unpublished dissertation] 467/468). On 23/24, text, translation and ph. of the mosaic inscription *SEG* VIII 278 (Beit-Hanan; invocation of God from a church or a private estate?; in the latter case, 'Ασλᾶς - an abbreviated variant of "Ασλαμος or 'Απσελαμος - may have been the steward of the owner 'Ρηγῖνος, Di Segni [apud F., T., A.], who suggests a date not later than the 5th cent. A.D. [the ph. confirms the text of *SEG* VIII and definitely excludes the longer restoration suggested by M.Avi-Yonah (*ibid.* app.cr.) for LL. 3/4, Tybout]).

1759. Jerusalem. Funerary epigram for Tryphainion, 1st cent. A.D. Osteotheke; inscriptions incised on the lid (A) and the long side (B, with painted letters alternating in red and in black). Edd.pr. I.E.Meimaris, N.S.Makrigianni, *Ἔρνος κύδιμον* -- (cf. our lemma no. 1743) 175/176 nr. 78 (Greek translation; dr. and color dr.).

A: 'Αρσοῦτος
B: Τρυφαινίου, ἀγαθῆ|ς γυναικὸς χρημα|τοφυλακίσης καὶ
ἀκα|ταγνώστου, μηθὶς σκυλάτω

A. 'Αρσοῦς (cf. *IGLS* 2569): a relative of the deceased who paid for the osteotheke, edd.pr. [rather a second person buried in the same ossuary, a common practice in case of relatives, Di Segni] || **B.** 1. Τρυφαίνιον: hypocoristic of Τρύφαινα, edd.pr. || 2-3. χρηματοφυλάκισ(σ)α (previously unattested): precise meaning unclear; the ending -σσα is typical of titles of female members of Jewish communities in Late Antiquity (see Robert, *Hellenica* I 26/27), edd.pr. [possibly a term of moral appreciation like the preceding and following ones rather than a title; a hint to *Prov.* 31.10-31 where the good Jewish wife is described as preserving and agumenting her husband's wealth?, Di Segni] || 3-4. in epitaphs for women, ἀκατάγνωστος ['not to be condemned', *LSJ*] is often combined with qualifications like ἄμεμπτος, σεμνή, φίλανδρος (cf. *SEG* XXXII 928 [LV 1016*]; *TAM* IV.1.130; V.1. 224), edd.pr. || 4. μηθίς for μηδείς; for σκυλάω in funerary imprecations cf. *SEG* XXIX 1293, XXXII 1256, XLVI 606 (app.crit. ad L.7), edd.pr.

1760. Jerusalem. Abecedary, 1st cent. B.C./1st cent. (prior to 70) A.D. Stone vessel fragment found during excavations on the eastern slope of the Tyropoean Valley, in the western spur of the City of David. Edd.pr. D.Ben-Ami, Y.Tchekhanovets, *PalEQ* 140 (2008) 195-202 (ph.): ααββ | αβγδεζ

Edd.pr. discuss other abecedaries, in Greek and other languages, from various periods and places, found mostly in but also outside Palaestina. They argue that these inscriptions, mostly interpreted as writing exercises, are not an homogeneous phenomenon; a considerable number may have had mystic or magic purposes.

1761. Judaea. Khirbet el-Lauz. Invocation of the Lord, early Byzantine period. Mosaic inscription in a medallion (upper part lost) found in a church in Khirbet el-Lauz, 22 km northwest of Jerusalem. Mentioned by S.A.H.Al-Houdalieh, *SBF* 58 (2008) [2010] 329/330 (ph.; translation by M.Piccirillo); cf. D.Feissel, *BE* (2010) no. 604. We give the transcription of L.Di Segni, communicated to us per ep.: [---]|ω̣ Κ(ύρι)ε πρόσδεξε τὴν δέ|ησιν αὐτῶν †

1. [Or ⊏̣⊐̣?, Tybout]; πρόσδεξε for πρόσδεξαι || 2. αὐτῶν: 'référence à plus d'un donateur', F. [implicitly correcting Piccirillo's translation 'your servant'].

1762. Marisa. Labels on a painted frieze (and some other inscriptions), 3rd cent. B.C. A.Kloner, 'Maresha in the reign of Ptolemy II Philadelphus', in *Ptolemy II Philadelphus* (cf. our lemma no. 1783) 171-181, offers a survey of the numismatical and epigraphical evidence from 3rd cent. B.C. Marisa, then under Ptolemaic rule, testifying to intensive commercial and cultural relations with Alexandria and Egypt. Discussion of *SEG* XLII 1439-1454; XLIX 2069 [LI 2028; Merkelbach-Stauber, *SGO* IV 21/09/01]; LVII 1839 (for this painted animal frieze see also the article on the 'papyrus of Artemidoros' by G.Adornato, *APF* 54 [2008] 224-245, especially 228-239, also with comment on the Nile Mosaic of Palestrina [*SEG* XLV 1452 [LVII 939*]).

1763. Paneas (area of: Hûrbat Summaqa). Epitaph of Philippos, 153/154 A.D.? Rectangular basalt slab tapering into a tenon at the bottom; guide lines for LL. 1-4; reused in a wine or honey press from the Mamluk or early Ottoman period in Hûrbat Summaqa (northern Golan, 10 km northwest of Quneitra). Ed.pr. A.Łajtar, *ZPE* 167 (2008) 88-90 (ph.; dr.; translation); cf. also P.-L.Gatier, *BE* (2009) no. 515.

Μνῆμα | Φιλίππου | Νατέμου | ζήσας || ἔτη λ̣ʹ · | ἔτει ρνε̣ʹ

3. Νάτεμος: previously unattested name of Arabic origin; probably a variant of Νάταμος on record in several inscriptions from the Golan, ed.pr. || 5. λ̣ʹ or μ̣ʹ, ed.pr. || 6. ςνσ̣ʹ or, less probably, ςνρ̣ʹ: year 256 (or 156), probably of the Pompeian era used in Paneas/Caesarea Philippi, the closest city in the region, i.e., 193 (or 93) A.D., ed.pr.; contra G.: the era of Paneas begins in 2 B.C. [cf. our lemma no. 1703] and in inscriptions of the Imperial period from the territory of Paneas the hundreds precede the tens and the units; possibly ρνε̣ʹ (with rho attached to the nu): 155 = 153/154 A.D. [However, the era of Paneas may start in Fall 3 B.C. rather than in Spring 2 B.C. (cf. our lemma no. 1703) and the number of inscriptions using this era is too small to permit a definitive statement about the order of the digits (descending in the Roman period, ascending in the Byzantine period?). In keeping with

ed.pr.'s reading, the inscription may be dated between Autumn 253 (or 153) and Autumn 255 (or 155); by G.'s reading, it may be deated bewteen Autumn 152 and Autumn 154, Di Segni].

1764. Pardessiya. Mosaic inscription (psalm quotation?), 7th/8th cent. A.D. Mosaic inscription in a medallion (lower half preserved) found in a church in Pardessiya (Sharon Plain). Ed.pr. E.Ayalon, *'Atiqot* 58 (2008) 75 (ph.; defective majuscule transcription; in Hebrew; cf. the English summary on 67*/68*). We read from the photograph: ------ΙΣΟΜΕΘΑ

[Perhaps the end of *Ps.* 121.1: [Εὐφράνθην ἐπὶ τοῖς εἰρηκόσιν μοι· εἰς οἶκον Κυρίου πορευ]σόμεθα, Di Segni; if so, presumably only the second sentence, given the space the medallion must have provided originally - or the beginning may have been inscribed in a pendant medallion; for the only epigraphical attestation so far see *IGLS* 1692 = Felle, *Biblia Epigraphica* no. 306 (Androna), Tybout].

1765. Skythopolis. Honorary epigram for Theodoros, founder of a palaistra, ca. 550 A.D. Mosaic inscription in the floor near the west portico of the palaistra of a bathhouse. A photograph and an English translation (by V.Tzaferis) was communicated by G.Mazor, *Excavations and Surveys in Israel* 6 (1987/1988) 16 (ph.); republished by I.E.Meimaris, N.S.Makrigianni, *Ἔρνος κύδιμον* -- (cf. our lemma no. 1743) 65/66 no. 25 (Greek translation; dr. [M., M. erroneously assign Mazor's report to G.Foerster and Y.Tsafrir]).

Ἑῇ σοφίῃ, Θεόδωρε, τόδ' ἀγλαὸν ἔργον ἐτύχθη
καὶ σὲ διαστείχοντες ἀνυμνείουσιν ἅπαντες

Two dactylic hexameters || 1. Θεόδωρος is identified as κόμης and ὑπατικός in another inscription from the same place, see *SEG* XXXVIII 1642 (XXXIX 1639); use of epic forms (ἑῇ for σῇ, σοφίῃ for σοφίᾳ, ἐτύχθη for ἐτεύχθη) metri causa, M., M. [however, the epic forms would equally meet the metrical requirements. *Il.* 4.470 offers ἔργον ἐτύχθη in the same position, at the end of the verse, but here the 'work' is ἀργαλέον, not ἀγλαόν, Martin] || 2. ἀνυμνείουσιν for ἀνυμνοῦσιν, M., M. [for ἀνυμνέω used to praise founders/builders cf. *SEG* XIII 471 (XLVII 1501*; *IGUR* 69; *GV* 820), Tybout].

1766. Tiberias. Amulet against lumbago (gem), Antonine period (or later?). Oval hematite; obverse: stooped man reaping corn; reverse: inscription in mirror script; found in a Jewish tomb in the Qiryat Shemu'el quarter. Ed.pr. F.Vitto, *'Atiqot* 58 (2008) 21*-23* (ph.).

σχίων

'σχίων for ἰσχίων; ed.pr. adduces parallels and offers ample comment on this category of prophylacteries against pain in the hips [for which cf. also *SEG* LVI 2055 (7), with further references, Tybout].

ARABIA

1767. Areopolis. Emperor's name on an architrave, 161-169 A.D.? Inscription on an architrave with two fasciae; built into a modern construction on the ruins of a church; a photograph was published by J.Calzini Gysens, *East and West* 58 (2008) 63 (non vidimus). Transcription by P.-L.Gatier, *An.Ép.* (2008) [2011] no. 1567; cf. also id., *BE* (2010) no. 615.

[----] Αὐρηλίου Οὐήρου [----]

Probably Lucius Verus, though the future emperor Marcus Aurelius cannot be excluded, C.G.

1768. Bostra (area of: Yasileh). Dedication of the decoration of a church (mosaic inscription), 528/529 A.D. *SEG* XLI 1578; XLII 1479 (full text). Z.Al-Muheisen, *Syria* 85 (2008) 317, publishes a photograph of this inscription. D.Feissel, P.-L.Gatier, *BE* (2009) no. 526, point out that the provincial era excludes assigning Yasileh to the territory of Adraha, which used the Pompeian era; Yasileh must belong to the territory of Bostra. [But Yasileh is located ca. 8 km east of Irbid, the nearest cities being Beit Ras (Capitolias) and Der'a (Adraha). Since the inscription is dated by the era of Arabia, Capitolias (in Palaestina II) is excluded. It is not impossible that Yasileh belonged to the territory of Bostra, which extended as far as el-Husn (cf. *SEG* XLVII 2064; south-southwest of Yasileh); however, the use of the era of Arabia is no reason for excluding its belonging to Adraha. Though Adra is included by Ptolemy (5.14. 18; ed. Müller) among the cities of the Dekapolis, both the numismatic and epigraphic evidence show that the only era used there was that of Provincia Arabia (see *SEG* VII 951-966 and XVI 805/806, 813/814, and, for the coins, E.Kettenhofen, *ZPalV* 107 [1991] 77-81), Di Segni].

1769. Bostra (area of: Mafraq). Donation and dedication of the oratory of St. George, 7th cent. A.D. *SEG* LI 2045 (LIII 1885). L.Blumell, *ZPE* 166 (2008) 22, urges that μονοκτίστ(ου) (L. 3) was correctly read by D.Feissel (cf. *SEG* LIII) and that the hapax μονοκτίστης means 'sole founder'.

1770. Gerasa. Artemis and Zeus Olympios. In addition to copious numismatic evidence, A.Lichtenberger, in *The Variety of Local Religious Life* (cf. our lemma no. 1950) 133-153, adduces numerous inscriptions in a study on the cults of Ἄρτεμις and Ζεὺς Ὀλύμπιος in Roman Gerasa and their roots in Seleukid religious policy (*I.Gerasa* 2-7, 10, 13/14, 17-22, 26-32, 39, 51, 56-58, 62, 69, 74, 78, 137, 143-145, 147, 153).

1771-1773. Gerasa. Various inscriptions connected with water installations. In an archaeological investigation of 'Fontaines et adduction d'eau à *Gerasa*', *Syria* 85 (2008) 33-50, J.Seigne discusses *I.Gerasa* 141 (45) and 143 (46), and *SEG* XXXVI 1364 (42/43); he gives

majuscule texts and drawings. Three other texts presented in the same way are inedita; P.-L.Gatier, *An.Ép.* (2008) [2011] nos. 1563-1565, offers transcriptions (those of the texts in our lemmata nos. 1772/1773 based on autopsy), which supersede S.'s readings; cf. also id., *BE* (2009) no. 527.

1771: 34. *An.Ép.* no. 1563. **Dedication of a bath, 2nd cent. (after 161?) A.D.** Limestone architrave from a porticus; block of unknown provenance, possibly from the western bath.

[---]ων αὐτοκρα[---|---]Β⟦---⟧ | {--- β]α̣λαγ͜εῖον διὰ [---] | [---] ἡ͜πόλις ἐπε[---]

1. An emperor or more emperors if {τ]ῶν αὐτοκρα[τόρων] should be read, G. (*An.Ép.*). In the same sense M.Sartre apud S.: though the lettering suggests the early 2nd cent. A.D., the plural -ων suggests a date not prior to 161 || [4. ἐπε[σκεύασεν]?, Tybout].

1772: 39/40. *An.Ép.* no. 1564. **Dedication of a statue of Dionysos for a fountain, later than 150 (after 161 or 212?) A.D.** Two blocks belonging to Fountain A of the cardo (between the nymphaeum and the oval place); a third block at right is missing; water spouts in the shape of lions' heads before and after L. 2; careless lettering.

Αὐρ(ήλιος) Ἀθη͜νόδωρος Διογένους τὸν Διόνυσο̣[ν ---] | ἀστυνομῶν τῇ πατρίδι

Date: after 150 A.D., in view of the archaeological context, S.; after 161 or after 212 A.D. in view of the gentilicium Aurelius, S.Follet apud G. (*An.Ép.*).

1773: 47/48. *An.Ép.* no. 1564. **Honorary inscription for Tiberius Iulius Phileinos Iulianus Alexander, 125-127 A.D.** Rosa limestone cylindrical bloc used as a fountain; double moulding at top; L. 1 (now effaced) in a frame between the mouldings, L. 2 on the central fascia of the lower moulding, L 3 on the lowest fascia of the lower moulding, LL. 4-7 on the shaft centralized left and right of a large water spout; part of the letters at left have been damaged and perhaps re-engraved; found in a late layer of the macellum.

[---------] | vacat Ἀγαθῇ Τύχῃ· vacat | [Τι(βέριον) Ἰούλιον] Φιλεῖνον Ἰουλιανὸν Ἀλέξανδρον | [πρεσ]βευτὴν Σεβαστοῦ || ἀντιστράτηγον | [εὐνοίας κ]ὲ ἁγνείας ἕνεκεν

1. Name of the dedicant (or the city), G., (*An.Ép.*) || Tiberius Iulius Alexander: governor of the province of Arabia from 125 to 127 A.D., S.; his cognomen Φιλεῖνος is previously unattested, G. (*BE*) [cf. *SEG* XXVII 1008; *P.Yadin* 14/15, Di Segni].

1774. Gerasa. Minor finds in recent excavations, 1st cent. B.C./4th cent. A.D. B.Brenk, 'La fine dell'antichità a Gerash alla luce dei nuovi scavi nell'area della cattedrale', *RPAA* 80 (2007/ 2008) [2008] 251-307, mentions some inscribed objects in passing: **1)** a 1st cent. B.C. Rhodian stamped amphora handle (265; no text; color ph. on 301 [stamp not clearly legible]); **2)** fragments of tiles with large incised letters from the church of bishop Isaiah: Z, E, C and ☩P (297/298; ph. of two; 4th cent. A.D.).

1775. Petra (area of: Jabal Hārūn). Various Christian inscriptions, early Byzantine period. J.Frösén, E.Sironen, Z.T.Fiema, in Z.T.Fiema, J.Frösén (edd.), *Petra. The Mountain of Aaron* 1. *The Church and the Chapel* (Helsinki 2008) 272-281 (ph. of nos. 1-13 and 19; color ph. of nos. 14-18; dr. of nos. 3-6 and 9/10), (re)publish twelve fragmentary inscriptions on marble (nos. 1-12), six dipinti on plaster (nos. 13-18) and an inscribed (?) terracotta lamp (no. 19). Cf. also D.Feissel, *BE* (2009) no. 531.

Edita: for nos. 1-6, 10-12, 14/15, and 17/18 we refer to previous *SEG*-volumes: *SEG* **XLIX** 2102 (LII 1733 [1]) = 273 no. 1; **LI** 2076 (1) (LII 1733 [7]) = 274/275 no. 5; 2076 (2) = 275 no. 6; 2076 (3) (LII 1733 [8]) = 276 no. 10; 2076 (4-6) (LII 1733 [9] = 279 nos. 14/15 and 17; **LII** 1733 (2) = 273/274 no. 2; 1733 (3) = 274 no. 3; 1733 (4) = 277/278 no. 11 (Feissel prefers interpreting ΟΙΚΩΝΩ as a form of οἰκονόμος to F., F.'s suggestion [--] οἴκων, ὦ[ν]); 1733 (5) = 274 no. 4; 1733 (10) = 279/280 no. 18 (quotation of *Ps.* 91.4-7 [now presented with a full transcription, which slightly differs in bracketing from the transcription we gave on the basis of the ph. in *SEG* LII, Tybout]); 1733 (11) = 277/278 no. 12 (quotation of *Ps.* 29.3). Previously published but not included in *SEG* are the two insignificant fragments of dipinti nos. 13 ([--]δε̣[--] [--]δβ[--]) [apparently belonging to the same context as the fragment *SEG* LII 1733 [6], which we cannot trace in the present publication] and 16 (unidentifiable letters).

Inedita: 1) [--]Ω̣CEN (fragment of a table slab; 275 no. 7); **2)** A (left upper corner of a panel with recessed field; the A in the margin was probably originally complemented by an Ω in the margin of the right upper corner; 275 no. 8); **3)** [--]βο̣υ̣νο̣υ̣ † (corner fragment of ■ moulded plaque; [τρι]βούνου ('seule restitution probable', Feissel) or [περι]βούνου or βουνοῦ; 276 no. 9); **4)** [--]Ν̣ΗΧΟΝΟΗ̣ΟC (for the lamp see Y.Gerber, V.Holmqist, 319 no. 116 in the same volume; 'there is one line which looks like Greek letters but could be just an ornament without any meaning, around the reservoir (reading counter-clockwise?)'; the reading is tentative; we do not present F., F.'s interpretative attempts, which as they readily admit 'do not make much sense'; Feissel considers the possibility that the letters stand for οἰκονόμος [unlikely in view of the formular character of inscriptions on lamps (often with misshapen letters, which can easily be misinterpreted); S.Loffreda, *Lucerne bizantine* -- (cf. *SEG* XXXIX 1617) 121, suggests that the lamp belongs to a well known type inscribed with *Ps.* 118.105 in the Septuagint version (cf, also our lemma no. 1754), Di Segni]; 280/281 no. 19).

1776. Philadelphia (Amman). Funerary epigram (of Kore?), late 4th cent. A.D. Tabula ansata with (ready-made?) incised guide lines, not all of them used. The size of the letters

(larger and smaller capitals) alternates per line. Edd. pr. I.E.Meimaris, N.S.Makrigianni, *Ἔρνος κύδιμον* -- (cf. our lemma no. 1743) 138/139 nr. 61 (Greek translation; dr.).

Τύμβος ὅδ' ἐστὶ κόρης Θεοδώ|ρου, παιδὸς ἀώρου· |
νύμφην ἐκ θαλάμων πανᾳ|ώριον ἔσχε με γαῖα || ΛΕ vacat

Two dactylic hexameters || 1-2. the name of the deceased, daughter of Θεόδωρος, is not mentioned, which in combination with ἄωρος supports the view that she was unmarried (cf. LL. 3/4), edd.pr. [but Κόρη may be a name; if so, the comma should be put before Θεοδώρου, Di Segni] || 3-4. the epithet παναώριος (cf. *I.Smyrna* 550; *SEG* L 657 [no. 227]) contrasts with the νύμφη ἐκ θαλάμων, which refers to a girl in age for marriage or just married (cf. also the expression θάλαμος παρθενικός or νυμφικός), edd.pr. || 5. the vacat after the two letters (beginning of the name of the deceased?) suggests that the epitaph remained unfinished, edd.pr.

1777. Philadelphia (Amman). Funerary epigram for Kallinikos, 5th cent. A.D. Limestone slab; now in the Archaeological Museum in Amman. Edd.pr. I.E.Meimaris, N.S.Makrigianni, *Ἔρνος κύδιμον* -- (cf. our lemma no. 1743) 131/132 nr. 57 (Greek translation; ph. and color ph.; dr.).

† Καλλινίκου | τάφος οὗτος, | ὃς ἔλλαχεν ὄργι|α Μούσις, ||
τμιθεὶ|ς ἠΰτε βότρυς ἀ|ώριος, ἐνθάδε κεῖ|ται

Two dactylic hexameters || 3. ἔλλαχεν instead of ἔλαχεν metri causa, edd.pr. || 3-4. the synecdoche ὄργια Μούσις (instead of just Μούσις [for Μούσης]) recalls Arist., *Frogs* 356: ὄργια Μουσῶν. The single Muse perhaps alludes to the notion of divine inspiration granted to a poet, as Καλλίνικος may have been himself, edd. pr. [cf. Nonn., *Dion.* 38.31 (ἐπεὶ μάθεν ὄργια Μούσης), similarly in the singular and at the end of the hexameter, Martin] || 5. τμιθείς for τμηθείς || 5-7. the metaphor used for the premature death of Kallinikos (βότρυς ἀώριος) is otherwise unattested, edd.pr.

1778. Philadelphia (Amman). For a new epigram from Rhodes inadvertently assigned to Philadelphia by I.E.Meimaris, N.S.Makrigianni, *Ἔρνος κύδιμον* -- (cf. our lemma no. 1743) 71/72 no. 31, see our lemma no. 823.

1779. Zoora (area of: Deir 'Ain 'Abata). Mosaicist's signature, early Byzantine period. Mosaic with floral motifs in the entry hall of the monastery of Hagios Lot in Deir 'Ain 'Abata (cf. *SEG* XLII 1483). S.N.Chlouveraki, K.D.Politis, *Newsletter of the European Center of Byzantine and Post-Byzantine Monuments* 2 (2001) 52 (ph.; non vidimus). See now M.Donderer, *Die Mosaizisten der Antike* II (cf. our lemma no. 1914) 59/60 no. A 16 (ph.; German translation): † Κοσμᾶς ψεφωθ(έτης) (abbreviation sign: S)

EGYPT

1780. Egypt. Bread stamps. D.Hopp, 'Noch mehr Brotstempel: Frühchristliche Brotstempel aus Achmim', *Kemet* 17.4 (2008) 63-65 (ph.), draws attention to two collections of bread stamps: 1) R.Forrer, *Die frühchristlichen Alterthümer aus dem Gräberfelde von Achmim-Panopolis* (Strassburg 1893; dr.), containing bread stamps with Christian symbols (e.g. fish, dove, triangle; monograms: chi-rho, ἰχθῦς); 2) four stamps in the Allard Pierson Museum in Amsterdam: two of clay with Christian symbols (cross and dove) and two wooden ones with an Hieroglyphic and a Greek inscription, respectively. Both carry personal names, probably of their Egyptian owners: the Greek name is Οννωπρις (the Greek variant of Wenen-nefer, surname of Osiris, normally attested as Ὀννῶφρις; cf. *P.Mich.* 9.563 [128/129 A.D.]: Ὀννώπρι).

1781. Egypt. Elites (local). S.Bussi, *Le* élites *locali nella provincia d'Egitto di prima età imperiale* (Milano 2008), offers an overview of the main problems concerning local elites in Egypt before 212 A.D. (definition, emergence of new elites and social mobility, with special reference to careers in the army, self-representation and Romanization). The evidence is based almost exclusively on papyri. References to epigraphical sources concern soldiers (veterans [70-72]; testimonies from Mons Claudianus and Mons Porphyrites [96-107; *SEG* XLV 2097, LV 1835; 2168]).

1782. Egypt. Funerary epigrams. B.Boyaval continues his serial minutiae on epigrams: **1)** *Lychnos* 115 (2008) 65/66: in Bernand, *Inscr. métriques* 52 (*GV* 1556; *SEG* L 1566; Alexandria), B. questions J.Bingen's conjectures (see *SEG* L), preferring ἔθηκας to Bingen's ἔδωκας as a substitute of the inscription's ἔδικας; σχῶμεν instead of ἔχομεν may be retained, though the conjunctive would be exceptional in this context; **2)** *Lychnos* 117 (2008) 62: in *Inscr. métriques* 70 (*JIGRE* 29; Leontopolis), B. prefers *JIGRE's* translation to that of Bernand: the deceased is speaking in the first person throughout the epigram (LL. 5/6: γνῶναι δύνασαι πόσση πίσ[τ]ις | ἠδὲ χάρις; *JIGRE*: 'you can know how great was [*my*] faithfulness and grace'; Bernand: 'tu peux savoir quelle foi et quelle grâce *il* avait en partage').

3) *Cripel* 27 (2008) 111: in *Inscr. métriques* 96 (*GV* 1245; Memphis) LL. 5/6, the deceased Πόλιττα is styled a rose-bud among those growing in gardens. This metaphor may refer to the Homeric *Hymn to Demeter*, where Persephone seized by Hades is called καλυκῶπις κούρη (L. 8); the implicit equation of Politta's death to the abduction of Persephone lends force to the metaphor of robbery (ἁρπασθεῖσα) in the following verse; **4)** *ibid.* 121/122: comment on πικρός as a qualification of death (*Inscr. métriques* 32), its cause (83), the condition of life in general (64: μίτος πικρός; 93: τύχη πικρά) or the feelings of the bereaved (15 and 66: δάκρυα πικρά/πικρότατα; 36: ἄχος πικρόν); the opposite is γλυκύς/γλυκερός, referring to life (22, 46) or, more specifically, to selected aspects: (58: φῶς γλυκερὸν ζωῆς; 5: νόστου μνησάμενον γλυκεροῦ; 1: χάριτας γλυκεράς); **5)** *ibid.* 123: in *Inscr. métriques* 32 (*SEG* XV 876; Memphis), καί in χὐμεῖς (= καὶ ὑμεῖς) in the last line implies that the judges of the Underworld may pass the

same positive verdict on the deceased as her entourage, sc. of having been a good wife to her husband; contra Bernand: 'καὶ ὑμεῖς oppose au jugement des vivants, notamment à celui du mari, le verdict du tribunal infernal'; **6)** *ibid.* 125/126: in *Inscr. métriques* 84 (*GV* 1238; *JIGRE* 31; *SEG* LV 1770 [2]; Leontopolis) L. 4, ν[υ]μφοκόμοις στολίδεσσι σύνοικος evokes Sophocles' repeated use of σύνοικος (*OR* 1205, 1133/1134; *Tr.* 1054/1055; *Ph.* 520, 1168; *OC* 1238) to express a hero's 'cohabitation' with ill fate, illness, vel sim.; the young girl is enclosed in her bridal garments just as Philoktetes and Herakles are 'des héros *enfermés*' (125); **7)** *ibid.* 129-131: as in epigrams from elsewhere, those from Egypt depict the Underworld (Ἀΐδης, Ἀχέρων, Λήθη) after the Homeric model; descriptions are concise, unoriginal and lack precision; στυγερός (cf. *Il.* 8.368) is its only adjective; **8)** *ibid.* 133/134: in *Inscr. métriques* 45 (*GV* 644; *JIGRE* 32; Leontopolis) ὧδ' ἐτέθην ὑπὸ γῆν in L. 8 conveys the notion of the deceased surviving (at a low key) in the tomb. The conceptions of death and afterlife in this Jewish nekropolis as apparent from *JIGRE* 29-40 do not differ from the general Greek pattern; **9)** *ibid.* 135/136: in *Inscr. métriques* 26 (*GV* 552; *SEG* LI 2088 [6]; Naukratis), the optative γινώσκοι⟨ς⟩, exceptional in verses revealing the name of the deceased (LL. 17/18: Ἐπιτυγχάνοντα γάρ με γινώσκοι⟨ς⟩, ξένε, | πάντων τυχόντα τῶν βροτοῖσιν ἡδέων), expresses the wish that the explanation of this 'sobriquet postérieur à sa réussite sociale' (135) may be understood; **10)** *ibid.* 137/138: comment on the infinitive pro imperativo, used in a similar way in *Inscr. métriques* 5/6 (*GV* 1151/1152; *SEG* LV 1770 [1]) LL. 19/20 and 21/22, respectively, and in 45 (cf. supra sub 8) LL. 9/10; **11)** *ibid.* 139/140: the deceased Menelaos' final wish διπλ⟨ό⟩α ταῦτα λάχοις to the benevolent passer-by in *Inscr. métriques* 1 (*SEG* XV 877; XLVIII 2039; cf. LVI 1951 [1]; unknown provenance) should be translated as 'puisses-tu goûter au double ces joies' (sc. which Menelaos enjoyed in life and recapitulated in the previous lines) rather than 'puisses-tu obtenir au double ces souhaits' (Bernand).

1783. Egypt. Kings: Ptolemy II Philadelphos. Greek inscriptions, both from Egypt and other regions, are among the sources used by several contributors to P.McKechnie, P.Guillaume (edd.), *Ptolemy II Philadelphus and his World* (Leiden-Boston 2008; index of inscriptions on 486/487), most frequently in C.Marquaille's reconstruction of the king's foreign policy (39-64). In two articles they play the principal part: see our lemmata nos. 1381 and 1762.

1784. Egypt. Onomastics. Ἰσαπόλλων: a ghost name. A.Benaissa, *APF* 54 (2008) 109-112, points out that none of the eight papyrological testimonia for the name Ἰσαπόλλων/ Εἰσαπόλλων recently studied together with other composite names in -απόλλων or -απολλῶς by N.Litinas (cf. *SEG* LVII 1947) stands up to scrutiny: the name does not exist, as could be expected from the outset since Isis is rarely included in double theophoric names.

1785. Egypt. Religion. Christianity: the cult of St. Thecla. S.J.Davis, *The Cult of St Thecla. A Tradition of Women's Piety in Late Antiquity* (Oxford 2001; paperback edition 2008), is largely based on literary sources, inter alia the *Acts of Paul and Thecla*. The focal

points of devotion to Thecla are Asia Minor (especially the martyr shrine in Seleukeia on the Kalykadnos) and Egypt. For the latter area D. also uses epigraphical (and other documentary) evidence: 16 St. Menas ampullas with representations of Thecla on the reverse, once identified as ἡ ἁγία Θέκλα (Lefebvre, *Recueil* 692; cf. also *SEG* L 1561; 114-120 and Appendix A on 195-200; ph.); the labelled figures of Θέκλα in the Chapel of the Exodus (*SEG* LIII 1979) and of Θέκλα and Παῦλος in the Chapel of Peace in El Bagawat (Khargeh Oasis; 154-157; ph.; dr.); an epitaph with a prayer to St Kollouthos and St Thecla from Antinooupolis (*SB* 1564 LL. 4-6; 178/179; translation); a bronze cross with a prayer to St Thecla on behalf of four persons, one of whom is a namesake of the saint (M.C.Ross, *Catalogue of the Byzantine and Early Mediaeval Antiquities in the Dumbarton Oaks Collection* I (Washington 1962) 58 no. 67 [majuscule text]: 'Αγία | Θέκ|λα, | βο|ήθι | Συμ|ιονί|ου κ(αὶ) Συ|νεσί|ου κ(αὶ) | Μαρία κ(αὶ) Θέκλα; 131; ph. and color ph. on cover). In Appendix B (201-208), D. studies the diffusion of the name Θέκλα (and orthographic variants like Θέκκλα, Τέκλα) on the basis of papyri, ostraka and inscriptions, inter alia Lefebvre, *Recueil* 84 (ph.), 96, 101, 107, 420, 574; *SB* 7501 (3); W.E. Crum, *Coptic Monuments* (Cairo 1902; Catalogue général des antiquités égyptiennes du Musée du Caire) 142 no. 8693 (ph.); the name occurs from the 4th to the 8th cent. A.D.; an increase in the 5th cent. may be linked to the emergence of pilgrimage.

1786. Egypt. Vocabulary: ὄρος. B.Boyaval, *Cripel* 27 (2008) 109/110, argues that ὄρος in Egypt may indicate any area deprived of water, whether a mountain or a plain, in the Valley or elsewhere (rather than any ground elevation). The word may have retained its geographical sense when associated with monasteries in border areas.

1787. Abu Darag. (Gulf of Suez). Christian inscriptions, late 6th-mid 7th cent. A.D. V.Ghica, S.Marchand, A.Marangou, *BIFAO* 108 (2008) 115-163 (ph.; dr.), (re)publish the graffiti and dipinti found in hermit dwellings in Abu Darag (on the Gulf of Suez); some had already been published by J.Jarry, *Bulletin de la Société d'Archéologie Copte* 21 (1971-1973) 79-81. The following texts (graffiti) are in Greek: 1) † Εἶδε | Σοτήρ † Χ(ριστό)ς (120/121 no. 1); 2) † | Φώτη (121 no. 2; previously unattested variant of Φῶτις/Φωτίς); 3) Φηλάρι|τος (121/122 no. 3; variant of Φιλάρετος); 4) Φηλ[άρι]|τος (125 no. 13; same hand as the text in our no. 3). On 132/133, two inscriptions on sandstone blocks found northwest of the main ruins and previously seen by G.Wilkinson (cf. E.Littmann, *Bulletin of the School of Oriental and African Studies* 15 [1953] 27): 5) Θεω[--]|ος | εἷς (132/133 no. 21; a name like Θεώδωρος, Θεωδώσιος, Θεώφιλος or Θεων(ε)ῖνος; the divine title Θεωτόκος is another possibility; εἷς may have been followed by Θεός either in the same or in a third line); 6) † Εἷς Θεός· | εθ[..]αλαδαϊ | † ⲁⲙⲉ (133 no. 22; Coptic/Greek; in L. 2 perhaps ἔθ̣νη ἀλαλ̣αί: 'Gentils, gare!'; in L. 3 a name in Coptic).

1788. Alexandria (area of). Epitaph of Barnanaios, 1st cent. B.C./1st cent. A.D. Rectangular limestone stele with a relief representing a naiskos: triangular pediment with large akrote-

ria and rosette in the center, supported by pilasters; inscription in the field between the pilasters above a garland; the stele is painted in two colors (well preserved): blue for the tympanon, architrave and garland, brown for the other parts. The object was offered for sale by Roswitha Eberwein, Antike Kunst Göttingen, at the Ancient Art Fair held in November 2006 in Basel. Ed.pr. G.Nachtergael, *Aegyptus* 88 (2008) [2010] 143-147 (ph.; French translation).

Βαρνάναιος· φιλό|φιλε, χρηστέ, ἄω|ρε, χαῖρε

1. Aramaic theophoric name: 'son of (the goddess) Nanaï', ed.pr. ‖ 2-3. ed.pr. argues that the epithet ἄωρος was used in epitaphs from Egypt for children under 14, for the unmarried older than 14, and for those married but without children. 'On dira donc "mort(e) prématurement" quand il s'agit d'enfants et "mort(e) avant l'âge (de se marier ou de procréer)" dans les autres cas' (146). It is not applied to fathers and mothers. Contra F.Dunand (cf. *SEG* XLVIII 1953), who argued that the epithet basically refers to premature death and was applied to people before thirty years of age with few exceptions [N. does not show that any of those older than 14 and styled ἄωρος are older than 30, which appears to be a critical age also in funerary epigrams (hardly references to Fate and the evil forces of the Underworld in cases of death above 30 years of age); death under 30 was generally felt to be 'premature' in all senses, Tybout].

1789. Alexandria. Dipinto on an amphora, early Byzantine period. J.-L.Fournet, D.Pieri, in *Antinoupolis* I (cf. our lemmata nos. 1790-1793) 187 note 40, mention the following unpublished dipinto on an ampora found in Gabbari: † ϙθ λL (chi-rho cross; ϙθ: see our lemma no. 1795 app.cr. ad L. 2; λL: 30.5, sc. ξέσται/sextarii).

1790-1793. Antinooupolis. Epitaphs, 2nd/3rd and 6th/7th cent. A.D. Edd.pr. G.Nachtergael, R.Pintaudi, in R.Pintaudi (ed.), *Antinoupolis* I (Florence 2008) 163-169 (color ph.; French translation). Texts and French translations also in *An.Ép.* (2008) [2011] nos. 1578-1581 (É.Perrin-Saminadayar).

1790: 163/164 no. 1. **Epitaph of Arios, 2nd/3rd cent.** Inscription engraved on the wall of a rock-cut cave: Οἶκος | Ἀρίου κυνός

'Tombeau d'Arios, cynique', edd.pr.

1791: 164-166 no. 2. **Christian epitaph of Antinoos (and?) Kyrillos, ca. 550-600 A.D.** Inscription painted in red on an amphora (type 'Late Roman 7'); found in the chapel of Theodosia.

† [Ἀ]ντόνιο̣[ς καὶ ? | Κύ]ριλλος ἐκοιμο[ίθησαν] | ἀπὸ κώ(μης) Λυσάνδρου | ἐν μηνὶ Χυὰκ α′, ἰνδ(ικτιῶνος) ζ′

1-2. [᾿Α]ντόνιο[ς καὶ ?] | [Κύ]ριλλος, edd.pr.; P.-S. suggests reading [᾿Α]ντόνιο[ς ὁ καὶ] | Κύριλλος ἐκοιμο[ίθη] [note that the rendering of L. 1 in *An.Ép.* no. 1579 is confused: ed.pr.'s version and P.-S.'s alternative have changed places per errorem, Tybout] || 2. ἐκοιμό[θησαν], edd.pr.; ἐκοιμο[ίθησαν], P.-S. || 3. a village of this name is not attested so far, edd.pr.

1792: 166/167 no. 3. **Christian epitaph of Nikephoros?, late 6th/7th cent. A.D.** Rectangular limestone stele found in the eastern nekropolis.

† Ἐκοι[μήθη ἐν Κυρίῳ ὁ] | μακάρι[ος -- ca. 10 --] | πρε(σβύτερος) (καὶ) οἰκον[ό-μος τοῦ ἁγίου?] | νικηφόρ[ου -- ca. 10 --] || -----

Edd.pr. suggest that the deceased was priest and oikonomos 'de Saint [--] vainqueur'; they reject the name Νικηφόρος, because the name is not attested in Egypt after the 4th cent. A.D. J.-Y.Strasser in *An.Ép.* no. 1580 prefers the following text: † Ἐκοι[μήθη ὁ] | μακαρι[ώτατος] | πρε(σβύτερος) (καὶ) οἰκον[όμος] | Νικηφόρ[ος --] || -----

1793: 168/169 no. 4. **Christian epitaph of Cornelius, 7th cent. A.D.** Rectangular limestone stele found in the eastern nekropolis; above the text three crosses; below a large cross between two palm branches; in the lower quarters of the cross A and N, in the upper quarters retrograde N and A [implying that the letters should be read counterclockwise starting with the lower left quarter, Tybout].

† Γορνέλιος ὁ μ|ακάρ(ι)ος οἰκε|μέθη · Παχὼν | κθ΄, ἰνδι(κτιῶνος) δ΄ †

1. Γορνέλιος for Κορνήλιος, edd.pr. || 2-3. οἰκεμέθη for ἐκοιμήθη, edd.pr. || edd.pr. suggest reading N and A as ἀν(άστασις) and ἀν(άπαυσις), referring to Nubian epitaphs from the 11th/12th cent. A.D., but they also give J.-L.Fournet's proposal: ν(ικ)ᾷ (for which P.-S. refers to *MAMA* III 426 and *SEG* XXXII 1589).

1794. Antinooupolis. Christian epitaph of Tg'ol, 6th-9th cent. A.D. Limestone stele; incised letters painted in red. Ed.pr. D.Minutoli, in *Antinoupolis* I (cf. our lemmata nos. 1790-1793) 61-73 (color ph.; Italian translation); cf. also ead., in S.Pernigotti, M.Zecchi (edd.), *Sacerdozio e società* -- (cf. our lemma no. 1721) 253.

† Ἐκοιμ|ήθη ἡ| μακα|ρία Τσω|λ, Ἀθὺρ | α΄, ινακ α΄ †

'Riposa la beata Tg'ôl, 28 (o) 29 ottobre della prima indizione', ed.pr.; the form of the letter A is Coptic || 4. Coptic name, ed.pr., with references || 5-6. no indication of the year has been given || 6. ινακ: ἰν<δ>(ι)κ(τιῶνος); Greek/Coptic bilingualism in Antinoe explains the substitution of Δ by A, ed.pr. || the deceased has been found in the tomb; among the clothes of the mummy is a shawl with the word ὑγία embroidered in red.

1795-1807. Antinooupolis. Dipinti on amphoras, late 4th-7th cent. A.D. Edd.pr. J.-L. Fournet, D.Pieri, in *Antinoupolis* I (cf. our lemmata nos. 1790-1793) 175-216, present a survey of the typology of the dipinti written in ink on imported amphoras found in various locations in Antinooupolis and publish 13 selected examples (color ph.; dr.; French translations). There are two main categories of amphoras: spatheia, presumably for garum for the greater part, from north Africa, and LRA 1, exclusively for wine, mainly from Cilicia; two amphoras of other types come from Palaestina: see our lemmata nos. 1806/1807. The dipinti on spatheia are in black ink on the neck (one example only: our lemma no. 1795), those on the LRA 1 amphoras in red ink on the shoulder and/or body (all remaining examples). The signs indicating a half and a fourth are L and d (i.e., a delta with an oblique stroke at top), respectively. Abbreviation marks: mostly oblique strokes at the bottom of letters, also horizontal lines above. Siglum for ξέστης (sextarius): ξ with oblique stroke at the bottom. The sextarius of the LRA 1 amphoras appears to be close to the Alexandrian standard (0.716 liter); for that of the spatheion of our lemma no. 1795, see *ibid.* app.cr. ad LL. 7-9. The meaning of numbers between 1 and (almost) 20 preceding the indication of the quantity of sextarii is unclear; edd. pr. with due caution suggest 'une explication fiscale ou douanière' (191).

The dipinti on LRA 1 amphoras recording Ἀπολ(λ)ινάριος (our lemmata nos. 1798-1801; also inedita) are exceptional in that they do not record the quantity of the contents. The inscriptions are apparently the mark of a merchant living in the first half of the 6th cent. A.D. Since Apollinarios is a rare name in Egypt at this time, edd.pr. suggest that in the chain leading from Asia Minor to Antinooupolis he was active somewhere outside Egypt.

Spatheion:

1795: 180/181 no. 1. **Dipinto, ca. 400-470 A.D.**

(ξέ̣σ̣τ̣α̣ι̣) ξϛL | χμγ ϙθ | Θεοῦ χάρις | κέρδος υπδ † || †††† Παύλου | Παύλου |
(ξέσται) ξϛL´´ | (ξέσται) ξϛL´´ | (ξέσται) ξϛL´´

Date: 'deux premiers tiers du V^e s.' (Type 1 B), edd.pr. || 1. see below ad LL. 7-9 || 2. χμγ: Χ(ριστὸς) Μ(αρίας) γ(έννα), vel sim., or an isopsephism of Θεὸς βοηθός, vel sim.; ϙθ (99): isopsephism of ἀμήν, edd.pr. || 3-4. edd.pr. refer to T.Derda's metaphorical interpretation 'the grace of God is (a) gain' (cf. *SEG* XLII 1508/1509; XLV 2041), but they suggest that a profane meaning may have been intended at the same time ('gain [sc. acquired by the amphora trade] is a grace of God'); alternatively, the two phrases may be independent of each other; on one amphora the expression is replaced by Θεοῦ δίκη; υπδ: isopsephism probably yielding Θεοῦ, frequent on amphoras (cf. *SEG* XLII 1513; see also our lemma no. 1016), edd.pr. || 5. the second, third and fourth cross in the shape of a chi-rho cross || 5-6. probably the producer; other names attested on amphoras from Antinooupolis are Ἀβραάμιος, Ἀπολ(λ)ινάριος (see our lemmata nos. 1798-1801), Ἡρακ[λ--] and Ἰουλιανός (see our lemma no. 1797); one amphora has an illegible name preceded by ἁγίου, i.e., probably a reference to a monastery or church, edd.pr., who argue that the names without ἁγίου are individuals rather than religious communities and consider the possibility that not only producers but also merchants may have been meant (cf. above, introduction, on Apol(l)inarios) || 7-9. 66.5 sextarius (a

ξέστης of small quantity, ca. 0.4 liter, against 0.547 for the Italian and 0.716 for the Alexandrian sextarius); the indication of the content was twice repeated (regular also on other amphoras; here written once more initio) probably to prevent the loss of the text in case of damage to the amphora, edd.pr.

LRA 1:

1796: 191/192 no. 2. **Dipinto, late 4th/early 5th cent. A.D.:** αρ̣ | ξ(έσται) κηd

1. Number (1100): isopsephism?, edd.pr. || 2. 28.25 sextarius, edd.pr.

1797: 202 no. 7. **Dipinto, 500-550 cent. A.D.**

χμγ ϙ̣θ̣ | Θεοῦ χά̣ρ̣ι̣ς̣ | καίρ̣δ̣ο̣ς | Ἰουλιάνου || ασ̣[---] | πρω̣τῖον | ----- |-----

1-4. See app.cr. of our lemma no. 1795 ad LL. 2-6 || 3. καίρδ̣ο̣ς for κέρδος || 5. written in larger letters and exceding the alignment || 6. πρω̣τ(ε)ῖον: 'of first quality', edd.pr.

1798: 203 no. 8. **Dipinto, 500-550 cent. A.D.:** χμγ ϙθ | Θεοῦ χάρις | Ἀπολιναρ(ίου)

1-2. See app.cr. of our lemma no. 1795 ad LL. 2-6 || below: traces of another dipinto in red ink.

1799: 204 no. 9. **Dipinto, 500-550 cent. A.D.**

χμγ † ϙθ | Θεοῦ χάρις | Ἀπολιναρ(ίου) | [.]ω̣[---] | -----

1800: 204 no. 10. **Dipinto, 500-550 cent. A.D.**

χμγ †̣ ϙ̣θ | Θεοῦ χάρις | Ἀπολιναρ(ίου) | ----- | -----

1801: 204 no. 11. **Dipinto, 500-550 cent. A.D.**

χμγ † ϙθ | Θεοῦ χάρις | Ἀπολιναρ(ίου) | κ̣ρ̣αστιν

4. Π̣ρ̣ω̣τ⟨ε⟩ῖ⟨ο⟩ν (cf. our lemma no. 1797 L. 6) instead of κ̣ρ̣αστιν seems attractive, but the first letter does not resemble a pi, edd.pr.

1802: 193/194 no. 5. **Dipinto, 6th cent. A.D.:** **A:** α | φκ̣[.] | † [...] | κθLḍ **B:** ιL

A. 1. number (1) || 2. 52[.]; perhaps φκ̣α̣ (isopsephism)?, edd.pr. || 3. chi-rho cross, perhaps followed by χμγ; 29.75 (sextarii), edd.pr. || **B.** (on the level of A L. 1) number (10.5).

1803: 192 no. 3. **Dipinto, mid 6th cent. A.D.:** ϙθ | ☧ [...] κζLd

1. See our lemma no. 1795 app.cr. ad L. 2 || perhaps after the christogram χμγ (see *ibid.*); 27.75 sextarius, edd.pr.

1804: 195 no. 6. **Dipinto, mid 6th-mid 7th cent. A.D.:** Παύλου | Ἀνγιλ(ᾶ) | ιη̣ | ιζ || α

1-2. Two names or name and patronymic? The names mentioned on amphoras in L. 1 are frequently the same (Ἰωάννης, Κυριακός, Κύριλλος, Παῦλος, Πέτρος, etc.), but there is only one example of the same name in L. 2 (199 note 49): Ἰωάννου | Ῥοδιάδ(ος) (read on the basis of the dr. in L.P. Kirwan, in W.B.Emery, *The Royal Tombs of Ballana and Qustul* [Cairo 1938] II 401-405 nos. 20 and 23) and Μαύ̣ρου (or Μώρου) | Ῥωδιάδ(ος) on an amphora from Antinooupolis (ph.). Are these people potter(s) (cf. the unpublished inscriptions Ζωσίμου | κυραμί(ου) and [Κυ]ριακοῦ | κεραμίου on amphoras from Memphis [Saqqara] and Apollinopolis Magna, respectively), producers or merchants?, edd.pr., with further reflections || 3-5. numbers 18 (or ια̣ or μ̣: 11 or 30?), 17, and 1, edd.pr.

1805: 193 no. 4. **Dipinto, late 6th-mid 7th cent. A.D.**

A: † | ια | [..] | † [...] κηLd **B:** ιβLd

A. 1. Cross or Θ(εός), edd.pr. || 2. number (11), edd.pr. || 3. 'Verschleifung' of an isopsephic formula?, edd.pr. || 4. chi-rho cross; 28.75 (sextarii), edd.pr. || **B.** (on the level of A L. 3) 12.75, edd.pr.

Palestinian:

1806: 208 no. 12. **Dipinto, 7th cent. A.D.** 'Bag-shaped 3' amphora.

Θ(εο)ῦ χάρ(ις) | γριμελ̣(αίου) | † monogram | (ξέσται) [-] || (ξέσται)

2. γριμέλαιον (cf. also our next lemma): previously unattested sort of olive oil (ἔλαιον) apparently produced in Palaestina, edd.pr, who mention two unpublished dipinti reading γριμελέου on Palaestinian amphoras in the Coptic Museum in Cairo (5th cent. A.D.) and from Kellia (6th/7th cent. A.D.).

1807: 209 no. 13. **Dipinto, 7th cent. A.D.** 'Agora M 334 similis' amphora.

† Θεοῦ χάρις | [γρ]ι̣μελέ[ου] | -----

2. γριμελ̣έου for γριμελ̣αίου (cf. our previous lemma).

1808. Baouit. Christian prayer, early Byzantine period. Inscription in 'chapel 36' of the monastery of Apa Apollo in Baouit. J.Clédat, *Le monastère et la nécropole de Baouît* II.1 (Cairo 1916) 34; Lefebvre, *Recueil* 234. Republished by A.Delattre, *BIFAO* 108 (2008) 78/79 no. 7 (dr.; French translation), together with two Coptic inscriptions in the same chapel similarly mentioning Aron.

ϛ´ ἰνδ(ικτιῶνος)· | † Κ(ύρι)ε ὁ Θ(εὸ)ς φύλαξ(ον) | τὸν δοῦλός σου | Ἄρων ἐν ἠρή||νῃ, ἀμήν· (καὶ) Σίων | (καὶ) Ἰωάννης | (καὶ) Φῖβ

Abbreviation marks: horizontal line above the letters (L. 2: KE and ΘC); oblique stroke at the bottom of lettters (L. 2 in fine); S for καί (LL. 5-7) || 3. δοῦλός for δοῦλόν || 7. (καὶ) Φι[--], previous editions || the 'Fayumisms' in the Coptic texts suggest that Aron, either a monk at the monastery or a visitor, came from the Fayum, D.

1809. Cairo. Indication of the contents of an alabastron, Hellenistic period. Spindle-shaped alabastron inscribed on the belly; from Cairo, now in the Louvre. Ed.p. L.Laugier, in A.Verbanck-Piérart, N.Massar (edd.), *Parfums de l'Antiquité. La rose et l'encens en Méditerranée (à l'occasion de l'exposition organisée du 7 juin au 30 novembre 2008 par le Musée Royal de Mariemont)* (Morlanwelz-Mariemont 2008) 434/435 no. V.E.2. (ph.; French translation): Κιννάμωμον | παρὰ Κρινίππου

1. Cinnamon was used for the production of perfumed oil (cf. Plin. *HN* 12.6, 8); see also *SEG* XXXVIII 1551 for stone alabastra inscribed KIN or KINN (= κίνναμον or κιννάμωμον) || 2. either the producer ('de chez Krinippos') or, preferably, the person who offered the oil ('de la part de Krinippos'); the latter possibility is supported by papyri recording alabastra with perfumed oil as a gift for friends; cf. *SEG* XLIII 1959.

1810. Dakhleh Oasis. Trimithis. Didactic dipinto (epigrams), ca. 340-360 A.D. Dipinto in red ink on the white plaster of a wall of a room to the north of a late-antique residence at Amheida (ancient Trimithis), excavated in 2006. Edd.pr. R.Cribiore, D.M.Ratzan, *JRA* 21 (2008) 178-191 (color ph. of Col. I-III and V; translation of Col. I/II); for the archaeological context see P.Davoli, *ibid.* 170-178. We give the text of edd.pr., which reproduces the lectional signs of the dipinto (rough breathings, diplai, acute, circumflex and grave accents, high and medial stops, apostrophe, makra and diairesis) without adding further breathings and accents.

Col. I

[---]δ̣εσσιν ε̣[---]
ε̣ν̣θ̣άδε χ.[----]
εγγύθι πηγάων [τῶν ἱ]ε̣ρῶν
4 πετάλων·
αλλα θεὸς νεύσειεν επ ευχωλῆισιν
εμεῖο ⟦π...ων⟧

π̣[αντ]α̣ς μουσάων εργα μελιχρὰ
μαθεῖν·
συν πάσηις Χαρίτεσσι· και Ερμῆι
Μαιάδος υἱεῖ
ρητορικῆς σοφίης άκρον ἑλόντα[ς]
ὅλον·
παῖδες εμοι θαρσεῖτε· μέγ̣α̣ς θεὸς̣
ὕμμιν οπάσσει
παν̣τοίης αρετῆς κᾶλὸν έχειν
στέφανον·
>

Col. II

[- 1? -]ουσ.[.]..
μητέρα σην ποθε̣[ων] ν̣εοθη̣λ̣ε̣σ̣[- 8 -]
> — —
εις τους σχολαστικους μου
—
παῖδες εμοι χαρίεντες· απο κρήνης̣ [- 8 -]
Πϊερικῶν ϋδάτων πίετε μέχρι .[- 4 -]
> — —
εις τους αυτους
κάμνετέ μ[ο]ι κάμα̣τ̣ο̣ι δ' ευηνορ[..]
οἵ ρα και Ἡρακλῆϊ πα̣[....]λ̣ιξαν̣[---]
πάντων γαρ σοφι[η.....] φ̣ε̣ρ̣ε̣ ικ̣
> —
εις τ̣ασι̣σ̣[.]φο.[- 5 -]
—
χ̣ρυσοκ[ο]μας δὲ .. ετ̣[...]..π[---]
α̣λ̣λ̣ω̣...ν̣...εχω̣[..]
> >
ε̣ι̣ς
---- Traces ----
>
---- Traces of LL. 14-21 ----

Col. III

---- Traces of at least nine lines ----
[---].ω μ.[. Ἡ]ρακλ̣ης σ̣φαλε̣[ρ---]
αλλα [...]. ευψυχηι̣ σ̣η̣.τα
εκ ψ̣υ̣χῆς παρεχε̣ι̣ ...[---]
[..]ρ̣ο̣υ̣ [.].[...]ι̣μ̣[---]

Col. IV

Illegible traces of at least six lines, the rest obliterated

Col. V

[----------------------]μ...ω[---]
συν μη[- 6 -]ν οὔρεα μ[α]κρὰ θ[..]ω σα[---]
ευχωλης .[...]ερ.[....].λθε.[- traces -]
σ[----]
εὔχομαι .μα...αν[- traces -]
ηδεφύλ.[---]
τῶν ἀμφιτρομέω[- 11 -]α
πολλὰ μεν[---]
εις ὅ κε ν...ὲ[- traces -]
---- Traces of seven more lines ----

Series of at least eight epigrams in elegiac couplets and hexameters preceded by titles ('lemmata'). Because of the installation of a raised floor in the room some 20 years after the dipinto was written, the tops of the columns (one or two lines and possibly a lemma) are missing. The script is a mix of epigraphic (e.g. broken bar alpha) and book style (upright rounded book hand characteristic of the late 3rd/early 4th cent. A.D.; the lower lines are somewhat unstable). The wall was probably a palimpsest: whole lines were scrubbed out and then repainted, which accounts for the idiosyncratic layout of some sections. The rewriting must be connected with teaching: the wall was used as a sort of blackboard, edd.pr. || **I.** 1. in fine ε or θ, edd.pr. || 2. perhaps a form of χωρέω, e.g. χω[ρῶ, -ρῶν], edd.pr. || 3-4. τὰ ἱερὰ πέταλα: perhaps laurel leaves, as in Nonnos, *Dion.* 19.75 and 33.132, edd. pr. || 6. conceivably ⟦πάντων⟧, edd.pr. || 9. the initial c has a tiny diagonal: either a blot or ευ; the iota in πάσηις was added above the line to correct a mistake, edd.pr. || **II.** 1. probably the first line of a couplet. If the alignment is perfect, only one small letter (perhaps τ) is missing initio; the following trace is compatible with α or λ, but if the line was protruding more to the left, a μ would be possible (Μοῦσα?), edd.pr. || 2. in fine a form of νεοθηλής ('fresh', 'young'); e.g. μητέρα σὴν ποθε[ῶν] νεοθηλέσ[ιν ἄνθεσιν ποίης] (cf. *Il.* 14.347; Hes., *Th.* 576), edd.pr. [this hexameter restored e.g. (for ποθε[ῶν] read ποθέ[ων]?) hardly makes sense; at least νεοθηλής should be restored to go with ποίη, as in the epic parallels: νεοθηλέο[ς ἄνθεσιν ποίης], 'with flowers of new-grown herb', Martin] || 4. χαρίεις: 'talented and educated', perhaps with a hint of irony; in fine perhaps [ἰοειδοῦς] ('deep blue'; cf. Hes., *Th.* 3 and Fr. 380.1), [ζαθέοιο] ('very holy'; cf. *Th.* 6) or [μελανύδρου] ('with black waters'; cf. e.g. *Il.* 16.160), edd.pr. || 5. Πιερικὰ ὕδατα: the streams on Helikon; the expression is unusual, since Πιερικός means 'of Pieria' and the streams were in Boiotia; one would expect Πιερίδων ὕδατα (i.e., the waters of the Muses); in fine perhaps κ[όρου] ('satiety'), though this expression is attested only in prose, edd.pr. || 7. e.g. κάμνετέ μ[ο]ι κάματοι δ' εὐήνορ[ές εἰσιν ἀπάσιν]; εὐήνωρ ('which makes man manly') is a sophisticated choice, edd.pr. [the poetic κάμνετέ μοι is reminiscent of the imperative φιλοπόνει in school documents (papyri, ostraka or tablets) from Egypt; cf. R.Cribiore, *Writing, Teachers, and Students in Graeco-Roman Egypt* (Atlanta 1996) 127/128, Martin] || 8. πα or πλ; after the lacuna λ or, less likely, ω; perhaps a form of μειλίσσειν (or ἀνοίγειν), edd.pr. || 9. possibly σοφί[η νίκην] φέρε, edd.pr. || 10. the traces are compatible with εἰς τὰ Σισύφου [πάθη], edd.pr. || 11. χρυσοκόμας ('golden-haired') refers to various gods, especially to Apollo, edd.pr., with comment on the exceptional Doric form || 13. presumably the lemma of a poem, edd.pr. || **III.** 10. initio perhaps [τ]ῷ (if no more than one letter is missing); after μ: η or α?; σφαλερός would indicate that Herakles was about to fall, edd.pr. || 11. perhaps ἀλλὰ [καὶ] εὐψυχῆι, edd.pr. || 12. ἐκ ψυχῆς: frequent (but not exclusively) in Christian texts; alternatively the relatively rare ἐκ τιμῆς may be read; with παρέχει the sense would be 'from the soul (or from honor) it is in one's power', followed by an infinitive and a dative, edd.pr. || **V.** 2. οὔρεα μακρά, well attested in epic poetry, is a cer-

tain reading, though it produces a difficult verse with a caesura missing in the third foot, edd.pr. ‖ 3. after ερ a round letter, perhaps ο or ω; probably [ἦ]λθε, vel sim., edd.pr. ‖ 7. ἀμφιτρομεῖν with the genitive is attested only in *Od.* 4.820 ('to tremble for'), edd.pr.

The epigrams have been written by a teacher for his students in a composite, literate diction reflecting a high degree of paideia. Epic words and forms abound; many of these passed into rhetorical and Christian prose, e.g. εὐχώλη (Col. I.5; V.3) and κάματος (Col. II.7; '(intellectual) toil'). It is unclear whether the teacher was the author of the poems or copied them from a collection (he may also have collected poems which he had composed himself over time). The epigrams were written on the wall to function as teaching models for students learning how to compose this kind of educated poetry. The lectional signs, almost flawless, can be compared to those in school copies of Homer, though they are applied to certain parts of speech only and never to the lemmata. The poems are evidence of the broad rhetorical curriculum; didactic epigrams served to reinforce the student's knowledge of poetical themes and his skill in composition. The presence of a rhetor in Trimithis implies close contacts with the Valley, as are also known for the Great Oasis. The large residence proper close to the room with the dipinto included a room with painted figural scenes drawn from Greek epic and mythology [partly with labels, inter alia a personification of Πόλις; the paintings are to be published separately, Tybout]. Our teacher evidently provided instruction to local elite young men, edd.pr.

The poem in the first column evokes an ideal landscape and encourages young men to learn the sweet works of the Muses with the help of the Graces and Hermes, in order to reach the summit of rhetorical knowledge (comment on the terms μελιχρός, παῖδες [pedagogic relationship in terms of teacher/father and student/son] and σοφία ['knowledge', 'expertise'; for ἄκρον σοφίας cf. Pind., *Isth.* 7.18]) and to receive the crown of excellence. The identity of the gods in LL. 5 and 13 is uncertain; μέγας θεός (L. 13) is often a cult name for Serapis or Hermes Trismegistos/Thoth (not only the god of rhetoric, but also the main god of the city, hence an attractive option); however, a veiled allusion to the Christian god cannot be excluded; the text contains possible echoes of Christian writings (e.g. παῖδες θαρσεῖτε in L. 13); in L. 5, θεός is probably simply meaning 'the divine'. The second column consists of at least four epigrams. The first may refer to a child taken away from his mother, perhaps to be handed over to a teacher. The next two concern σχολαστικοί (mostly 'advocates', but here, as in some other sources, 'students', presumably under the influence of Latin scholasticus: 'student of rhetoric'). The third epigram exhorts the students to drink the water of learning from the Muses' fountain, the fourth to work hard, in imitation of Herakles (who also appears in Col. III L. 10, probably as a paradigm of courage that students should emulate). The fifth epigram may have insisted on this topic, with Sisyphos as a model for the students' toil, edd.pr.

1811. Gebel Abu Foda (area of; Middle Egypt). Two funerary texts, undated. *SB* 296/297 and 2274. J.Moje, *ZPE* 164 (2008) 146-149, argues that these texts are actually two inscriptions from a single tomb: 296 (Ἡρθηωρ) + 297 ((Ἔτους) δʹ, Χοιὰκ θʹ, Ταῆσις Ἀρψή[σ]ιος) = 2274 (Ἡροηιω | (ἔτους) δʹ, Χοιὰκ ο Ταῆσις Ἀρψι). One text probably reads Ἡροῆρ, i.e., the Greek transcription of the Egyptian divine and human name Ḥr-wr (transcription in complete form Ἀροῆρις/Ἡροῆρις): either a dedication to this god or, more probably, the name of the tomb owner. In the other text Χοιὰκ ο is a misreading of Χοιὰκ θʹ; Ἀρψή[σ]ιος (incompletely read in *SB* 2274) should be corrected into Ἀρψή[μ]ιος: epitaph of Taesis, daughter of Harpsemis.

1812. Hermopolis Magna (area of: Tuna el-Gebel). Bilingual (Greek/Demotic) inscription (epitaph?), early Ptolemaic period. Rectangular limestone block found during German excavations in 1983 in the nekropolis of Tuna el-Gebel; the Demotic text, under the fragmentary Greek text, is lost except for two lines partly damaged. Ed.pr. M.Ebeid, *BIFAO* 108 (2008) 91/92 no. 6 (dr.): in LL. 1/2, Πτ[ο]λεμ|αῖ[ος] or -αῖ[ου] seems possible; in LL. 2/3, 'the traces are weak; the reading: γυνή or similar cannot be proved'; in L. 4, perhaps ἔτων with the age of the deceased. 'But it is not possible to define the inscription as a tomb inscription.' [The dr. shows ΠΤΟΛΕΜ|ΑΙ[.1-2.]Γ̣ΟΥΦΑΙΓΟ|Υ̣[..3-4..] v ΙΤΗΕΑ | [..4-5..]Ρ̣ΑΕ (or B) ΤΩ, Tybout].

1813. Khargeh Oasis. Hibis. Collection of inscriptions. E.Cruz-Uribe, *Hibis Temple Project*, vol. 3. *The Graffiti from the Temple Precinct* (San Antonio, Texas, 2008; ph. and dr. of most texts), (re)publishes 345 graffiti (including drawings) inscribed on the walls of the Ammon temple in Hibis; 77 texts are in Greek: nos. 1/2, 6-13, 15-18, 20-22, 26/27, 29, 40-43, 46-48, 50, 53, 58, 62/63, 67, 70/71, 73-78, 82, 87-89, 92-99, 101-104, 117, 120, 137, 165, 237-241, 244, 290-292, 294, 312, 322, and 343-345. Except for no. 40 (an inscription on a statue base) all the 42 edita are included in H.E.White, J.H.Oliver, *The Temple of Hibis in El-Khargeh Oasis* II. *The Greek Inscriptions* (New York 1938); the remaining 35 new texts (nos. 11, 29, 42/43, 46-48, 50, 52/53, 58, 62/63, 67, 70/71, 74-78, 82, 94-97, 101-104, 120, 244, 291, 294, and 312) are scanty fragments, suffering from highly uncertain readings for the greater part. We limit ourselves to mentioning a few names (probably) on record: Ἀμμώνιος (no. 29), Ἑρμαῖος (nos. 47 and 94), Εὔηνος (?; no. 74), Ἰαλίων (?; no. 42), Μεννέας (no. 47), Τιμοθ-- (no. 67).

F.Kayser, *BE* (2010) no. 625, rightly criticizes C.-U.'s incompetence in the field of Greek epigraphy: White-Oliver's readings have frequently be 'miscorrected'; most texts are presented without breathings and accents; reference to previous editions is limited to White, Oliver with very few exceptions. K. comments on nos. 10 (*SEG* VIII 795 a [2]; *SB* 8685; Βερενικεύς is probably the ethnic of Berenike in Kyrenaika), 12 (Bernand, *Inscr. métriques* 120, 'dont le texte est revu et corrigé de manière fantaisiste'), 20/21 (the texts are mixed up), and on the abbreviation cη^{β} in 13 (*SB* 8684) and 17 (*SB* 8686; *SEG* VIII 795 a [7]; following on the title σημεαφόρος); he points to E.Van 't Dack, *APF* 19 (1969) 162, who argued that on the basis of τρίτης σημέας in *SB* 1436, one may read ση(μέας) (δευτέρας); in no. 47 Μεννέας rather than Μεριvεας should be read. In spite of C.-U.'s laborious attempts to define fixed criteria for considering an inscription a graffito (199/200) and for qualifying the three long edicts of governors as such, the latter documents cannot be classified as graffiti: edicts of Cn. Vergilius Capito (*I.Prose* 53; *OGIS* 665; *IGR* I 1262; *SB* 8248; *SEG* VIII 794; XX 694), of T. Iulius Alexander (*I.Prose* 57 B; *OGIS* 669; *IGR* I 1263; *SB* 8444; *SEG* XV 873; LVI 1989*), and of L. Iulius Vestinus: *I.Prose* 56 (*SEG* XLVIII 2007; *SB* 16070). We give a comparatio with White, Oliver (missing in *Hibis Temple Project* 3) and with some other editions and corpora [excluding the references to the edicts given above and the Coptic inscriptions White, Oliver nos. 31/32 = *HTP* 3 nos. 118/119].

White, Oliver	*HTP* 3	White, Oliver	*HTP* 3	*CIG*	*HTP* 3
1	1	29	98/99	4957 f	26
2	41	30	117	4957 g	238
3	73	33	137	4957 h	12
4	2	34	165		
5	12	35	239	**Bernand,**	
6	40	36	238	***Inscr. métriques***	
7-9	343-345	37	237	120	12
10	6	38	241	121	40
11-13	8-10	39	240		
14	15	40	-	***SB***	
15	13	41	292	8683	20
16/17	16/17	42	290	8684	6, 13
18	18			8685	10, 87,
19	21	*CIG*		92	
20	20	4956/4957	1/2	8686	17
21/22	26/27	4957 b	20	8687	238
23	22	4957 c	6, 13	8688	12
24/25	92/93	4957 d	10, 87,		
26/27	88/89		92	**Lefebvre,**	
28	87	4957 e	17	***Recueil***	
				360	117

1814. Leontopolis. The Jewish community, 1st cent. B.C./1st cent. A.D. W.Ameling, in M.Karrer, W.Kraus (edd.), *Die Septuaginta - Texte, Kontexte, Lebenswelten. Internationale Fachtagung veranstaltet von Septuaginta Deutsch (LXX.D), Wuppertal 20.-23. Juli 2006* (Tübingen 2008) 117-133, analyzes the epitaphs from Leontopolis (*JIGRE* 29-105; also 106-114 from nearby Demerdesh), to conclude that they do not shed much light on the Jewish community gathering in the Temple founded by Onias (probably III) as a rival to the Temple in Jerusalem after the Maccabean war. Discussion of the following topics: the criteria for identifying these inscriptions as Jewish (onomastics only: many names from the Old Testament and/or considered to have been borne exclusively or frequently by Jews); conceptions of life (no reference to Jewish religion; the relatively numerous epigrams fit in with the general pattern in the variety of images and expectations; A. assigns much of the contents to literary rather than religious tradition); organisation of the community (only *JIGRE* 39 is relevant; πολιτάρχης is likely to refer to the Jewish community in view of papyrological parallels from Herakleopolis, though the information from that source [cf. also the epitaphs *SEG* XLVIII 1984-2003] cannot be extrapolated to the Leontopolitan situation of ca. two centuries later); the use of Greek as a sign of social assimilation, without giving up Jewish identity; gender and age of the deceased (47 men; 27 women; 19 children: 12 boys and 7 girls, always with their age at death indicated; the small sample and evident age-rounding prevent any statistical approach).

1815. Marea. Various inscriptions, early Byzantine period. Inscriptions on various objects from the baths and sāqiyah (water raising system). Ed.pr. T.Derda, in H.Szymańska, K.Babraj, *Marea*, vol. 1. *Byzantine Marea. Excavations in 2000-2003 and 2006* (Cracow 2008) 169/170 (ph.): 1) I[.]TNE | --- (possibly ιβ', τνε': the numerals 12 and 355; sherd; 169 no. 2); 2) MH[--] (fragment of wall plaster from the tepidarium; 169 no. 4); 3) [--]NQY (OY above N; sherd; 169 no. 6); 4) [--]AN[--] (fragment of wall plaster from a pool; 169 no. 7); 5) [--] Πέτρος κυρι vacat (a form of the noun κύριος, perhaps in abbreviated form: κύρι(ος) or κῦρι?; inscription on a vessel or ostrakon; 7th cent. A.D.; 169 no. 8); 6) † ὑγιέlνω· πίlε, Κύρα (ὑγιένω for ὑγιαίνω: the wine [or water] is speaking, encouraging Kyra to drink; amphora sherd; 5th/6th cent. A.D.; at left another inscription, not connected with the Kyra text: [--]ευσεν; 169/170 no. 9; dr.); 7) ἁγίου | Μηνᾶ | εὐλογ(ία) (St. Menas ampulla; the nearest parallel is J.Witt, *Menasampullen* [cf. *SEG* L 1561] no. 36, dated late 5th-mid 7th cent. A.D.; 170 no. 10 [on St. Menas ampullas see now also S.Bangert, 'The Archaeology of Pilgrimage: Abu Mina and Beyond', in D.M.Gwynn, S.Bangert (edd.), *Religious Diversity in Late Antiquity* (Leiden 2010), 293-327]).

1816. Oxyrhynchos. Greek inscriptions. C.Piedrafita, in M.Erroux-Morfin, J.Padró Parcerisa (edd.), *Oxyrhynchos: un site de fouilles en devenir. Colloque de Cabestany, Avril 2007* (Barcelona 2008) 135-145, presents an outline of the Greek epigraphy of Oxyrhynchos and publishes the provisional texts and French translations of 12 of the 13 inscriptions found between 1982 and 2007 during Spanish excavations. These texts, which we present below [to be used with due caution], are complemented by some previously known texts: 1) Lefebvre, *Recueil* 750/751 (same Christian inscription on two lamps: ἡ ἁγία ἄμμα Χρυστίνα; P. 135); 2) *SEG* XL 1573 (dedication to Θοῆρις; P. 144 no. 14: text and French translation); 3) *SEG* XXX 1748 (epitaph of Θεόδωρος; 144/145 no. 15: text and French translation); 4) W.M.F.Petrie, *Tombs of the Courtiers and Oxyrhynhkos* (London 1925) 13 (text in majuscules; honorary inscription for the emperor Phokas; Piedrafita [136] gives only a French translation). [The Greek text, which was never included in *SEG*, runs (on the circular base): [--] Φωκαίου | [εὐ]σεβεστάτου | [οἰκ]είων δεσπόlτου πολλὰ τὰ || ἔτη; (on the base block): ἀναφερό[ντων ---]NE[---] (name(s) of dedicator(s)). For other previously known Greek inscriptions from Oxyrhynchos see *SEG* XXXVIII 1477 (now republished by S.Mueskens, in C.Derricks, L.Delvaux (edd.), *Antiquités égyptiennes au Musée royal de Mariemont* (Brussels 2009) 115/116 (ph.), with comment on the typology; date: 3rd cent. A.D.; ca. 4th cent. A.D., *SEG*), XLIX 2318, and LVII 1971 (epitaphs); XXXVIII 1837 (XLIV 1490; love charm on lead tablet) and XLIV 1481 (curse against two athletes on a lead tablet), Tybout].

From the 13 new inscriptions, two are known from pre-publications: *SEG* LIII 1993 (LV 1836* [see especially LIV 1743 for J.Bingen's superior reading]; P. 143 no. 6) and 1994 (P. 142 no. 4); another is illegible except for some abbreviations of Κύριος (inscription in a tabula ansata, a pendant to the tabula of *SEG* LIII 1993; 143 no. 7; ph.; no text). The remaining ten texts [apparently found in the same nekropolis as the aforementioned three texts, though P. does not indicate this explicitly] are in the Coptic Museum in Cairo (our nos. 6 and 9/10; also the illegible text), in excavation store rooms (nos. 11 and 13/14), in situ (nos. 12 and 15) or lost (nos. 7/8): 5) ε' ἰν(δικτίωνος), | Τῦβι κ' (date [dipinto?] belonging to a painting representing Jonas; 142 no. 1); 6) Κυριακός· | ἡ καλὴ καὶ χρηστὴ [- name -] | τ | μὴ λυπηθῇς, [οὐδεὶς ἀθάνατος] (graffito in a painted tabula

ansata; 142 no. 2); **7)** ἡ καλὴ καὶ χρηστὴ [- name -] | η[--]η[--]κη[-- ἐτ]ῶν ιζ΄ | μ[--]μ Παῦνι ι΄ (?) (graffito in a painted tabula ansata; 142 no. 3); **8)** Α Ω | Φοιβάμω[ν] | μοναχό[ς] (dipinto; 143 no. 5); **9)** Εἷς [Θεὸς ὁ βοηθῶν] | κα ([μα]κά[ριος] or [μα]κα[ρία]) | [--?]σο[--] (inscription [graffito or dipinto?] in a [painted?] tabula ansata; 143 no. 8); **10)** ΧΜΓ | Εἷς Θ(εὸ)ς [----] (dipinto; inscription in the quarters of a chi-rho cross; 143 no. 9; ph.); **11)** Μάρκε, εὐψύχι (graffito on the south wall of tomb 11; 'probablement romaine et païenne' [136]; 143/144 no. 10); **12)** Ἀ[ρποκρ]ατίαινα | [ἐβί]ωσε ἐτῶν ιβ΄ | [θυ]γάτηρ Δώρου ([reading and restoration seem uncertain]; dipinto on the foot of a mummy; 144 no. 11; ph.); **13)** † Τοῦτό ἐστιν | ὁ τόπος | τοῦ μακαρί|του Γεωργίο||υ ἰατροῦ· ὁ Θ(εὸ)ς ἀ|ναπα(ύσ)η τὴν ψυ|χὴν αὐτοῦ † (rectangular stone plaque; 144 no. 12; ph.; see now also J.Padró Parcerisa, C.Piedrafita Carpena, 'El médico oxirrinquita Jorge: una inscripción griega inédita procedente de Oxirrinco (Egipto)', in A.Dominguez Monedero, G.Mora Rodríguez [edd.], *Doctrina a magistro discipulis tradita. Estudios en Homenaje al profesor doctor don Luis García Iglesias* [Madrid 2010] 1-14 [ph.; dr. [the reading is confirmed by the ph. and by G.Nachtergael apud P.P., C.C., Tybout]); **14)** Ω[---] | Σ[---] (rectangular stone re-used in a wall of a the 'Proastion', a Roman villa northwest of the city; 144 no. 13; ph.).

1817. Panopolis. Christian dedications of columns, 6th cent. A.D.? R.G.Coquin, M.Martin, in A.S.Atiya (ed.), *The Coptic Encyclopedia* 3 (New York-Toronto 1991) 765, noted the continued presence of a dedicatory text on a marble column in the White Monastery near Sohag (Ὑπὲρ εὐχῆς Ἡλιοδώρου | καὶ Καλλιρόης καὶ τῶν | τέκνων αὐτῶν, under a large cross; ed.pr. J.van der Vliet: see below; first mentioned by Vansleb [J.M.Wansleben] in 1677) and drew attention to the same text on another column found southeast of Panopolis (*SB* 1597). L.Criscuolo, in *Perspectives on Panopolis* -- (cf. *SEG* LII 1795) 60/61, questioned the funerary nature of both texts and suggested identifying Heliodoros with the homonymous priest of the goddess Θρ(ε)ίφις on record in *SEG* XLIII 1124 (1st/2nd cent. A.D.). Ed.pr. J.van der Vliet, *ZPE* 164 (2008) 153-155, provides the text of the inscription in the White Monastery (see above; ph.; translation; dr. of *SB* 1597). He points out that the columns are Christian ex votos and that the connection with *SEG* XLIII 1124 should be rejected. The columns were probably donated by Heliodoros and his family to a church in or near Panopolis; after demolition of the latter building one was reused in the White Monastery.

1818. Philai. Religion. J.H.F.Dijkstra, *Philae and the End of Ancient Egyptian Religion* (Leuven 2008), focuses on the emergence of Christianity (both as a religious and a social phenomenon) and the simultaneous persistence of ancient Egyptian cults in Philai and the First Cataract region from 298 A.D. until the Arab conquest of Egypt. He analyzes Greek and Demotic inscriptions of the 4th/5th cent. A.D. (175-218; proskynemata: *I.Philae* 190/191 [*SB* 13/14; *SEG* XLIV 1723; LVII 1974], 193, and 197; dedications of feet [cf. *SEG* LV 2074]: *I.Philae* 188/189, 196, and 198; dedications: *I.Philae* 186 [Σανσνῶς] and 192 [*SB* 427; Πανουχῆμ]; *I.Philae* 197-199 refer to an Egyptian family of priests [προφήτης Παχούμιος; Σμηταχάτης; πρωτοστολιστὴς Σμητχῆμ; ἀρχιπροφήτης Σμῆτ] active between 452 and 456/457 A.D.; discussion and stemma of the Smet-family on 197-201; discussion of rituals, festivals and religi-

ous associations on 202-214 [mention of a πρωτοκλίναρχος in *I.Philae* 199; for the worship of the holy falcon cf. also *SEG* LVII 1974]; comments on the proskynemata and their features on 189/190). D. shows that the contraction and isolation of the ancient Egyptian cults started already after the 3rd cent. and ended in 456/457 or shortly afterwards, when the inscriptions suddenly disappear. Philai is slowly assimilating to the Christian world without significant conflicts: a picture modifying the traditional view that the 6th cent. was a period of tension between 'pagans' and Christians. The 6th cent. 'becomes a time in which the full integration of Christianity into society took place' (344). On 333-338, D. discusses epigraphical evidence for visitors participating in the cults of Christian Philai found in Elephantine (cf. *SEG* XXXVII 1625/1626 ["Αγιος Στέφανος]; 1629/1630; 1631 [Θεόδορος]; 1632 ["Αγιος "Ονοφρις]) and Philai (persistence of the tradition of inscribing names on sacred buildings [e.g. *I.Philae* 205-214, 229-233, and 240-242] and of proskynemata [e.g. *I.Philae* 234]). In Appendix 5 (361/362), D. reprints inscriptions from the First Cataract Area (translations): four from the East Church at Philai (nos. 1-4 = *SEG* LIII 1997 A-D.) and four from a quay wall at Elephantine (nos. 5-8 = *SEG* LIII 1960-1963 [LIV 1733]; ph. of no. 8).

For a summary see J.H.F.Dijkstra, 'Les derniers prêtres de Philae. Un mystère?', *Égypte, Afrique & Orient* 60 (2010) 57-66, which is a translated and revised version of id., 'De laatste priesters van Philae en het einde van de Oudegyptische religie', *Phoenix. Bulletin van het Voor-aziatisch-Egyptisch Genootschap* 51 (2005) 27-37. Cf. also *SEG* XLIII 1289 and our lemma no. 1819.

1819. Philai. Transformation of the Isis temple into a church by bishop Theodoros, 6th cent. A.D. *I.Philae* 200. For some comment and a German translation see J.Hahn in *From Temple to Church* (cf. our lemma no. 1202) 213-219. On 219-224, reflections on Christians at Philai prior to Theodoros' intervention, with a discussion of *I.Philae* 194 (on 222). Cf. now also the fresh approach by J.H.F.Dijkstra, *Philae* -- (cf. our lemma no. 1818).

1820. Philai. Proskynemata, 1st cent. B.C. J.Bingen, *CE* 83 (2008) 245-256 (French translations of *I.Philae* 134, 146, and 149), comments on the dates and circumstances of four proskynemata to support his view (*CE* 45 [1970] 407/408) that there are no expressions of 'épigraphie sauvage' or 'parasitaire' (245) prior to ca. 100 B.C., when apparently a change in the rules conceded to select visitors recording their visit on the walls of the temple: 1) renewed study of the ph. of the squeeze of *I.Philae* 14 confirms B.'s reading κς´ instead of κθ´ for the year, i.e. 26 = 89 B.C. (rather than year 29 = 142 B.C.); the 'Αχιλλεύς responsible for this text, written on behalf of Ἐράτων, is also the author of *I.Philai* 34, similarly dated to 29 October 29, 89 B.C.; *I.Philae* 23, another proskynema for Eraton, can be dated 100, 90 or 77 B.C. (90 fitting in best with the date of *I.Philae* 14 and 34); 2) discussion of the dossier concerning Πτολεμαῖος Πανᾶτος, στρατηγός and ἐπὶ τῶν προσόδων of the Tentyritis (13-10 [or 6?] B.C.; inter alia *I.Portes* 24 = *SB* 7257 = *SEG* VIII 653; *I.Philae* 149; for a new document see our lemma no. 1823). Contra H.De Meulenaere and others, B. argues that the strategos Ptolemaios (no patronymic) of *I.Philae* 146 is not the same man: the 25th year is 32 rather than 5 B.C.; B. suggests reading the

date (which shows an unusual room between K and E; ph.) as (ἔτους) κʹ ⟨τοῦ καὶ⟩ εʹ, Φαμε-ν(ὼθ) λʹ rather than (ἔτους) κεʹ κτλ., i.e. year 20 of Kleopatra VII = 32 B.C., March 28. This was a memorable day for Philai, since it saw the entry, with pomp and circumstance, of the Roman ἔπαρχος Γάϊος Ἰούλιος Παπεῖς who recorded his visit in *I.Philae* 63: the royal administration cared to represent itself in the vicinity of the prestigious visitor. Comment on the court title συγγενής, the latest attestations of which in Greek documents belong to Ptolemaios and Panas; it survives in the priestly milieu (Demotic documents (for *I.Philae* 63 cf. also the comment of G.Marasco, *Mediterraneo Antico* 11 [2008] 137/138); 3) Isis' epiklesis πανσώτειρα is a ghost word: in the only alleged attestation, *I.Philae* 134, τὴν μεγίστην θεὰν [κυ]|ρίαν Ἶσιν instead of τὴν μεγίστην θεὰν | πανσώτιραν Ἶσιν should be read in LL. 3/4. The author of this text, Ἀπολλωνίδης is not to be identified with the homonymous strategos of the Hermonthitis on record in *I.Philae* 136 (20 B.C.), since the title συγγενής is not attested at this period except for Ptolemaios and Paneas (cf. above sub [2] in fine). *I.Philae* 134, dated to February 20, year 8, is contemporary with other proskynemata dated to year 8, to be assigned to the reign of Kleopatra VII (= 44 B.C.): *I.Philae* 59 (March 9), 61/62 (both March 10), and 262/263 (both February 20, i.e. the same day as 134): 'Les visites à Philae de notables ayant le droit ... de faire graver un souvenir ... ne devaient pas être nombreuses'); 4) for *I.Philae* 126, B. presents a new reading which supersedes previous attempts: Τὸ προσκ[ύ]ν[η]|μα Διδύμου | ὧδε [κ]α[ὶ Ὥ]-ρο[υ], | τοῦ πατ[ρὸ]ς [αὐ]||τοῦ. Comment on the unusual ὧδε (cf. *I.Philae* 131 and 273; *IThSy* 326 [French translation]).

1821. Sohag. Foundation inscription of the church of the White Monastery of Shenute, mid 5th cent. A.D.? *SB* 6311. P.Grossmann, *BZ* 101 (2008) 39-41 (ph.; dr.), discusses this text in an article (35-54) on the foundation and date of the Great Church of the White Monastery of Shenute (cf. our lemmata nos. 1817 and 1830). The κτίστης, a κόμης Καισάριος, must have been the comes et dux limitis Thebaidos and is likely to have provided the financial means. On the basis of literary sources G. presents a historical reconstruction in which 447/448 A.D. appears to be a plausible date for the building of the monastery.

1822. Sohag. Dipinti on paintings in the Red Monastery, 6th cent. A.D. Ed.pr. P.Dilley, *ZPE* 165 (2008) 111-128 (ph.), publishes the dipinti in the north lobe of the triconch in the Red Monastery (belonging to the same complex founded by Shenoute as the White Monastery, for which cf. our lemmata nos. 1817. 1821, and 1830): labels of figures, four Bible citations and a dedication. All inscriptions, dated to the 6th cent. A.D. on palaeographical grounds, are in Sahidic Coptic with the exception of the Greek labels identifying St. Peter and St. Paul: 1) Ὁ ἅ[γ]ι-ο[ς] Π[έτ]ρ[ος] and 2) Ὁ ἅγιος Παῦλος (120), which 'might suggest that they were taken from a different picture book than the others, from a Greek-speaking context' (123). In two introductory sections (112-117) ed.pr. offers comments on the role of dipinti in Late Antiquity in general and in Egyptian monastic culture in particular, with special reference to the relationship between inscriptions and figural representations.

É.Perrin-Saminadayar, *An.Ép.* (2008) [2011] no. 1582 bis, considers many more inscriptions to be written in Greek and presents the following transcriptions of the texts in Coptic alphabet used throughout by ed.pr. (118/119): 3) Ὁ ἅγιος ἀπᾶ Ἀθα{θ}νάσιος (patriarch of Alexandria; 328-373 A.D.); 4) Ἀββᾶ Κυρίλλου [ἀρχ]υ[επισκό]που (patriarch, opponent of Nestorius; the label of his predessor Theophilos is in Coptic); 5) Ἀββᾶ Σενουθίου ἀρχημαν(δρίτου) (Shenoute; ἀρχιμαν(δρίτου), P.-S.); 6) Ἀββᾶ Βησᾶτος ἀρχημανδρίτου (the successor of Shenoute); 7) Παύ[λου] πρόπατρος ἀρχημανδ(ρίτου) (the first of the anchorites according to Hieronymus); 8) Ἀββα Ψά[ι] ἀρχ[ημανδ]ρίτου (St. Pshoi, occasionally considered the founder of the Red Monastery). For labels accompanying paintings in the White Monastery P.-S. refers to *SEG* VI 664-693 = *SB* 8167-8196.

1823. Tentyris. Honorary inscription for Tryphon, 10-1 B.C. Rectangular statue base; left foot of statue preserved; inscription on the front. Ed.pr. J.Bingen, *CE* 83 (2008) 256/257 (ph.), on the basis of a photograph by the late B.V.Bothmer.

Τρύφωνα τὸν στρατηγὸν | Πτολεμαῖος Πανᾶτος ἀνέθηκεν

Ptolemaios son of Panas (cf. our lemma no. 1820 sub [2]) was strategos of the Tentyritis until 10 (or 6?) B.C.; the earliest attestation of Tryphon in that capacity dates to 1 B.C.; one wonders whether Ptolemaios honored Tryphon in the latter's quality of being his successor, ed.pr.

1824. Terenouthis. Epitaph, Roman Imperial period. *SEG* XXXV 1610. B.Boyaval, *Cripel* 27 (2008) 113/114, suggests that the name of the deceased may have appeared in the dative (rare, but cf. e.g. *SB* 4234, 7078, 7081, and 7105); if so, Δηναρίωι rather than Δημαρίωι should be read (the stone has ΛΗΝΑΡΙΩΙΜΗΝΑΝ[,]ΟΕ; probably Δημαρίων, edd.pr. [*SEG* app.cr.]); for another nickname derived from the monetary sphere B. refers to Ἡμιοβέλιν (= Ἡμιωβέλιον) on a mummy label; 'le sobriquet exprime une intention certainement péjorative' (114).

1825. Thebai (Karnak). Honorary inscription for Augustus Zeus Eleutherios, 13 B.C.-14 A.D. *IGR* I 1206 (*SB* 8824; inscription above the hieroglyphic text on the base of a colossal statue of the deified private person Amenhotep son of Hapu: Καίσαρα αὐτοκράτορα θεοῦ υἱὸν Δία Ἐ[λευ]θέριον Σεβαστόν). J.Moje, *ZPE* 164 (2008) 149-152, connects this inscription with the same text inscribed on two statue bases (*SB* 9671 a/b) found in the same place: a small sanctuary near the first pylon of the temple in Karnak used for the imperial cult until 81 A.D. (cf. *SB* 9671 c: dedication to the deified Titus). M. reflects on the relationship of the Kaisareion to the Egyptian temple and suggests that an Egyptian priest or a soldier may have been the dedicant of *IGR* I 1206. He also discusses the formula (but see F.Kayser, *BE* [2009] no. 545 for strong criticism: the inversion Καίσαρα αὐτοκράτορα is by no means unparalleled; several dedications adduced by M. as parallels for the emperor recorded in the accusative without mention of a dedicator are incomplete: they may well have included a dedicant) and argues that the

inscription should be dated between 13 B.C. and 14 A.D., since the epithet Ζεὺς Ἐλευθέριος is attested from 13 B.C. [not 'Selon l' a. ... il faudrait dater l'inscription de 14 ou 13 a. C.', as É.Perrin-Saminadayar writes in *An.Ép.* (2008) [2011] no. 1583, with the unduly critical remark 'Le raisonnement paraît quelque peu forcé', Tybout].

1826. Thebai (Memnonia). A visitor from Pessinous, 75/76 A.D. *I.Col.Memnon* 5. S.Mitchell, in *Vom Euphrat bis zum Bosporus* 482, identifies [--]ος Κλαύδιος Ἡρ[--] with T. Κλαύδιος Ἡρᾶς, on record in *I.Pessinous* 17 as high priest of the Galatian Koinon; he held three posts as Roman knight: praefectus of the Ala Ituraeorum and tribunus militum in Legio XII Fulminata and XIII Cyrenaica. He served during the suppression of the Jewish revolt in 66-70 A.D. Legio III Cyrenaica was rewarded with the assignment of garrisoning Alexandria. Soon afterwards Heras returned to Pessinous, where he held six high priesthoods in the imperial cult. Cf. our lemma no. 1478 app.cr. in fine.

1827. Thebai (Valley of the Queens). Graffiti (names) by Hermas, 1st/2nd cent. A.D. A.Delattre, *Latomus* 67 (2008) 714-720 (ph. and dr. of all graffiti), republishes the Latin graffito *SEG* XXXI 1556: **1)** Hermas (= A.Bataille, *BIFAO* 38 [1939] 141-179 no. 9; J.Černý, C.Desroches-Noblecourt, M.Kurz et alii, *Graffiti de la montagne thébaine - Collection scientifique* I-IV [Cairo 1969-1983] no. 3023; D. 715/716 no. 1). He publishes seven new graffiti found, like no. 1, in the third lateral valley of the Valley of the Queens ('Vallée de la Corde', sector B 5) and written in Latin or Greek by the same person: **2)** Herma | rmas (Hermas, apparently dissatisfied with his writing in L. 1 in fine, finished the graffito in L. 2; D. 716 no. 2); **3)** Hermals (D. 717 no. 3); **4)** Herm [--]ιφις | [....]ο[.]ο[.]ος | Μηνᾶς (Hermas possibly continued his name in L. 2; the other graffiti are presumably Greek names; D. 717 no. 4); **5-7)** Ἑρμᾶς (D. 717/718 nos. 5-7); **8)** He[--] (D. 718 no. 8). On 719/720 D. collects other attestations of the name in the Theban Mountains: *I.Syringes* 63, 423, and 2056; Bataille (cf. above sub 1) no. 53 (Ἑρμᾶς), who related the graffito to his no. 1 (= our no. 1). D. points out that this 'rapprochement' may be supported by Bataille no. 54 (dr.), immediately below: signature of a Λατῖνα who had come ἀπὸ Ῥώμης.

1828. Thebai (Memnonia).The four epigrams of Iulia Balbilla, 130 A.D. *I.Col.Memnon* 28-31 (*SEG* VIII 715-718; XLVIII 2030* [cf. LVI 2016 and LVII 1978]; *SB* 8210-8213). P.A. Rosenmeyer, *ClAnt* 27 (2008) 334-358 (texts and translations), focuses on Balbilla's 'Sapphic voice': her use of Aiolic, archaic and rare poetic forms and of obscure mythological variants is not in line with the predominantly Homeric influences on many other Memnon inscriptions (Damo is a single other example, though with different nuances; *I.Col.Memnon* 83 [*SEG* VIII 723; XLVIII 2031; *SB* 8218]; text and translation). R. explores the social context of this specific form of self-representation. Balbilla's first and most important audience was Hadrian and, secondarily, Sabina, but she also 'must have kept in mind the public nature of the epigraphic act' (355): visitors by reading her verses aloud confirmed Memnon's authority as well as Bal-

billa's and the imperial couple's status. She succeeded in finding a balance between the expected praise of her patrons and her own desire for fame as a poet. 'She did this by turning to Sappho as a model of success' (356). [See now A.M.Cirio, *Gli epigrammi di Giulia Balbilla (ricordi di una dama di corte) e altri testi al femminile sul colosso di Memnone* (Lecce 2011), Tybout].

1829. Thebai. Graffiti concerning the martyr and saint hermit Ammonios, 6th-8th cent. A.D. A.Delattre, in A.Delattre, P.Heilporn (edd.), '*Et maintenant ce ne sont plus que des villages ...'. Thèbes et sa région aux époques hellénistique, romaine et byzantine. Actes du colloque tenu à Bruxelles les 2 et 3 décembre 2005* (Brussels 2008) 183-188 [cf. *SEG* LVII 1980], republishes a Coptic prayer invoking Apa Ammonios found in the 'Vallée du Puits' (J.Černý, C.Desroches-Noblecourt, M.Kurz et alii, *Graffiti de la montagne thébaine - Collection scientifique* I-IV [Cairo 1969-1983] no. 2590 LL. 10-12). Ammonios appears again as a martyr in *I.Syringes* 780 LL. 1-3 (Coptic), and as a saint hermit in 302 (*SEG* XLIV 1501) LL. 3/4 (ἅγιε απα 'Αμ|μώνης ἀναχωριτής; 6th cent. A.D.); cf. also 522 L. 2 (ἅγιος απα 'Αμμώνι[ος]). Graffiti in the Valley of the 'Pilgrims from Spain' (*Graffiti de la montagne thébaine* no. 2901; Coptic) and in the Valley of the Kings Kings (A.Delattre, *CE* 78 [2003] 371-373 no. 4 LL. 3-5 [Coptic]; 8th cent. A.D.) provide further evidence. D. suggests that all graffiti refer to the bishop-martyr Ammonios from Esna, without excluding the possibility that 'il y a eu des confusions et des amalgames entre divers personnages' (188; cf. *SEG* XLIV 1501 app.cr. ad LL. 3/4) for an identification with St. Ammonios from Tunah). The concentration of the graffiti *I.Syringes* 302, 522, and 780 in the second 'syringe' supports the hypothesis for a localization of the worship of Ammonios in that area; except for the graffito from the Valley of the 'Pilgrims of Spain', the others were found relatively nearby.

1830. Unknown provenance (Ptolemais Hermiou?). Dedication to king Ptolemy (I Soter?), 305-283 B.C. *SEG* XLIV 1507. J.Moje, *ZPE* 164 (2008) 145/146 (ph.; German translation), publishes this text (Βασιλεῖ Πτολεμαίωι | Εἰδῶς Τηλέφου | 'Αλεξανδρεύς [Εἰδῶς rather than Εἴδως, F.Kayser, *BE* (2009) no. 543]), now in the White Monastery near Sohag where it supported a statue of St. Andreas, as an ineditum. J.Bingen apud M. points out that in view of the absence of an epithet the dedicatee is probably Ptolemy I [implicity following edd.pr. G.Wagner, V.Rondot; previously B. preferred a 2nd/1st cent. B.C. date: see *SEG* XLIV, Tybout] and that the stone is likely to come from Ptolemais Hermiou, founded by Ptolemy I and sitatued 10 km south of Sohag (Athribis or Ptolemais Hermiou, edd.pr.). For the unique name Εἰδῶς M. adduces 'Ιδῶς in *SEG* VIII 406 (*SB* 7763; interestingly from Alexandria) as a parallel; for dedications by private people to Ptolemaic kings he refers to *I.Fayoum* 207 (*SB* 10704) and *SEG* XX 509 (*SB* 9815),

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KYRENAIKA

1831. Kyrenaika. Cities refounded. Starting from K.Mueller's article mentioned in *SEG* LIV 1779 bis (not answering the question which of the first four Ptolemies founded Arsinoe [renamed from Taucheira]), W.Huß, *ZPE* 165 (2008) 58, brings *SEG* XLVIII 1973 (6) into play, recording a πρεσβευτὴς ἐξ Ἀρσινόης τῆς πρὸς Κυρήνηι who died in Alexandria in 236 B.C., which excludes Ptolemy IV. No foundations called Arsinoe are known for Ptolemy I, whereas political circumstances after 279 B.C. make the latter's successor an unlikely candidate. 'So bleibt Ptolemaios III., der auch in diesem Fall die Absicht verfolgt haben dürfte, seiner "Mutter" ein Denkmal zu setzen'. H. wonders whether the envoy may have come to Alexandria on the occasion of the renaming of Taucheira. Cf. also C.Dobias-Lalou, *BE* (2009) no. 552, for comment on the expression πρὸς Κυρήνηι (not surprising from an Alexandrian point of view).

C.Dobias-Lalou, *BE* (2009) no. 553, draws attention to archaeological investigations of A.Wilson showing that the refoundation of Euhesperides under the name Berenike, assigned by Mueller to Ptolemy I and by Huß to Magas, occurred as a sudden displacement, on command, which should be dated later than Magas' reign. As anticipated by A.Laronde (*Libykai historiai* [Paris 1987] 395/396), Berenike must have founded Berenike.

1832. Kyrenaika. Greek epigraphy. J.Reynolds, in J.González, P.Ruggeri, C.Vismara, R.Zucca (edd.), *L'Africa Romana. Le ricchezze dell'Africa. Risorse, produzioni, scambi. Atti del XVII convegno di studio, Sevilla, 14-17 dicembre 2006* (Rome 2008) 1943-1947, sketches the outlines of two corpora to be presented online; the 'Inscriptions of Roman Tripolitania' and the 'Inscriptions of Roman Cyrenaica'.

S.Antolini, *ibid.* 2403-2441, gives an exhaustive bibliographic survey of epigraphical publications on Kyrenaikan inscriptions during the last 25 years. A. discusses a great many themes (inter alia urban institutions; cults; onomastics; military history) and sites.

G.Paci, *ibid.* 2441-2454, republishes *SEG* XXXVIII 1889; see our lemma no. 1837.

For L.Gasperini's contributions to the epigraphy of the Kyrenaika see our lemma no. 1890.

1833. Kyrenaika. Linguistics: Bilingualism. C.Dobias-Lalou, 'Rencontres linguistiques dans la Cyrénaïque gréco-romaine', in L.Villard, N.Ballier, (edd.), *Langues dominantes, langues dominées* (Rouen 2008) 57-63, defines the outlines and implications of the three 'rencontres' occurring in Kyrenaika over the centuries: Libyan/Greek (Doric dialect; see *SEG* L 1637) from the foundation of Kyrene in 631 B.C., dialectal Greek/koine Greek from the second half of the 4th cent. B.C., and Greek/Latin with the coming of Roman rule. The last category is studied in detail by D.-L., 'Sur quelques faits de bilinguisme gréco-latin dans le corpus épigraphique cyrénéen', in *Bilinguisme* 155-168: mutual influence between dialectal Greek, koine Greek and Latin (used only to a limited extent and for specific purposes) can be shown in the field of orthography, phonetics, morphology, syntax, lexicon and translation, but is less frequent than

supposed by previous scholars (notably E.García Domingo, in the sections on Kyrenaian inscriptions in his *Latinismos en la koine (en los documentos epigráficos desde el 212 a. J.C. hasta el 14 d. J.C.). Gramática y léxico griego-latino, latino-griego* [Burgos 1979]). In the documents intended for the Kyrenaika and engraved there, the influence of Greek on Latin is greater than vice versa. D.-L. focuses on three dossiers: the records of Pompey's legate in 67 B.C. (*SEG* XX 715 and 766; in 715 L. 3, D.-L. [161 note 23] restores λε[υκαί --] ['le décompte des bulletins favorables', as in *SEG* IX 354, XVI 931, and XXVI 1817] rather than the governor's name Λε[ντολ --]), the edicts of Augustus of 7-4 B.C. (*SEG* IX 8) and the boundary stones erected on the occasion of reclaiming land belonging to the Roman people in the second half of the 1st cent. A.D. (*SEG* IX 165-167, 352 [text on 162, with the correction recorded in *SEG* LII 1837], and 360; XXVI 1816, 1819, and 1840; XXVII 1131; L 1630; *SEC* 190; for a case study of ὅροι/fines see our lemma no. 1976). For Latin names see *SEG* XLVIII 2045.

1834. Kyrenaika. Onomastics. C.Dobias-Lalou, in *L'Africa Romana* XVII (cf. our lemma no. 1837) 969-975, examines names reflecting wealth and prosperity (agricultural or otherwise): Ἀφενοκλῆς Ἀστυκράτευς (*SEG* XX 735 [b] Col. 1 L. 79; ca. 280 B.C.; D.-L. mentions in passing *SEC* 281 [300-250 B.C.]: Ἀφεν[--] | Ἀστυ[--] | Ἀφεν[--]; to be restored as Ἀφεν[οκλῆ] | Ἀστυ[κράτευς] | Ἀφεν[οκλέους]; cf. also the female name Ἀφενώ(ι) in *SEG* XXXVII 1679 [3 and 6]); Εὐδαίμων; Εὔιππος; Εὔκαρπος; Εὔκλαρος ('qui a un bon lot de terre'); Εὔμηλος ('with good sheep') and Εὐμηλίδας; Εὔπορος; Οἴινος (according to D.-L. to be related to ὄα/οἴα ['mountain ash'; sorbus domestica) rather than to οἶνος). No names related to the production of and trade in silphium.

1835. el-Khweimat. Boundary stone delimitating the Roman province of Kyrenaika, 53 A.D. *SEG* XLVI 2193 (no text). Rectangular yellowish limestone stele found in el-Khweimat, ca. 4 km northeast of Jards el-Jarary (about 30 km southwest of Kyrene, 120 km east of Berenike [the geographical indications in the heading of *SEG* XLVI 2193 should evidently be corrected]). Edd.pr. A.F.Elmayer, H.Maehler, *ZPE* 164 (2008) 136-138 (ph.). É.Perrin-Saminadayar, *An. Ép.* (2008) [2011] no. 1604 (French translation), points out that edd.pr.'s ph. shows the fragments joined erroneously and presents some minor corrections in readings (mostly concerning brackets and dots under letters) which we adopt unless stated otherwise.

Τι(βέριος) Κλαύδιος Καῖ-
σαρ Σεβαστὸς
Γερμανικός,
4 ἀρχιερεὺς μέγι̣σ̣-
[τ]ος, δημαρχικῆς
ἐξουσίας τὸ ιγʹ, αὐ-
τοκ[ρά]τωρ τὸ κζʹ,
8 πατὴ[ρ] πατρίδος,
τιμητής, ὕπατος [τὸ]
εʹ, διὰ Λ(ευκίου) Ἀκ[ιλί]ου Στράβω-
νος ἰδίου π[ρ]εσβε(υτ)οῦ,
12 μεταξ[υ]μεσίτου καὶ τῆς
Κυρ[ηναικῆς ἐ]παρχίας ὅρους

The stone was erected on the borders between the Libyan tribal lands and the Roman province of Kyrenaika. Lucius Acilius Strabo was sent to Kyrene by Claudius to act as arbitrator in a dispute over estates which Ptolemy Apion had left to the Roman people (Tac., *Ann.* 14.18), edd.pr.; cf. C.Dobias-Lalou, in the article summarized in our lemma no. 1976, 63/64, with references ‖ 9. P.-S. omits [τὸ] [but cf. the numerals in LL. 6 and 7] ‖ 11. ΕΣΒΕΤΥΟΥ, lapis (P.-S.) ‖ 12. μεταξυμεσίτης = disceptator, for which cf. Tac., *l.c.*; the μεταξυμεσίτης is on record in a single papyrus from 330 A.D., edd.pr., who include the Latin equivalent disceptator in their reconstruction of what might have been the Latin version of the text, usually engraved on the other side of boundary stones from Roman Kyrenaika; the back of the present stone, however, seems to be uninscribed (the Latin version may have followed the Greek text on the same side, P.-S.); P.-S. reads μεταξ[υ]μ̣ε̣σίτου, but omits καί [clearly visible on the ph., Tybout] ‖ 14-15. probably [κατεχομένους ὑπὸ ἰδιωτῶν δ(ήμῳ) Ῥ(ωμαίων) ἀποκατέστησεν] (two lines at maximum), edd.pr. (διακατεχομένους ὑπ' ἰδιωτῶν, P.-S.), who refer to *SEG* IX 352 and XXVI 1816 (XXVII 1132), both erected by L. Acilius Strabo [for other boundary stones of Strabo see *SEG* XXVII 1131 and XLVI 2189, Tybout] and also briefly discuss *SEG* IX 165-167, 360, XXVI 1840/1841, and XXXII 1605 (LII 1837*).

1836. Kyrene. Decree of Kyrene granting equal citizenship to Theraian residents and the ὅρκιον τῶν οἰκιστήρων, ca. 370 B.C. *SEG* IX 3 (LVII 1999*). See our lemma no. 828.

1837. Kyrene. Copy of a honorary decree of the Athenians for Philoxenos from Kyrene, reign of Augustus. *SEG* XXXVIII 1889. After autopsy G.Paci, in *L'Africa Romana* XVII (cf. our lemma no. 1837) 2441-2454 (ph.; dr.), presents the following text.

[------- Ἀγαθῇ Τύχῃ· δεδόχθαι τῇ βουλῇ τοὺς λαχόντας προέδρ]-
[ους εἰς τὴν ἐπιοῦσαν ἐκκλησίαν χρηματίσαι περὶ τούτων], γνώμην δὲ ξυ̣ν-
[βάλλεσθαι τῆς βουλῆς τῶν ἑξακοσίων εἰς τὸν] δῆμον, ὅτι δοκῖ τῇ βουλῇ ἐπαι-
[νέσαι Φιλόξενον Φιλίσκου, φύσει δὲ Εὐφά]νου Κυρηναῖον ἐφ' ᾗ ἔχι πρὸς τὴν
[πόλιν τῶν Ἀθηναίων e.g. ἐν παντὶ καιρῷ αἱρέσει], στεφανῶσαι δ' αὐτὸν χρυσῷ στ[ε]-
[φάνῳ e.g. μετὰ ταινιδίου φοινικιοῦ κατὰ τ]ὸν νόμον, ἀναθεῖναι δὲ αὐτο[ῦ --]
[-- ἐν τῇ] ἀγορᾷ καὶ ἐν Πτολεμαίῳ ἐνοπ[---]
[-- γραπτ]ὴ ἐν ὅπλῳ ἐπιχρύσῳ ἐν τῷ ἐπιφα[νεσ]-
[τάτῳ τῆς πόλεως τόπῳ ---------------- ἄγα]λμα ἔχον ἐπιγραφὰς τάσδε· ὁ δ[ῆμο]-
[ς ὁ Ἀθηναίων --------------------- Φιλόξε]νον Φιλίσκου φύσει δὲ Εὐφάνου Κ[υρην]-
[αῖον --]νον ἀρετῆς ἕνεκεν καὶ εὐνοίας [ἣν ἔχ]-
[ων ἀεὶ διατελεῖ πρὸς αὐτὸν ἀνέθη]κεν

On the basis of the restoration of L. 4, P. assumes that on average lines contained 33 letters; he points out that with the present text we have the latest attestation of the so-called 'probouleutic formula' in Athenian inscriptions; for the honorand cf. the app.cr. of *SEG* XXXVIII 1889 ‖ 5-6. the value of the golden wreath is prescribed in the law, P., with many parallels for κατὰ τὸν νόμον ‖ 6-9. in L. 7 in fine perhaps ἔνοπ[λον], referring to the concept of ἔνοπλοι εἰκόνες, P., who very tentatively suggests restoring something like ἀναθεῖναι δὲ αὐτο[ῦ ἐν ἀκροπόλει [i.e., in Athens] καὶ ἐν τῇ ἰδίᾳ πατρίδι ἐν τῇ] ἀγορᾷ καὶ ἐν Πτολεμαίῳ ἔνοπ[λον εἰκόνα]; P., however,

does not exclude that the Πτολεμαῖον in Athens is meant; in L. 8 a painted portrait is meant; P. very tentatively suggests restoring [τιμῆσαι δ' αὐτὸν καὶ εἰκόνι γραπτ]ῆ ἐν ὅπλῳ ἐπιχρύσῳ, ἐν τῷ ἐπιφα[νεστάτῳ δὲ τῆς πόλεως τόπῳ στῆσαι αὐτοῦ (or καὶ) ἄγα]λ̣μα.

1838. Kyrene. Dedication to the Dioskouroi, late 7th/early 6th cent. B.C. Graffito incised sinistrorsum on the wall (outside, under the rim) of a Chiotic chalice dating to the late 7th cent. B.C.; found in a small temple from the second half of the 7th cent. in the sacred area south of the Hellenistic gymnasium (east of the agora) and later partly incorporated into the substructures of the 'third theatre'. Ed.pr. S.M.Marengo, *CRAI* (2008) [2010] 26-33 (ph.; dr.); M.Luni, *ibid.* 11-26, publishes the vase in the context of a report on the recent excavations in the area. They publish the same studies in A.Laronde, J.Leclant (edd.), *Journée d'hommage à François Chamoux* (Paris 2010) 120-127 (Marengo) and 105-120 (Luni). Cf. also C.Dobias-Lalou, *BE* (2010) no. 631 and, for some fragmentary graffiti, our lemma no. 1839.

Τοῖς Διοσϙόροις Μ̣[νά]σαρχος ἀνέθε̄κ̣ε

Μ̣[νά]σαρχος: read and restored on the basis of the ph. and dr. by D.-L.; [2-3]σαρχος, ed.pr., who suggests a name like 'Αγήσαρχος, Λύσαρχος or Σώσαρχος ‖ the alphabet is similar to that known from the oldest inscriptions from Kyrene with the exception of chi in the shape of a trident rather than a cross; the chi is probably derived from the Rhodian (Lindian) 'red' alphabet and can be connected with the arrival of the Rhodian settlers. This implies a date for the graffito in the first two decades of the 6th cent. at the latest, ed.pr. (followed by D.-L.) ‖ the temple, known so far as the 'hypaethral temple' and tentatively assigned to deities of fecundity, is now identified as a Dioskoureion, confirming a scholion on Pindaros mentioning such a sanctuary on the main sacred way of Kyrene (the ὁδὸς σκυρωτά, which Battos had constructed in the early colonial period, after 631 B.C.), Luni, who collects the later testimonies of the cult of the Dioskouroi in Kyrene and comments on the implications of the new identification for the religious topography of Kyrene. Cf. also the contribution by A.Laronde, *CRAI* 36/37.

1839. Kyrene. Fragmentary dedications to the Dioskouroi, Archaic period. Graffiti (dextrorsum unless stated otherwise) on nine fragments of vases (mostly rims) found in the temple of the Dioskouroi (cf. our lemma no. 1838). Ed.pr. S.M.Marengo, *CRAI* (2008) [2010] 34-36 (ph.); cf. also M.Luni, *ibid.* 23-25: **1)** [--]αν[--] (34 no. 1; either [--] ἀν[έθε̄κε] or a name like "Αν[αξις] or 'Αλ̣[έξανδρος]); **2)** [--]εκε[--] (34 no. 2; probably [-- ἀνέθ]ε̄κε though a name like 'Εκέ[φυλος] cannot be excluded); **3)** [--]ε[--] (34 no. 3); **4)** [--]ιρος (or [--]ιϙος) μ[--] (34 no. 4; end of the name of a dedicant either followed by another onomastic element or by μ[' ἀνέθε̄κε]); **5)** [--]σι[--] or, more probably, sinistrorsum [--]ισ[--] (35 no. 5; perhaps [-- το]ῖς [--], for which cf. below sub no. 7); **6)** [--]σοτα[--] or sinistrorsum [--]ατοσ[--] (35 no. 6; the first letter is a san rather than a mu; either a name like Σōτᾶ[ς] or Σōτάδης, or [Πρ]ᾶτος or [Πολυάρ]ατος or a name ending in -στρατος); **7)** [--?]τοισ[--] (35 no. 7; probably [--?] τοῖς [Διοσκόροις --?]); **8)** [--]υλ[--] (35 no. 8; trace of a preceding letter, either beta or kappa or rho); **9)** [--]τα (36 no. 9; perhaps [δεκά]τα).

1840. Kyrene. Funerary epigram for Prokla, 251/252 A.D. *SEG* XXXII 1608. For εὐγενίῃ πινυτῇ τε (L. 11), B.Boyaval, *Cripel* 27 (2008) 119/120, adduces Bernand, *Inscr. métriques* 91 (*GV* 912; *I.Varsovie* 71) LL. 1/2 as a contemporary parallel: οὐκ ἄλλην ποτὲ τύμβος ἀρείονα τῆσδε κατέσχεν, | οὐ γένος, οὐ πινυτήν, οὐδὲ μὲν ἀγλαΐην; 'ce n'est probablement pas surinterroger ces épitaphes que d'en faire deux témoins du lent mouvement d'intégration collective des élites provinciales à l'empire' (119); πινυτός is a substantive in both texts (classified as adjective in the Index of *Inscr. métriques*).

1841. Ptolemais. Epitaph of Aialan, 2nd/1st cent. B.C. Rectangular sandstone block with inscription between guide lines; found in a rock-cut grave southwest of Ptolemais, near the Barka Gate and the Byzantine castle. Edd.pr. A.Łajtar, F.Abd el-Karim, *Palamedes* 3 (2008) 215-220 (ph.; dr.; translation): Ἀιάλαντος | ἀκίνητος

1. Earliest attestation of the name Ἀιάλαν, known only from 12 examples in Kyrenaika and probably of Libyan origin, edd.pr. || 2. ἀκίνητος: 'grave' [sc. τάφος] or, less probably, 'body'; occasionally used to indicate graves or altars (it is unclear which of the two is meant in Hesiod, *Erga* 750); the term is used as an attribute of graves in Herod. 1.187 and Appian, *Libyca* 418; cf. also the proverb ἀκίνητα κινεῖς/κινεῖν, to which *IGUR* 294 LL. 8-10 alludes, edd.pr. [see also *SEG* LVI 566, Sverkos].

UNKNOWN PROVENANCE

1842. Unknown provenance (Macedonia or Thasos). Posthumous honorary inscription for P. Avius Niger, 2nd cent. A.D. Left upper part of a limestone plaque reused as building material; kept in the monastery of Megale Lavra (Athos); the stone either comes from the the nearby area of Akrothooi or from Thasos, where the monastery owned property. Mentioned by I.Papangelos, S.Paliombeis, *ΑΕΜΘ* 16 (2002) [2004] 399, and eid. in I.Papangelos (ed.), *Ἅγιον Ὄρος καὶ Χριστιανικὴ Ἀρχαιότητα* (Thessalonike 2006) 62 (ph.). Ed.pr. P.M.Nigdelis, *Horos* 17-21 (2004-2009) 455-461 (ph.).

Ἱερέα γενόμενο[ν Διὸς? Οὐ]-
[ρα?]νίου - ἡ βουλὴ καὶ [ὁ δῆμος]
Π(όπλιον) Αὔιον Νίγερα - Π(οπλίου) Αὐί[ου ---]
υἱὸν ἀρετῆς ἕνεκ[εν τὸν]
ἀνδριάντα καὶ τὴν ἐ[ξέδραν]
καὶ τὰ προσκοσμή[ματα ἐξ]
ἰδίων τοῦ πατρὸς [προνο]-
ήσαντος vacat

Avii are attested from the 1st cent. B.C. in Macedonia, ed.pr. || 1-2. less likely [Κερίαυ]νίου, ed.pr. || 5. or ε[ἰκόνα], ed.pr. || 6-7. Niger's father paid and took care of the erection of the honorary statue, ed.pr. [syntacti-

cally disturbing; one would expect τοῦ πατρὸς ἐξ ἰδίων προνοήσαντος; but if one adds a comma after ἐξ ἰδίων ('at his (Niger's) expenses; his father supervised the erection'), the erection of the honorary monument was paid from Niger's money (in fulfilment of his testament), and his father only supervised the work, Chaniotis].

1843. Unknown provenance. Inscription on a gold ring (token of an initiate?), 1st cent. A.D. Gold ring with an achate representing a leaping bull; inscription on the broadening part of the ring supporting the stone, written along the latter's rim. Offered for sale by Gorny & Mosch, catalogue 174 (cf. our lemma no. 1846) 69 no. 119 (color ph.; majuscule text). We read the text from the photograph: μύστης

[If not the name Μύστης, the ring may have belonged to an 'Orphic' initiate; for the word μύστης on its own on a gold leaf see *SEG* XXXIV 338 (XLV 416*; cf. LII 1977); the ring may have been a grave gift, with the inscription possibly intended to inform Persephone on the initiate state of the deceased (cf. *SEG* XLV). Cf. also *SEG* XLII 619 (XLV 782; gold leaf) and XLV 646 (gold band), Tybout; cf. also V.Tzifopoulos, *Paradise Earned* (cf. our lemma no. 1083) 274-276, Sverkos].

1844. Unknown provenance. Dedication to Zeus on a small lead axe, 2nd cent. A.D. Miniature lead double axe ('Bleibeschlag') with inscription sinistrorsum and in mirror script, two letters on each blade. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: catalogue 168, *Auktion Kunst der Antike, 24. Juni 2008*, 64 no. 118 (color ph.; text in majuscules). We read the text from the photograph: Διός

1845. Unknown provenance (Ariassos?). Dedication to Dionysos, later 2nd cent. A.D. *I.BurdurMus* 25. Republished and re-dated (1st cent. A.D., ed.pr.) by S.Mitchell in *Monumentum* 157-163 (ph.; translation). He identifies the dedicant (L. 2) with Ὅπλων β' Ξένωνος from Ariassos (*I.Pisid.Cen.* 122-124; rejected by ed.pr.) and argues that the stone was most probably found in this city or in its territory.

1846. Unknown provenance (eastern Mediterranean). Dedication to Kybele, late 2nd/3nd cent. A.D. Cylindrical bronze socle with mouldings above and below and an inscription in between, originally supporting a statuette. Offered for sale by Gorny & Mosch, Giessener Münzhandlung: catalogue 174, *Auktion Kunst der Antike, 16. Dezember 2008*, 183 no. 456 (color ph. of part of the inscription; majuscule text).

Μητρὶ θεῶν Αὐρ(ήλιος) Οὐαδιανὸς | Ἰαμβιὰς Σελινούσιος εὐχήν

[Selinous in Cilicia, where the rare name Ἰαμβιάς is attested: *SEG* XX 88 (dedication; 2nd/3rd cent. A.D.); Οὐαδιανός - if correctly read (not visible on the ph.) - seems to be previously unattested, but cf. Zgusta, *KP* § 1132.3/4: Ουαδις, Οαδας, Ουαδαρος, Ουαδους, and *SEG* XXX 612: Ουαδεα, Tybout].

1847. Unknown provenance. Epitaph of Lyson, ca. 4th cent. B.C. Rectangular reddish white marble stele crowned by an anthemion of volutes rising from acanthus leaves; palmette above and flanking rosettes; in a recessed panel a relief representing a young man riding a horse, a mantle draped over his left shoulder, his right hand raised, his left hand holding the reins; inscription above the relief. Offered for sale by Christie's New York, catalogue *Antiquities, Wednesday 4 June 2008*, 150 no. 186 (color ph.; majuscule text). We read the text from the photograph: Λύσων | Ἀρίστωνος

1848. Unknown provenance (probably Pamphylia/Cilicia). Funerary relief (?) with three labelled persons, 2nd cent. B.C. *SEG* LV 1872. Offered for sale again by Gorny & Mosch, catalogue 174 (cf. our lemma 1846) 17 no. 9 (color ph.).

1849. Unknown provenance (western Asia Minor?). Epitaph of Laomene(i)a, 1st cent. B.C.? Gabled grave stele with akroteria; the relief depicts a seated woman to the left in dexiosis with a standing woman to the right; behind the latter, a small boy or servant; inscription under the relief. From Charles Ede ltd, Antiquities, *Catalogue* 179 (2008) no. [redacted] (ph.; translation).

Τατεὶς vv καὶ Μηνάκων | Λαομενέᾳ Θεοκρίτου

Assigned to Western Asia Minor on the basis of the name Τατείς, almost exclusively known from that region, catalogue.

1850-1851. Unknown provenance. Epitaphs, 1st-early 3rd cent. A.D. Formerly in the Anadolu Medeniyetleri Müzesi (Ankara), now in the Ürgüp Museum. Ed.pr. D.H.French, *EA* 40 (2007) 86/87 nos. 25/26 (ph.; translation); cf. also M.Sève, *An.Ép.* (2007) [2010] nos. 1564/1565.

1850: 86 no. 25. **Epitaph of Amme, 1st/2nd cent. A.D.** Marble stele with triangular pediment and three akroteria; inscription on the shaft.

Κίμβρος Ἄμ|μῃ τῇ γυναι|κὶ μνήμης ἕ|vacatνεκεν

1. Κίμβρος (Roman Cimber): perhaps a veteran?, ed.pr.; 'douteux', S.

1851: 86/87 no. 26. **Western Asia Minor (Lydia?). Epitaph of Sergi(o)s, 222/223 A.D.** Marble stele with triangular pediment (patera in the center) and akroteria. On the shaft, a relief representing a man standing in a doorway (?), dressed in a long gown over a tunica and wearing boots, with a hammer in his right hand, poised above a shoe-last set into an anvil. On his left a small table with a pair of boots; probably representation of a cobbler or shoemaker. Inscription below.

Ἔτους • τ • ζʹ • μ̣η̣(νός) • Ἀπελλαίου • ηʹ ἀ(--) •
Σέργις • κὲ • Πωλίων Σέργιν
τὸν πατέραν ἐτείμη- vacat
4 σαν • Τατιανὸς • κ̣ὲ̣ Ἀνείκη-
τος • κ̣ὲ̣ • Σέργις οἱ Ἀνεικήτου
----

1. Year 307 (Sullan era) = 222/223 A.D., ed.pr.; 'ce qui s'accorde avec l'écriture et le style du relief', S.; in fine alpha superimposed on eta: ἀ(πιόντος) or ἀ(πιούσῃ), ed.pr. || the stone is clearly from Western Turkey, probably from the province of Manisa or Uşak; for inscriptions similar in form and content, cf. *TAM* V.1/2 passim, ed.pr.

1852. Unknown provenance (near East?). Epitaph, ca. 2nd/3rd cent. A.D. *SEG* LI 2222. Offered for sale again by Christie's New York, catalogue *Antiquities, Tuesday 9 December 2008*, 165 no. 177 (color ph.).

1853. Unknown provenance. Funerary epigram for Semne, early 4th cent. A.D. *SEG* XXXII 1615. The sarcophagus was offered for sale by Christie's, catalogue 4 June (cf. our lemma no. 1847) 229 no. 277 (color ph.; translation).

1854. Unknown provenance. Inscriptions on various small objects, 2nd/3rd cent. A.D. The lot Christie's London, catalogue *Antiquities, Monday 13 October 2008*, 38 no. 55, includes a number of small objects bearing Greek inscriptions (color ph. and majuscule texts of some). The texts which we can read from the photographs are: 1) Ιαω | Σαω | Ἀδων(έ) (eight cornered dark green jasper intaglio; 2nd/3rd cent. A.D. [three divine names; for ΣΑΩ cf. *SEG* XXIX 991: shortened form of Sabaoth?; for ΑΔΩΝ cf. XLIV 771, Tybout]); 2) Κυρία (gold ring; inscription across the shoulders and the raised circular bezel; 3rd cent. A.D.; 'ΚΥΡΙΑ (Lady)', catalogue [or name?]); 3) εἰρήνη (oval green and red jasper intaglio; palm branch under the inscription; undated). The lot is said to include also 'a Greek inscribed stone tablet'; a wooden fish token inscribed Ἰ(ησοῦς) Χ(ριστός), oddly dated ca. 1st/2nd cent. A.D. does not belong to *SEG* on account of its material; *ibid.* no. 56 is a gold ring with chi-rho monogram and 'two Greek letters' which we cannot read from the photograph.

The catalogue Christie's New York, *Ancient Jewelry, Tuesday 9 December 2008*, contains the following texts (color ph.): 4) ΑΖΖ | Κ (or Γ?) (38 no. 251; oval chalcedony; magic signs within an ouroboros; 2nd/1st cent. B.C. [this date seems arbitrary; 2nd/3rd cent. A.D. seems more plausible for these sorts of objects, Tybout]); 5) the magic gem C.H.Smith, C.A.Hutton, *Catalogue of the Antiquities (Greek, Etruscan and Roman) in the Collection of the Late Wyndham Francis Cook, Esqre* (London 1908) 53 no. 239 (70 no. 316; text in majuscules); 6) ὁμόνοια (73 no. 322; oval white on gray agate cameo; inscription under clasped hands).

1855. Unknown provenance (Syria/Arabia). Labels on a mosaic, mid 2nd-early 3rd cent. A.D. Longitudinal mosaic panel in the private collection of G.Lofti formerly in New York. Six figures: in the center Eros as a beautiful adolescent (winged, holding a wreath of roses on his knee, clad in a white tunic and cloak, and seated on a chair covered with red hangings) with Aphrodite standing at his right and crowning him with a wreath; Eros stretches out his right hand to a young woman named Telete, wrapped in a white cloak that veils her head; the three remaining figures are identified as Graces (two at left; one at right) by an inscription spaced out along the top; one leads Telete forward, the other two hold up a garland of roses and foliage suspended from the top border; behind the central figures drapery is suspended opening up to a sort of pavillion, with an object (a bed?) visible in its interior at left. Ed.pr. K.M.D.Dunbabin, *JRA* 21 (2008) 212/213 (color ph.).

A: Τελ|ετή **B:** Ἔρως **C:** Ἀφροδ|είτη **D:** Χάριτες

The style of the mosaic points to 'the general area of Roman Syria' and to a date in the second half of the 2nd or early 3rd cent. A.D. The iconography is that of a wedding, with the bride Telete presented to the welcoming bridegroom Eros, ed.pr.; for the meaning of this scene see our lemma no. 1915. For Telete see also our lemma no. 326.

1856. Unknown provenance (Pannonia?). Phylactery on a lead tablet, 2nd-4th cent. A.D. Lead tablet inscribed on both sides (A/B): magical characters and probably two Greek words; now in the Hungarian National Museum. Ed.pr. G.Németh, in A.Szabó, P.Vargyas (edd.), *Cultus deorum. Studia religionum ad historiam.* II. *In memoriam István Tóth* (Budapest 2008) 89-92 (ph.; dr.), who interprets it as a phylactery: **A:** ΕΙΠ (possibly εἶπε, an imperative repeatedly occurring in magical papyri); **B:** ΟΠΣΟΣ (reversed lunate sigma); if the word is Greek and not a 'corrupted genitive from *ops, opos* "voice"', it can be understood as a variant of ὄψον ('fish'), ed.pr. Since fish are connected with water 'the phylactery might have once protected its bearer against some "watery" illness' (91) like rabies.

1857. Unknown provenance. Defixio, 3rd/4th cent. A.D. *IG* XIV 1047 (Audollent, *Defix Tab* 188; *SEG* LIV 1803). H.Solin, *art.cit.* (cf. our lemma no. 1918) 220, explains [Φ]λαμμεῖνα (Col. I L. 14) as a cognomen derived from Flamma (cf. also Flammis, Flammula) rather than as a corruption of Flaminia (D.R.Jordan, in the article mentioned in *SEG* LIV). The name ΜΗΡΗ (Col I L. 2; dative Μήρῃ), for which Jordan adduced the non-existing Latin name Merens (Μήρης), may be an error for or misreading of Μήτρης (cf. Metres in Audollent, *Defix Tab* 251; Μητρᾶς in Greece and Metra(s) in the Roman West).

1858. Unknown provenance. Magic gems (love and victory charms), 3rd/4th cent. A.D. Three oval amulets (slate stone intaglio's) in the Hecht Museum in Haifa. Ed.pr. L.Di Segni, *Michmanim* 21 (2008) 17*-20* (ph.; translation). Republished by C.A.Faraone, *ZPE* 172 (2010) 218/219, with new readings of nos. (1) and (3): **1)** Βιά | Ωσε|σερο | Ι⟨α⟩ω Αβρ|ιασαξ

(obverse: warrior chasing a fleeing female figure [Ares and Aphrodite?]; reverse: inscription; four divine names; the first is the goddess Bia, the second perhaps some previously unattested or corrupt version of Osiris' name, F.; Βιάl ω σε Ι σερο(ν?) Ι Ἰὼ Ἀβρ|ασαξ, 'I force you, lustful one, (in the name of) Iao Abrasax', ed.pr., who explains the enigmatic σερο(ν) in L. 3 as σάρον, 'vulva' [cf. Hesych. s.v. σάρων] and interprets the object as a love charm intended to enhance male sexual potency; 17*/18* no. 1); **2)** obverse: αβλαναθ|[α]ναλ[βα]; reverse: μιχαρ|οπληξ (obverse: winged Eros holding a torch, and Psyche; inscription in a frame below; reverse: misspelling of νιχαροπληξ/νεικαροπληξ; F. points out that the latter term is often found in curses and hostile erotic charms; therefore, Eros is probably not the husband of Psyche, but burning Psyche in order to inflame some woman erotically for the commissioner of the gem; 18*/19* no. 2); **3)** ΑΥΝΑ Ι ΜΙCΝ or ΜΙΓΝ Ι ΠCΙΙΧΑ or ΙΚΙΙΧΑ Ι ΓΤC (obverse: probably an eagle holding a snake or wreath and a Nike crowning the eagle; reverse: nonsense inscription, ed.pr.; F. suspects that the text consists of the words Δύνα|μις, ν|ίκη, χά|ρις: a victory charm, but perhaps with an erotic or political rather than an athletic or military focus; 19*/20* no. 3).

1859. Unknown provenance. Indication of weight on a Christian silver paten, late 4th/early 5th cent. A.D. Christian silver paten with 'traditio legis' scene (Peter and Paul flanking Christ); punched inscription indicating the weight on the interior of the foot; weight: 638.4 g. Offered for sale by Christie's, catalogue 9 December (cf. our lemma no. 1852) 176-179 no. 186 (color ph.). We read the inscription from the photograph: λί(τραι) β', γρ(άμματα) β'

1860. Unknown provenance. Cylindrical object with two inscriptions (Latin and Greek), 463 A.D. Edd.pr. H.Taeuber, E.Weber, in *Epigrafia 6*, 1063-1069, publish a curious cylindrical object ('part of a chariot' or 'candelabro'?) with two inscriptions (dr.; ph.). The Latin inscription refers to Flavius Antoninus Messala Vivianus, consul of 463 A.D. The Greek graffito, incised in the lower part of the object, mentions the name Θεοδούλι (with Latin genitive in -i [owner's in-scription? Or a female name in the nominative: Θεοδούλι for Θεοδούλη, as in the Christian epitaph *SEG* XLII 638, Tybout]). It is unclear whether both inscriptions were written simultaneously and a relationship between the two persons has ever existed.

1861. Unknown provenance. Inscriptions on Byzantine bread stamps, 5th-7th cent. A.D. Four bronze 'bread stamps' [but see *SEG* LVI 2063 for this partly misleading term]; inscriptions nos. (3) and (4) retrograde and in mirror script; offered by Gorny & Mosch (color ph.; majuscule texts); we read the texts from the photographs. Nos. 1-3 are from catalogue 168 (cf. our lemma no. 1844) 181 no. 474 (the lot also includes a circular seal with a monogram; for another seal from this catalogue see *SEG* LIV 1813 [4]): **1)** Λέον (circular; letters in the four quarters of a cross); **2)** Κοσμᾶς (four semi-circular lobes; horizontal: KOC; above the O an A, un-der the O a M, both letters top down); **3)** Καλοῖ Ι κάρποι (shape of a fish; Ο ΚΑΛΟΠΟΙΣ ΟΙ ΚΑΡΠΟΙΣ 'Dem der Gutes tut, die Früchte!', catalogue [with the fish's stylized eye and gill mis-

understood as two small omikrons, and its tail as a sigma]); 4) catalogue 174 (cf. our lemma no. 1846) 211 no. 554 (color ph.; majuscule text): † Καρποὶ | τοῦ Θεοῦ. [For other καρποί inscriptions on stamps see *SEG* XLIV 1583 (2) and 1767; LIV 1799; LVI 2063 (4), Tybout].

1862. Unknown provenance (eastern Mediterranean). Labels on a Byzantine relief, 7th-10th cent. A.D. Lower right corner of a relief (flat style with incised lines); labels identify St. John at left and Joseph, on a much smaller scale, at right. Offered for sale by Gorny & Mosch, catalogue 174 (cf. our lemma no. 1846) 125 no. 301, again at the sale on December 14th, 2011: catalogue 202, 160 no. 251 A, and once more at the sale on June 20th, 2012: catalogue 206, 147 no. 263 (color ph. in all catalogues). We read the text from the photograph: [᾿Ιω]άν|ν̣η̣ς̣ and (᾿Ι)ωσή[φ].

1863. Unknown provenance. Name on a bronze stamp, Roman Imperial period. Rectangular bronze stamp with inscription in mirror script. Offered for sale by Gorny & Mosch, catalogue 174 (cf. our lemma no. 1846) 184 no. 467 (color ph.; majuscule text). We read the text from the photograph: Βάσι|σου [the first sigma is square, the second lunate].

1864. Unknown provenance. Magic text on a gold leaf, Roman Imperial period. Rectangular gold leaf [hence a prophylactery, not a 'Fluchtäfelchen']; incised triangular gable at top, with an eye on a large shield in the center; A at left and retrograde K at right; below between 'columns' decorated with scrolls a magic text within guide lines, which may be read by a specialist. Offered for sale by Gorny & Mosch, catalogue 168 (cf. our lemma no. 1844) 67 no. 131 (color ph.). [For similar objects offered by the same auctioneer see *SEG* LVI 2060 and LVII 2055 (2), Tybout]).

1865. Unknown provenance (eastern Mediterranean). Inscription on a bronze weight, undated [Christian period]. Large circular bronze weight (the find place and present whereabouts are not mentioned). Ed.pr. L.Holland, *ZPE* 167 (2008) 225 (ph.): † | λ(ίτραι) ε´

Weight: 1645 g || five litrai/librae is a denomination unrecorded among Roman bronze weights known so far, ed.pr., who adduces other examples of large Roman bronze weights (up to three pounds).

1866. Unknown provenance. Mosaic inscriptions: forgeries? In the catalogue's section D of his *Die Mosaizisten der Antike* II (cf. our lemma no. 1914) 98-103 (ph.; German translations), M.Donderer (re)publishes four inscriptions which he argues are probably modern forgeries. Nos. D 1 and D 4 = *SEG* XXXIX 1755 and XLVI 2249, respectively; the other two are virtually unpublished: 1) Παμφίλου | Ἄγροικος | ἠργάσατο (100/101 no. D 2; K.Manchester, *Miho Museum* [Miho 1997] 146ff. no. 69; F.Salviati, *Minerva (London)* 9.1 (1998) 22; central

piece of a mosaic representing Dionysos and Ariadne on Naxos; said to come from Syria, now in the Miho Museum in Shiga, Japan); 2) Εἰρένιος Ἀλπαμεὺς (101/102 no. D 3; *Reflections of the Past, Fortuna Fine Arts, Ltd* [New York 2001] no. 53; panel representing a bust of Dionysos). [The inverted sequence of name and patronymic in D 2, which are those of D 1 (Ἄγροικος | Παμφίλου | ἠ(ρ)γάσατο) with an iconographically similar scene, is suspect; it is less clear, however, that D 1, which may be the model of D 2, should also be a forgery. As to D 4, D. misinterprets the inscription: αὑτόν instead of D.'s αὐτόν should be read in L. 2: Ἑρμῆς αὑτὸν ἐψηφοθέτησε, meaning 'Hermes hat sich selbst in Mosaik herstellen lassen', not 'Hermes hat ihn in Mosaik hergestellt' (D.: '.... bleibt unverständlich, wer hier mit dem Pronomen gemeint ist' - but the inscription is not a mosaicist's signature at all). That the inscription is unparalleled, seems an argument pro rather than contra authenticity: it is inconceivable that a forger invented this unique text with a clear and specific meaning. For autobiographical representations in mosaic see *SEG* LV 1698 (the Kimbros mosaics); cf. also Petronius, *Sat.* 29 (wall paintings representing scenes from the life of Trimalchio). Hermes is represented as a priest or dedicant, not as a 'Schiedsrichter'; see *SEG* XLVI 2249 app.cr. The quality of the craftmanship is high; the proportions are not 'missraten', but result from a deliberate choice to highlight the cult objects; there is no reason why the fine, serifed lettering should arouse suspicion, Tybout].

VARIA

1867. Army. Aristeia. G.Thériault, *CEA* 44 (2007) [2008] 51-71, studies the awards for military valour (ἀριστεῖον, ἀριστεία) in Greece. They were of various types (usually crowns, but also weapons and jewelery; e.g. *I.Lindos* 160; *SEG* XXXI 1590). The evidence shows that a crown of valor (στέφανος ἀριστεῖος) was awarded to kings (*OGIS* 248, 332, 763), communities (Polyb. 26.9), and benefactors (*IG* XII.3.249; *IGR* IV 292; *Amyzon* 25; *I.Pergamon* 256; *I.Stratonikeia* 509) for great services (military achievements, successful embassies, protection of the freedom, liberation from taxes; 56-61). Some evidence, especially from the later part of the Hellenistic period, testifies to the award of this honor also for services that are not clearly defined (*IG* XI.4.1056; *I.Stratonikeia* 1321; *TAM* I.5; II.2.19) or are of financial nature (*I.Priene* 108; *TAM* II.3.769; 61-67). This evidence does nor justify the traditional view about a 'banalisation' or 'vulgarisation de l'aristeion'. This award was given to individuals who rendered great services in critical situations. [As regards the award of στέφανος ἀριστεῖος for financial contributions, it should be noted that in the late Hellenistic period donations could be assimilated with courage in dangers; see *I.Beroia* 2: LL. 15-17: τὴν μεγίστην καὶ πλείστων | δεομένην δαπανημάτων ἱερωσύνην | εὐθαρσῶς ἀπεδέξατο; cf. *IG* IX.2.1104 LL. 10/11: μήτε δαπάνην μήτε κίνδυνον, Chaniotis].

1868. Army. Auxilia in Lycia-Pamphylia. J.Bennett, in C.Deroux (ed.), *Studies in Latin Literature and Roman History* XIV (Brussels 2008) 283-305, gives a survey of Roman auxilia-units stationed in Lycia/Pamphylia and discusses the role and function of such units. The units are: 1) Cohors I Hispanorum equitata (*I.Perge* 469; *I.Eph.* 715); 2) Cohors I Apula civium Romanorum (*I.Side* 202); 3) Cohors IIII Raetorum equitata (*I.Side* 219); 4) Cohors I Musulamio-

rum equitata (*IGR* III 677 [*TAM* II 485], from Patara); 5) Cohors I Flavia Numidarum equitata (*I.Perge* 365; *IGR* III 465). B. rightly distinguishes between evidence for serving soldiers and for veterans.

1869. Army. Payment and food provision. F.Burrer, in *Kriegskosten* 74-90, gives an overview of salaries and provision of food given to soldiers (ὀψώνιον; μισθός; σῖτος; σιτηρέσιον) in the Classical and Hellenistic period. He discusses the types of provisions, the funding through the cities and through additional means (liturgies; ἐπιδόσεις; εἰσφοραί), the conditions of payment, and differences in salaries depending on rank and specialization. He adduces the following inscriptions: *IG* I^3 83 (76); *IG* II^2 329 (82); *IG* IX^2.1.1.3A (79); *IG* XII.4.75 = *PH* 10 (83, 87, 89); *IG* XII.9.1273/1274 = *SEG* XLI 725 (cf. our lemma no. 959; 76); *SEG* XXIII 547 (83); XXVI 1306 (80); XXXII 496 (83); *I.Cret.* II.xii.20 (83); III.iii.1 (83); III.iii.3 A (80); III.vi.7 B (83); *Staatsverträge* III 481 (77, 87).

1870. Associations. H.W.Pleket, 'Berufsvereine im kaiserzeitlichen Kleinasien: Geselligkeit oder Zünfte?', in *Antike Lebenswelten* 533-544, places the function and role of professional associations, in particular those of textile-workers, in the context of the debate about the nature of the imperial economy in comparison with that of the Middle Ages and early modern Europe. The relative absence of epigraphical evidence for such associations in the Hellenistic period can be explained 1) by the more prominent role of the homo politicus in the Classical and Hellenistic cities and 2) possibly also by the fact that in the Roman imperial economy production of and trade in textiles became economically more important than before; as a result associations became more respectable and more visible in public epigraphy. After remarks on economic interests defended by professional associations a section follows on organizations of textile-workers in Asia Minor, largely based on epigraphical evidence. Differentiation between local/regional centers of production and centers producing for export to distant markets (interregional trade) is necessary. Cf. also our lemma no. 1883.

1871. Associations. Sardis and Smyrna. Based mainly on epigraphic evidence, P.A.Harland, in R.S.Ascough (ed.), *Religious Rivalries and the Struggle for Success in Sardis and Smyrna* (Waterloo 2005) 53-63 and 259-262, examines social and religious interactions among associations with an emphasis on Sardis and Smyrna. He concludes that they contended with one another for support from the elites and for honor, thereby often proclaiming superiority over rival associations. He refers to numerous inscriptions and provides translations of the following texts: *SEG* XLVI 1524 (Sardis), *Sardis* VII.1.22, *I.Smyrna* 639, *TAM* V.2.972 (Thyateira), *I.Manisa* 354 (area of Magnesia ad Sipylum).

Now also available as http://www.philipharland.com/publications/articleSpheresSardis.html.

1872. Athletics. Θέμιδες. A.Farrington, 'ΘΕΜΙΔΕΣ and the local elites of Lycia, Pamphylia and Pisidia' in *Pathways to power* 241-249, examines the phenomenon of local contests (θέμιδες) founded between ca. 150 and 300 A.D. in southern Asia Minor. Discussion of the founders (of high social status) and the games bearing their names, the ἀγωνοθέται and the athletes (enjoying the same social status as the founders) and the local recruitment of participating athletes. F. argues that the victors, recorded in inscriptions concerning θέμιδες, were not 'professionals', since they do not refer to victories in high level sacred agones elsewhere (contra: H.W.Pleket, *Stadion* 24.1 [1998] 158-160; *EA* 30 [1998] 130/131). F. suggests that 'perhaps in contrast to elsewhere in the Hellenized world, the aristocracy here stressed athletic prowess as a status marker within its own ranks, perhaps because such θέμιδες were cheaper to found and run than other euergetic projects' (24). [F. ignores the numerous articles of O.M.van Nijf on the importance of athletic success and prowess for the identity of urban elites at large in Asia Minor: see *SEG* XLIX 1854 and 2405; L 1335; LII 1899; LIII 1608 and 2160; LIV 1833; LV 2002; LVI 2155; cf. also N.Çokbankir, 'Pamphylia, Lykia, ve Pisidia'da Epigrafik Verilerle Roma İmparatorluk Dönemi'nde Atletik Oyunların Finansı (Financing the Games in Pamphylia, Lycia, Cilicia and Pisidia in the Roman Imperial Period from the Epigraphic Evidence)', *Olba* 19 (2011) 313-330, Pleket].

1873. Athletics. Nick-names of athletes. W.Decker, in *Antike Lebenswelten* 161-171, presents a list of nicknames of athletes. Epigraphically relevant are the following: *SEG* XXXIV 1314-1317 (T. Φλάβιος Ἑρμογένης; Pausanias 6.13.3; 'the horse'); *TAM* V.3.1472 (Πό. Πομπήιος Εὐτύχης ὁ καὶ Νινναρος; connected by Z.Newby, *Greek Athletics in the Roman world* (Oxford 2005) 60, with a mosaic inscription from a villa along the Via Nomentana: Eutyches qui et Nynnis; D. suggests a relation with νύννιος ('Wiegenlied') [but Νινναρος may well be an indigenous name of the category 'Lallnamen', without any indication of a special feature of the athlete, Pleket]; *SEG* XLI 1407 (LII 1464 bis; T. Αἴλιος Αὐρήλιος Μάρων called Ἁλτήρ in Philostratos, *Gym.* 36; 'der Springer'); *I.Porto* 16 (*IG* XIV 916; M. Αὐρ. Δημήτριος ὁ καὶ Ἁρποκρατίων; Harpokrates is identical with Hermes, patron of athletes [but this is rather a second name, not a nickname, Pleket]); *IG* XIV 1102 (*IGR* I 153; IAG 79; M. Αὐρήλιος Ἀσκληπιάδης ὁ καὶ Ἑρμόδωρος: 'Geschenk des Hermes'; cf. Harpokrates [also rather a second name]); the boxer Ἑρμῖνος, alias Μῶρος (the 'dumb') on record in a papyrus; *GIBM* 609 (Γραῦς: 'old woman' ['der alte Mann', D. per errorem]); Αὐρήλιος Ζωτικός (Puteoli; mosaic with an athlete called Magira; cf. Μάγειρος; *SEG* LIV 536 app.cr.; LV 1053 in fine; our lemma no. 1099); *SEG* XXII 354 (Ἀγαθὸς Δαίμων ὁ καὶ Κάμηλος); *SEG* XLVIII 2112 (Αὐρ. Εὐτύχης ἐπίκλην Ἕλιξ; 'die Spirale', D., who connects it with the discus-throw of a pentathlist).

1874. City. Military culture in Greek cities in the Roman Empire. C.Brélaz, 'L'adieu aux armes: la défense de la cité grecque dans l'empire Romain pacifié', in C.Brélaz, P.Ducrey (edd.), *Sécurité collective et ordre public dans les sociétés anciennes* (Genève 2008) 155-196, argues that in spite of the Pax Augusta and the predominance of the Roman army to the detriment of urban militias, there is sufficient evidence to speak about 'un culture militaire' in the Greek cities of the empire: representations of warriors from the past (mythological or

otherwise); the 'caractère martial' of the ephebeia; military value of εὐταξία (cf. our lemma no. 1974), training with weapons (B. refers to an unpublished Boiotian inscription showing that in 3rd cent. A.D. Tanagra it is the ταγματάρχαι ('chefs de bataillon') who are in charge of the ephebes in the gymnasion), service of young men as guards in the countryside and νέοι/νεανίσκοι fighting with Roman army units (*SEG* XXXIX 456; LI 1813 A); cities as σύμμαχοι of the Romans. Cf. also A.Chaniotis' remarks during the discussion of B.'s paper about the active participation of members of the elite in athletic contests as 'compensation for the loss of opportunities to fight real wars'. See also C.Brélaz, 'Maintaining order and exercising justice in the Roman province of Asia Minor', in B.Forsén, G.Salmeri (edd.), *The Province Strikes Back. Imperial Dynamics in the Eastern Mediterranean* (Helsinki 2008) 45-64. [For the problem of local and Roman jurisdiction see now J.Fournier, *Entre tutelle romaine et autonomie civique. L'administration judiciaire dans les provinces hellénophones de l'Empire romain (129 av. J.-C.-235 apr. J.-C.)* (Paris 2010)]. See also *SEG* LV 2057.

1875. City. New names. K.Freytag, in *Vom Euphrat bis zum Bosporus* 237-251, presents two alphabetically arranged lists of Greek cities (Sicily and Magna Graecia excluded), which received new names ('Umbenennung'): **1)** cities named after Hellenistic kings, queens, princesses; **2)** 'sonstige Umbenennungen'. Quite a few new names are known from inscriptions. Reflections on the historical and ideological background of such new names.

1876. City. Policing the countryside. A.Chaniotis, 'Policing the Hellenistic countryside: realities and ideologies', in C.Brélaz, P.Ducrey (edd.), *Sécurité collective* -- (cf. our lemma no. 1874) 103-145, adduces many inscriptions in this essay. Fundamental importance of φυλακὴ/σωτηρία τῆς χώρας; the χώρα was exposed to attacks by 'outsiders' (foreign armies; robbers; pirates); detailed discussion of measures taken for protection of the chora: fortified settlements with garrisons; regular troops stationed in the countryside (ὕπαιθροι; κρυπτοί; citizen militias); patrolling in the countryside and manning forts (φρούρια, περιπόλια; ὀχυρώματα; χωρία = fortified settlements; σκοπαί (watchtowers)); special στρατηγοὶ ἐπὶ τὴν χώραν; περίπολοι and their περιπόλαρχοι with special reference to *SEG* XXXVIII 521, in which a citizen acts as peripolarches, not ■ foreigner (in Boiotia mounted guards/ἱππόται: *SEG* XXVIII 461); copious evidence for young citizens patrolling the countryside: ephebes (Athens, Crete and presumably Argos/Mycenae: *IG* IV 497 = *Syll.*[3] 594) or νέοι/ νεώτεροι/νεανίσκοι; discussion of the ὁρο- or ὀροφύλακες, especially in *Milet* I.3.150: the function was subject to sale during an auction and their profit consisted in the collection of customs on imported and exported goods on the mountainous borders of the city (cf. also *SEG* XXIX 1516); discussion of L.Robert, *Études Anatoliennes* 108/109 (dedication by Εὔστρατος from Ambrysos and his συμπερίπολοι in Delphic territory: 'an act of provocation') and of J.-L.Robert, *La Carie* II no. 162 (Apollonia-on-the-Salbake; the ten νεανίσκοι with their six ἱπποκόμοι constituted a mounted guard).

Special discussion of *SEG* XXIV 154 (translation); *SEG* XXVI 1817 (παραφυλακὰ τᾶς πόλιος; cf. Hellenistic units of παραφυλακῖται and the use of παρεφεδρεύω ['to remain as

guard'] in *IG* IV 864); *I.Cret.* I.XVI.5 (πρείγιστοι οἱ ἐπὶ ταῖς εὐνομίαις are responsible for security on the ξενικαὶ ὁδοί, often used by transhumant shepherds, and intervene in case of abduction or theft); *IOSPE* I² 401 (*SEG* LII 733; opponents of the government occupying part of the countryside; for the latter see also *SEG* LI 1105 and *I.Priene* 37); Étienne-Knoepfler, *Hyettos* (cf. *SEG* XXVI 498) 163-166 (unrest in the urban countryside by an ὄχλος; C. provides epigraphic parallels for the word: possibly dispossessed individuals, exiles; members of the lower strata); *SEG* XLI 1411 (Merkelbach-Stauber, *SGO* IV 18/19/01; translation; fight against pirates).

1877. **City. Traffic.** In D.Mertens (ed.), *Stadtverkehr in der antiken Welt. Internationales Kolloquium zur 175-Jahrfeier des Deutschen Archäologischen Instituts - Rom, 21. bis 23. April 2004* (Wiesbaden 2008), A.Hoffmann (35-57) deals with traffic in Asia Minor; M.Tabaczek (181-192) discusses the same topic for Palmyra and Gerasa. Non vidimus; cf. C.Schmidt Heidenreich, *An.Ép.* (2008) [2011] no. 130.

1878. **Colonization and recolonization in the Classical Period.** Adducing a number of (mostly Attic) inscriptions, T.J.Figueira, in G.R.Tsetskhladze (ed.), *Greek Colonisation. An Account of Greek Colonies and Other Settlements Overseas*, vol. 2 (Leiden-Boston 2008) 427-523, offers a synopsis of the colonization in the Archaic and Classical period. He defines colonization as 'an exploitation of the institutional order of the *polis* itself' (427) and emphasizes the role of reordering and recolonizing communities during the Classical period as a source for more resources, manpower and taxes for the initiators. F. provides two tables specifying details of Athenian Classical colonization (colonies; cleruchies; recolonization) and Greek Classical colonization (in chronological order): locations, dates; colonizers and colonists; major sources.

1879. **Death. Public funerals and burial intra muros.** N.Ehrhardt, 'Der Bürger als Heros. Staatsbegräbnis und Öffentlichkeit in Kyzikos' in *Vom Euphrat bis zum Bosporus* 187-196, analyses *SEG* XXVIII 953 (consolation-decree for Apollonis; German translation of LL. 39-47, 51-56 and 59-63; also comment on *I.Kaunos* 30 [for Agreophon] and *IGR* IV 159 [*SEG* LV 1329]), and examines in particular 'Beschlußfassung, Begängnis, Begräbnis und weiteren Ehrungen', with special reference to the self-representation of the family of the deceased and the role of the demos. In an Addendum, E. mentions H.Schörner, *Sepulturae Graecae intra urbem. Untersuchungen zum Phänomen der intraurbanen Bestattungen bei den Griechen* (Möhnesee 2007), for which cf. *BE* (2008) no. 29. See also our lemmata nos. 387-393.

1880. **Diplomacy. Intermediaries between cities and Hellenistic kings.** P.Paschidis, *Between City and King. Prosopographical Studies on the Intermediaries between the Cities of the Greek Mainland and the Aegean and the Royal Courts in the Hellenistic Period (322-190*

BC) (Athens 2008), presents a prosopography of 276 individuals, usually citizens of Greek cities, who served as intermediaries between Hellenistic kings and cities of Greece and the Aegean. The 'Prosopographical Catalogue' (37-465) is arranged geographically (Athens, the Peloponnese, Mainland Greece, Aegean islands); the Athenian material is also arranged chronologically in five phases: 322-307, 307-301, 301-262, 262-229, and 229-192 BC. Naturally, numerous inscriptions are adduced (a list on 589-602), of which we can only mention but a few, which are discussed in some detail: *IG* II^2 498 (110-112), 657 (116-125), 682 (74-76, 140-145, 155/156), 744 + add. + *SEG* XXXIX 131 (209-212); *Agora* XVI 224 = *SEG* XXV 106 (195-198); *IG* VII 1-7 (295-302; cf. our lemma no. 422); *I.Oropos* 4-6, 57, 107, 175, 199, 239 (303-311); *SEG* XXXVIII 1476 (328-332); *PH* 7 = *IG* XII.4.48e (363 note 1); *Iscr.Cos* ED 20 = *IG* XII.4.22 (365-368); *IG* XII.2.527 + *IG* XII Suppl. p. 33 (403-406); *IG* XII.2.645 = *I.Adramyt-teion* 34 (408-413); *IG* XII.7.221b (415-419); *SEG* XLVIII 1130 (429-432); *IG* XI.4.542 and 551 (434-438); *IG* XI.4.666 (440-442). We single out the discussion of the following individuals: Στρατοκλῆς of Diomeia (78-106), Φιλιππίδης of Kephale (116-125), Φαῖδρος of Sphettos (140-145), Καλλίας of Sphettos (145-150), Γλαύκων and Χραιμωνίδης of Aithale (162-170), Εὐρυκλείδης and Μικίων of Kephisia (187-194), Νικομήδης of Kos (361-365; cf. *Iscr.Cos* ED 71+162+203 = *IG* XII.4.129; *PH* 18/19 = *IG* XII.4.130), Διομέδων of Kos (373-376), Φιλῖνος of Kos (376-380; cf. *Iscr.Cos* ED 17+130+26+194 = *IG* XII.4.48), Καλλικράτης Βοΐσκου of Samos (393-396; cf. *IG* XII.6.282/283, 446, 588), and Βουλαγόρας of Samos (397-400; cf. *IG* XII.6.11).

In his concluding remarks, P. discusses the following subjects: the ancestry, social standing and political experience of the intermediaries, their contacts with the court, and their benefits (469-486); the ambiguous relations of intermediaries with cities and the honors awarded to them (486-501); the position of intermediaries in Hellenistic society (501-505).

In Appendix 6 (532-534), P. argues that Ἀπολλόδωρος Ἀπολλωνίου of Kyzikos, lessee of an estate (*IG* XI.2.156 A L. 6) and debtor to the Delian sanctuary, who had borrowed money in 308-306 and ceased payments in 274 B.C. (*IG* XI.2.142 L. 14; 161 A L. 31; 162 A L. 24; 199 C L. 88; 204 L. 25; 223 A L. 57; 274 L. 23; 287 A L. 191; 289 L. 12; *I.Délos* 291 f L. 6; 353 B L. 28; 363 L. 61; 366 A L. 116; 369 A L. 24; 372 A L. 176; 403 L. 71; 457 L. 32; 463 B L. 5), is not to be identifed with the νησίαρχος Ἀπολλόδωρος of Kyzikos, donor to the Delian sanctuary in ca. 279 B.C. (*IG* XI.2.161 B L. 15; 162 [illegible] L. 12; 188 L. 3; 199 B L. 41; *I.Délos* 296 B L. 44; 338 Bb L. 24; cf. *I.Délos* 300 B L. 20). The debtor is to be identified with Ἀπολλόδωρος Ἀπολλωνίου of Kyzikos honored with a proxeny decree (*IG* XI.4.562), in which no king is mentioned. R.Bagnall, *The Administration of the Ptolemaic Possessions Outside Egypt* (Leiden 1976) 137/138, had excluded the possibility that Apollodoros served as a nesiarch after ca. 280 B.C., since he could not have been an active nesiarch and at the same time a debtor to the Delian sanctuary with long overdue repayments. However, this argument looses its validity, if the debtor and the nesiarch were two different individuals. Apollodoros could have served as nesiarch after Βάκχων (ca. 286-280 B.C.) and before Ἑρμίας (attested after 268 B.C.).

In Appendices 1-4 (507-523), P. discusses several Athenian inscriptions, for which see our lemmata nos. 18, 45, 115, 135, and 154.

1881. Earthquakes. Greek inscriptions are among the sources used by S.Conti, 'Provvedimenti imperiali per comunità colpite da terremoti nel I-II sec. d. C.', *Klio* 90 (2008) 374-386. C. analyzes how emperors of the 1st/2nd cent., from Augustus to Commodus, supported afflicted populations after earthquakes, notably by awarding economic privileges and tax exemptions and by the reconstruction of buildings. In return the communities celebrated the emperors' generosity with statues and honorary inscriptions.

1881 bis. Economy. Banking. V.Gabrielsen, in *Pistoi dia tèn technèn* -- (cf. our lemma no. 792) 115-130, gives an overview of public banking in Hellenistic cities. Although no public bank (δημοσία τράπεζα) is attested in cities such as Delphi, Rhodes, and Samos, this does not mean that there was no public lending. It is in fact attested through the grain law of Samos (*IG* XII.6.172), the foundation of Attalos II in Delphi (see our lemma no. 500), and the foundation of Eumenes II in Rhodes (Polyb. 31.31.1-3; 119-121). The funds used for public lending were not private deposits but either public or sacred funds (often money endowed through foundations; reference to *IG* IX^2.1.798; *I.Ilion* 52; *Syll.*^{3} 577 + *SEG* XXXVI 1045). A decree from Miletos (*Milet* I.3.147) attests a deal through which the δημοσία τράπεζα of the city covered a revenue deficit by offering its citizens an annuity-scheme (125-128). Finally, G. discusses the contract between Praxikles of Naxos and Arkesine (*IG* XII.7.67+add.) as an example of a private bank deposit; G. argues that the money that Arkesine borrowed at the normal rate of interest of 10-12% was subsequently put to work through public lenders (δανεισταί; 128-130).

1882. Economy. Fishing and fish-eating. D.Mylona, *Fish-Eating in Greece from the Fifth Century B.C. to the Seventh Century A.D. A Story of Impoverished Fishermen and Luxurious Fish Banquets?* (Oxford 2008), presents a history of fishing and fish-eating from the Classical period to Late Antiquity, discussing inter alia the catching and marketing of fish, fish consumption, and the social and economic position of fishermen. On 135/136, she lists 24 inscriptions related to fish, fishing, or fish-eating. See also our lemma no. 432.

1883. Economy. Trade and craft. K.Ruffing, *Die berufliche Spezialisierung in Handel und Handwerk. Untersuchungen zu ihrer Entwicklung und zu ihren Bedingungen in der römischen Kaiserzeit im östlichen Mittelmeerraum auf der Grundlage griechischer Inschriften und Papyri* (2 vols.; Rahden/Westf. 2008), begins in vol. I R. with a survey of the various modern approaches toward the ancient economy (1-30). In a second chapter (31-102) he examines the diachronic development of words denoting professions in the sphere of craftsmanship and trade /commerce in Greek inscriptions and papyri, with on 39-45 an alphabetically arranged list of professions and their occurrence throughout the centuries. On 54-57, special sections on professions ending in –άριος and -ᾶς. A third chapter (103-216) is devoted to the extent of professional specialization, with special reference to its relevance for the discussion of the nature of the ancient economy. In chapter 4 (217-278) R. offers case studies of the specialization in Aphrodisias, Ephesos, Hierapolis, Saittai and Tyre, exclusively based on inscriptions. After a

fifth chapter (279-362), devoted to the same problems in various Egyptian cities and largely based on papyri, a final chapter (363-383) follows in which R. examines the training of craftsmen and traders and the topography of various crafts, i.e., the concentration of specific crafts in certain quarters or streets of a city.

A bulky second volume (395-841) contains an alphabetically arranged catalogue of all 'Berufsbezeichnungen' attested in Greek inscriptions and papyri. Professional specialization took place, above all, in the sphere of textiles and food; it reflects a growing demand for products in a monetarized market-economy and resulted in an increase of production and productivity.

See now also K.A.Worp, 'Female professionals in the Hellenistic world' in *"Palabras bien dichas": Estudios filológicos dedicados al P.Pius Ramon Tragan* (Barcelona 2011) 77-87.

For smiths see our lemma no. 1968.

1884. Elites. Elites and divinization or condemnation of emperors and empresses in the Roman province of Achaia, 1st cent. A.D. C.Hoët-van Cauwenberghe, in *Pathways to Power* 161-179, surveys the variety of local responses by the Greek cities to the divinization or condemnation of emperors and empresses promulgated by the Roman senate, stressing that they did not simply echo decisions made in Rome but adjusted them to their own advantage. In general divinization was exploited as an occasion for confirming links with Rome, while condemnation was not always fully embraced, so that favor shown by a condemned emperor could still be remembered. Favorable responses to divinization: *IG* VII 2711; *SEG* XI 923, XLI 328; *Corinth* 8.1.19; embrace of the imperial domus/οἶκος: *SEG* XXIII 206; altar consecrated to Caligula at Delphi: *SEG* I 156; persistence of Drusilla's cult at Delphi after Caligula's death: *FD* III.4.257; incomplete erasure of Nero's name by the Akraiphians due to his declaration of freedom for the Greeks: *IG* VII 2711; inscriptions that could be attributed to Domitian: *IG* II^2 3283, *IG* VII 2495, *IG* XII.5.630; *IvO* 377; *F.Delphes* III.2.65, III.4.120; *Syll.*^{3} 821c-e; inscriptions unattributable to Domitian: *IG* IV^2.1.605, 608; Domitian's popularity at Athens prevented his name from being erased: *IG* II^2 1996; condemnation of Valeria Messalina: *IG* II^2 3266A; statue base of Agrippina. See also our lemma no. 335.

1885. Epigrams. Developments in the middle and late Roman Imperial period. Cf. *SEG* LV 2009. G.Agosti devotes three essays to developments in the Greek epigram, including those on stone, in Late Antiquity: 1) in 'Literariness and levels of style in epigraphical poetry of Late Antiquity', *Ramus* 37 (2008 [2009]; = K.Cavounis, R.Hunter [edd.], *Signs of Life? Studies in Late Greek Poetry* [Victoria, Austr.]) 191-232, he underlines 'the importance of epigraphic poetry for the understanding of the renewal of poetic production in late antiquity. Epigraphic epigrams allow us to verify the diffusion of the "modern" style of Nonnus and his followers ...; it was not simply a high literary style but answered the needs of communication even among less cultivated audiences' (209). In the process he presents the texts (with translations) of and comment on a large number of epigrams. [In some cases A. simply repeats or just slightly elaborates on the comments which he gave in earlier publications: see the references to *SEG* LV below]: *IG* VII 582-584 (*GV* 1952; Tanagra); *IG* X.2.1.43 (Feissel, *Recueil* 89; *SEG* XXVII 306; XXXVI 642;

Thessalonika; see already *SEG* LV 715); *IG* XIV 14 (*SEG* XLIV 738 sub [9]; Syracuse); *TAM* II 186/187 (*SEG* LII 1450; Merkelbach-Stauber, *SGO* IV 17/08/03; Sidyma); *ALA* 73 (*I.Aphr.* 1.196; *SGO* I 02/09/13; already in *SEG* LV 1107); *IGLS* 1598-1600 (*PAES* III 1016-1018; *SGO* IV 20/05/05-07; Apamea; see already *SEG* LV 1624) and *IGLS* XIII.1.9119 (a-d) (*SGO* IV 22/42/05; Bostra); *SEG* VIII 119 (*SGO* IV 21/13/01; Samaria-Sebaste); *SEG* VIII 281 (*SGO* IV 21/07/01; Beersheba); *SEG* XXIV 1243 (XLVII 2148; Egypt?); *SEG* XXXIV 1003 (*GV* 1907; Samama, *Les médecins dans le monde grec* -- [cf. *SEG* LIII 2191] no. 495; Mediolanum); *SEG* XXXVI 1344/1345 (cf. *SEG* LII 1620; *SGO* IV 21/22/02 and 03; Gadara); *SEG* XXXVII 1537 (LVII 1908; *SGO* IV 22/35/02; Kanatha); *SEG* LIII 1737 (Elaiussa Sebaste); *SGO* III 16/33/02 (*SEG* LI 1791; Phrygia); *SGO* IV 22/14/03 (*OGIS* 610; *PAES* III 437 a; Zorava in Arabia); the epigram in our lemma no. 311.

2) In 'Cultura greca negli epigrammi epigrafici di età tardoantica', in L.Cristante, I. Filip (edd.), *Incontri triestini di filologia classica 6, 2006-07. Atti della giornata di studio in onore di Laura Casarsa* (Trieste 2008) 3-18, A. draws more or less on the same corpusculum (notably *IG* VII 582-584; X.2.1.43; *SEG* XXXVII 1537; *IGLS* 1598 and 9119), now focusing on the spread of classical paideia. The use of 'classical' quotations served as a status symbol not only for the empire's elites, but also for those who aspired to be part of this group, like physicians (inter alia *IGBulg.* I^2 315 [Samama, *op.cit.* no. 93; Mesambria]; *MAMA* IX 74 [*SGO* III 16/23/08; Samama, *op.cit.* no. 294; Aizanoi]; *SGO* IV 19/17/01 [*AP* 9.597; Anazarbos]; *SEG* VI 798 [*GV* 445; Samama, *op.cit.*, no. 329; Nikopolis, Armenia]; *SEG* XXXIV 1003 [see above sub 1]. The poets mixed quotations from classical literature with Biblical themes, thus creating a new, 'modern style' with an alluring air of exclusiveness.

3) in 'Epigrammi lunghi nella produzione epigrafica tardoantica', in A.M.Morelli (ed.), *Epigramma longum. Da Marziale alla Tarda Antichità / From Martial to Late Antiquity. Atti del Convegno internazionale, Cassino, 29-31 maggio 2006* (Cassino 2008) vol. 2, 663-692, A. discusses epigrams exceeding the canonical length of 2-8 verses, from the 4th-7th cent. A.D. and their predecessors, inter alia *IG* II^2 3632 [*SEG* XLIV 169*]; *SEG* XXXIX 449 (Tanagra); *IG* XIV 1188 (*IGUR* 1532) and 1976 (*IGUR* 1321; *GV* 1169; *IGR* I 340); *I.Pergamon* 145 (*SGO* I 06/02/16); *I.Gerasa* 299 (*SGO* IV 21/23/03); *SEG* XXIV 1243 and XXXVII 1537 (see above sub 1).

Epigramma longum includes two other studies (partly) based on epigraphic evidence (index on 759/760): 4) M.Fantuzzi, 'La doppia gloria di Menas (e di Filostrato)' (603-622), focuses on series of two or more epigrams, the second and following often headed by ἄλλο, which constitute variations on the same motif. F. adduces many examples from the Imperial period, when the phenomenon became popular; the two texts hinted at in the title, the only 'companion pieces' to be dated to the Hellenistic period with certainty, are quoted in full and discussed at more than average length: *I.Iznik* 251 (*I.Kios* 98; *SGO* II 09/05/16; *GV* 1965; 281 or 190 B.C.) and *I.Délos* 2549 (*SEG* XLV 1050; early 1st cent. B.C.).

5) V.Garulli, 'L'*epigramma longum* nella tradizione epigrafica sepolcrale greca' (623-662), comments on the 'long epigram' as a sign of social distinction (e.g. *IG* II^2 7447 [*GV* 1068] and 11674 [*GV* 1029]; *IOSPE* I^2 519 [*GV* 1684; Chersonesos]; *I.Cret.* III.IV.38 [*GV* 1157; Itanos]; *SGO* I 01/12/13 [*SEG* XVI 666; XXX 1261; Halikarnassos]; *SGO* II 10/02/28 [*SEG* XLIII 911; LV 1393; Kaisareia, Paphlagonia]; *SGO* III 16/31/10 [*SEG* XLIX 1844*; *GV* 1487; *IGR* IV

607; Upper Tembris Valley, Phrygia]; *SGO* IV 21/05/01 [*GV* 1508; *SEG* VIII 269; Gaza]; *GV* 1843 [Bernand, *Inscr. métriques* 68; Saqqarah), on epigrams signed by poets (notably *GV* 1138, 1150-1152 [Bernand, *Inscr. métriques* 5-7, 35; *SEG* LI 2129*; Apollonopolis Magna]), and on formal aspects and relations with the literary epigram (*IG* XII.5.310 [*GV* 1871; *SEG* LV 943; Paros?]; *GV* 1158 [Kos]; *I.Cret.* III.IV.37 [*GV* 1249; Itanos]; *Milet* VI.2.738 [*SEG* XVII 502; *SGO* I 01/20/24]; *SGO* I 03/05/04 [*SEG* IV 573; LIII 1306; *GV* 1159; Notion]; *SGO* III 16/55/03 [*I.Sultan Dağı* I 1; Philomelion]); *GV* 1198 [Bernand, *Inscr. métriques* 75; Thebai]); on 652-660, she presents a literary commentary on the new epigram from Kandahar *SEG* LIV 1568 (*Jenseits des Euphrat* 105; ph.).

1886. Epigrams. Epigrams on stone and in literature. M.L.del Barrio Vega, in *Carmina Epigraphica Graeca et Latina* (cf. our lemma no. 1007) 137-151 (in Spanish), discusses the following epigrams on stone also transmitted in the manuscript tradition (topics: full or partial correspondence; different readings due to various reasons, inter alia linguistic normalization; priority of epigraphical or literary text?): *CEG* 4 (*IG* I^3 1181; *AP* 7.254), 131 (*IG* I^3 1143; Plut. 870e and Favorinus [ap. D.Chr. 37.18]), 304 (*IG* I^3 1023; Ps. Pl., *Hipparch.* 228b/229a), 305 (*IG* I^3 948; Thuc. 6.54.6), 312 (*IG* I^3 983; *AP* 144 and 213 bis), 313 (*IG* I^3 1014; *AP* 6.138), 367 (*IG* V.1.1562; Olympia; Paus. 5.24.3; Olympia), and 724 (*SEG* XXXV 708 [XLVI 721]; Amphipolis; *AP* 7.468/469); *SEG* XLVIII 545 (Olympia; Paus. 6.10.5); *GV* 1714 (*SEG* VII 121; Merkelbach-Stauber, *SGO* IV 20/07/02; Emesa; *AP* 7.553) and 1945 (*SGO* III 16/31/05; *MAMA* X 177; Appia; LL. 2-5 imitate the 6th cent. B.C. funerary epigram for the Phrygian king Midas; inter alia Plato, *Phdr.* 264c-d; D.Chr. 37.38; D.L. 1.89/90; *AP* 7.153; cf. *SGO* I 05/03/01). Special cases are *GV* 9 (*IG* VII 53; Megara; 4th/5th cent. A.D.; reproduction of a funerary epigram for those killed in battle against the Persians in 480/479 B.C., assigned to Simonides) and *IG* IX^2.1.611 (*SEG* XV 354; 15th cent. forgery on stone partially based on *AP* 9.684; cf. *SEG* XXV 638 and K.Hallof, D.Strauch, in fasc. 4 of *IG* IX^2.1 [cf. *SEG* LI 662] on p. 340).

1887. Epigrams. Punctuation in Archaic verse inscriptions. A.Dihle, *RhM* 151 (2008) 26-36, points out that the dedication of the colossal statue of the Naxians *I.Délos* 4 (*LSAG*^{2} 304 no. 10; *SEG* XLVII 1221*; LIV 716) combines a correct iambic trimeter in fine with a defective 'iambic' sequence initio. He discusses similar combinations of poetry and prose in Archaic inscriptions, observing that punctuation, used for various purposes, indicates caesurae and diaireseis in hexa-, penta- and trimeters in 42 of the 465 epigrams in *CEG* I (e.g. in LL. 2/3 of Nestor's cup: *CEG* 454; *SEG* XIV 604 [LIII 1084*]; *IGDGG* I 2; *LSAG*^{2} 239 no. 1). D. discusses metrical elements in *CEG* 14, 37, 226, 239 II, 323, and *LSAG*^{2} 356 no. 13 (*SEG* XII 364). In these inscriptions punctuation is used to separate parts of verses, whether metrically correct or not, in order to facilitate reading (aloud) the still imperfect script. He reflects on the importance attached to 'Versteile' rather than to whole verses and its implications for questions concerning the transition of oral to written tradition and the origin and diversification of 'Versformen'.

1888. Epigrams. Themes in funerary epigrams. J.S.Bruss, *Hidden Presences. Monuments, Gravesites, and Corpses in Greek Funerary Epigram* (Leuven 2005), 'attempts to discern the hidden presence of precedent inscribed sepulchral epigram in literary epigram', with special reference to the motif of the absent corpse, another form of 'hidden presence' remarkably popular in literary epigram (for cenotaphs cf. *SEG* LVI 2072). Of interest to the epigraphist are especially chapters 2 (19-37, on the motif of concealment brought about by death and burial; vocabulary: καλύπτω [ἀμφικαλύπτω], κατέχω [or ἔχω, connected with γαῖα or κόνις]; κεύθω, κρύπτω; ἐν γαίᾳ, ὑπὸ γῇ, ὑπὸ χθόνι, vel sim.; sections on σῆμα and μνῆμα), 3 (38-57, on the roadside monument, the out-of-the-way path and the passer-by; ὁδός, ὁδοίπορος, παροδίτης, etc.; road terminology is occasionally applied to Hades) and 5 (88-96; death at sea). B. adduces numerous epigrams on stone ranging from the Archaic to the Hellenistic period; we mention the inscriptions reproduced and translated (partially or in toto), restricting our references to *CEG* (without the corresponding *GV*-nos.) and *GV* for which B. provides a full index on 195-199: *CEG* 16, 27, 38, 68, 74, 111, 132/133, 139, 142/143, 146, 159, 161, 166/167, 466, 521, 526, 544, 601, 664, and 722; *GV* 221, 307, 947, 1507/1508, and 1552; the long poems 1150/1151 are presented separately in an appendix (173-175). See also our lemma no. 30.

1889. Epigrams. Voice and identity. M.A.Tueller, *Look Who's Talking. Innovations in Voice and Identity in Hellenistic Epigram* (Leuven 2008), is a literary study focusing on the evolution of the conventions used to determine voice and identity in funerary and dedicatory epigrams. As often in this kind of study, the author is interested in epigrams on stone of the Archaic or Classical period only, i.e., those prior to the development of and laying the foundations for the book-epigram. In the first chapter ('Before the Hellenistic Period'; 12-56), T. examines numerous texts drawn from *CEG* (index on 225-227) for the light they shed on the characters: the inscribed object (as speaker); the recipient divinity (as addressee); the implied reader or the passer-by (as addressee and speaker; role of dialogue between the object and the passer-by; the ξένος as passer-by); the deceased (as addressee and speaker; as subject of εἰμί, κεῖμαι, λείπω and other verbs); the dedicator of an object or the commissioner of a monument or grave. We mention the inscriptions reproduced and translated (partially or in toto): *CEG* 11, 24, 27/28, 42, 51/52, 62, 72, 95, 97, 108, 110, 113, 131, 144, 190, 195, 197/198, 202, 217, 251, 312, 326, 345, 367, 400, 407, 429, 477, 482, 487, 500, 510, 512, 520, 539, 544/545, 549, 551, 564, 593, 683, 720, 763, 833 (= 398 b), and 843.

1890. Epigraphy. Collection of articles: Lidio Gasperini. A.Arnaldi, S.M.Marengo (edd.), *Lidio Gasperini. Scritti di epigrafia greca* (Tivoli) 2008), is a collection of 28 partly revised articles published between 1965 and 2007, followed by six new contributions. Most studies are devoted to the epigraphy of the Kyrenaika, with southern Italy, especially Tarentum, as second best. One of the new articles is a brief report on recent campaigns in Thera and Kyrene, with new photos and drawings of known inscriptions (513-520; inter alia dr. of the rock-cut inscriptions *IG* XII.3.538 and 545); in another new contribution (537-544), G. presents a collection of 24 mostly new drawings of inscriptions from Metapontum (*SEG* XXXVII

780), Thera (*IG* XII.3.542), Kyrene (inter alia *SEC* 110 and 154; *SEG* IX 135; XLIV 1540; XLV 2170 [for which see now L.Gasperini, in C.Braidotti, E.Dettori, E.Lanzilotta, E., Οὗ πᾶν ἐφήμερον. *Scritti in memoria di Roberto Preagostini* (Rome 2009) 1041-1050, with C.Dobias-Lalou's comments in *BE* (2011) no. 650, Tybout]; L.Gasperini, in S.Stucchi et alii, *L'Agorà di Cirene* I. *I lati Nord ed Est della platea inferiore* [Rome 1965] 315/316 nos. 1-3 [= *Scritti* 41-44 nos. 1-3]; new reading in no. 3: Θεύμανδ[ρος ἐπ]οίησεν instead of [ὁ δεῖνα] Θευμάνδ[ρω ἐπ]οίη[σ]εν]) and Apollonia (*SEC* 201 b). The remaining four articles are covered in our lemmata nos. 1084, 1113, 1125, and 1127. The Editors provide ample epigraphical and other indices.

1891. Epigraphy. Greek epigraphy: recent developments. M.P.de Hoz, in F.R.Adrados, J.A.Berenguer, E.R.Luján, J.R.Somolinos (edd.), *Veinte años de Filología Griega (1984-2004)* (Madrid 2008) 37-61 (in Spanish), offers a survey of developments in our discipline in the 20 years that elapsed since the death of Louis Robert in 1985. She addresses numerous topics, with a focus on bibliography (corpora; collections; thematical anthologies; periodicals; monographs; congresses and proceedings; manuals; on-line resources) and methodology (especially the problem of epigraphy-based historiography being conditioned by the category and quantity of texts available; contents and bearers vary over time and region). In passing D.H. mentions numerous texts; discussed at some length are the Pech Maho lead tablet (*IGF* 135; *SEG* XXXVIII 1036; LVII 986*) and similar early documents concerning commercial transactions (48), the Sacred Law of Selinous (*SEG* XLIII 630; LVII 888*; Arena I^2 53 bis; *IGDS* II 18; *NGSL*^{2} 27; 49/50), the love curse from Pella (*SEG* XLIII 434 [LVII 587]; 50/51), and the foundation of C. Iulius Demosthenes from Oinoanda (*SEG* XXXVIII 1462 [XLVI 1708*]; 53-55).

1892. Epigraphy. Methodology: inscriptions, informatics and history. M.Lamé, 'Pour une codification historique des inscriptions' *RSA* 38 (2008) 213-225, reflects on the ways in which the application of informatics to epigraphy may stimulate and support historical research.

1893. Epigraphy. Scholars. Michele Piccirillo (1944-2008). G.C.Bottini, *SBF* 58 (2008) 479-500, reports on the life and activities of the Franciscan priest and scholar Michele Piccirillo (1944-2008), known especially as a specialist for the early Christian archaeology of Arabia; his numerous publications (bibliography of 289 titles on 487-500) mostly included (mosaic) inscriptions. Cf. D.Feissel, *BE* (2010) no. 583, for a summary. See also D.Mazzoleni, *RAC* 84 (2008) 5-12, and G.C.Bottini, M.Lucca (edd.), *Michele Piccirillo francescano archeologo tra scienza e Providenza* (Milan 2010; non vidimus).

1894. Epigraphy. Scholars. Louis Robert (1904-1985). G.W.Bowersock, 'Louis Robert: la gloire et la joie d'une vie consacrée à l'antiquité grecque', *CRAI* (2008) 1557-1573, draws a vivid picture, illustrated by touching photographs, of the life, travels and scholarly activities of

the eminent French epigrapher. The same text in *Studi ellenistici* 24 (2010) [2011] 9-31 (augmented with additional photos).

1895. Gladiators. The rules of engagement. On the basis of literary and epigraphical sources, M.J.Carter, *CJ* 102 (2007/2007) 97-114, argues that in the Roman imperial period gladiatorial combat was bound by recognizable rules and expectations. He considers the possibility that an unwritten 'code of conduct' was enforced by the gladiators themselves: to fight bravely in hope of victory, but not to wound or kill without necessity. We mention the inscriptions for which C. gives texts and translations: Robert, *Gladiateurs* nos. 20, 34 (*IGBulg* III 1019), 55/56, 79, and 285 (Merkelbach-Stauber, *SGO* I 07/05/02).

1896. History. The Roman Empire in the 3rd cent. A.D. K.-P.Johne, U.Hartmann, T.Gerhardt (edd.), *Die Zeit der Soldatenkaiser. Krise und Transformation des Römischen Reiches im 3. Jahrhundert n. Chr. (235-284)* I/II (Berlin 2008), is a comprehensive manual with survey articles on sundry aspects of the 3rd cent. A.D. Expectedly, inscriptions (mainly Latin; no index) play a relatively modest role, since 'In der Soldatenkaiserzeit wurden weitaus weniger lateinische und griechische Inschriften als in der Hohen Kaiserzeit aufgestellt' (53; K.Ehling, U.Hartmann in their introduction to the 'Primärquellen, 53-58). We draw attention to some sections in which Greek or bi-/trilingual inscriptions are used and/or discussed at some length. Among the Sassanid rock-cut inscriptions discussed by P.Huyse are the trilingual *Res Gestae Divi Saporis* (109-120; cf. also E.Kettenhofen, *ibid.* 495 and 498; *SEG* XIV 819; XX 324 [LIV 1579*]; *I.Estremo Oriente* 261; *Jenseits des Euphrat* 803); U.Hartmann, 'Das palyrenische Teilreich' 343-378, adduces many Palmyrene and Greek/Palmyrene texts; in his essay on 'Unterschichten und soziale Konflikte' (763-789); T.Gerhardt on 778-782 discusses some petitions, notably that from Skaptopara to Gordian III (*IGBulg* IV 2236 = V 5872; *IGR* I 674; *Syll.*[3] 888; *CIL* III Suppl. 12336; *SEG* XLVIII 956*; comment also on *SEG* XVI 754, XXVI 1392, and *OGIS* II 519 = *IGR* IV 598 = *MAMA* X 114 = *CIL* III 14191 [cf. *SEG* XLVIII 2117]); M.Schuol in 'Das Diaspora-Judentum' (965-971), pays attention to inscriptions from Syria (especially Dura-Europos: *IJO* III Syr81-Syr131; *SEG* LVII 1797), Asia Minor (especially the Aphrodisian 'patella' text *IJO* II 14 = *I.Aphr.* 11.55 = *SEG* XXXVI 970 [LVII 1010*)]; also *IJO* II 37 = *SEG* LIV 1203), the Balkan (*IJO* I Thr1 = *SEG* XXXIX 663; *IJO* I Mac1) and Italy/Sicily (inter alia *JIWE* I 13 and 18; II 521). Greek inscriptions are among the sources on which the 'Fasti' composed by T.Gerhardt, U.Hartmann are based (1055-1198; emperors; consuls; city prefects; pretorial prefects; provincial governors; bishops; oriental monarchs; Germanic rulers).

In the first part of his concise *Rome and its Empire, AD 193-284* (Edinburgh 2008), O.Hekster sketches the main events of and debates concerning the 3rd cent. (1-86; Rome and provinces; economy, armies and administration; law and citizenship; development and perception of emperorship; Christianity and religious chance.). The section 'Documents' (87-154). includes translations of the following (partially) Greek inscriptions: *Res Gestae Divi Saporis* (see above; 112-114 no. 10); *IG* II[2] 3669 (Dexippos inscription; 116 no. 13); *KP* III 55 (cf. *SEG* XLVIII

2117; petition from Ağa Bey Köyü; 121/122 no. 17); *I.Aphr.* 8.102 and 8.114 (letters of Gordian III and of Traianus Decius and Herennius Etruscus, respectively); *SEG* XXXIV 1306; *I.Perge* 331 (acclamations; 126 no. 25).

1897. Institutions. The gerousia. N.Giannakopoulos, *Ὁ θεσμὸς τῆς γερουσίας τῶν ἑλληνικῶν πόλεων κατὰ τοὺς ρωμαϊκοὺς χρόνους. Ὀργάνωση καὶ λειτουργίες* (Thessaloniki 2008), studies the institution of the γερουσία and other boards of elderly men in the Greek cities from the 2nd cent. B.C. to the 3rd cent. A.D. (English summary on 567-595). The author studies the following subjects: the terminology (γερουσία; σύστημα γεροντικόν; σύστημα γεραιῶν; συνέδριον γερόντων; πρεσβύτεροι, et sim.) and the history of research (7-30); the organisation of the body, its establishment and privileges (cf. *IGR* IV 783; Oliver, *Constitutions* 194; 31-57); its officials and the role of the city in their appointment (γυμνασίαρχος γερουσίας; cf. *TAM* II 294; γερουσιάρχης; ἀρχιγερουσιαστής; ἄρχων; γραμματεύς; ἔκδικος; 57-98); the financial and economic activities of the gerousia (98-129; cf. *SEG* XLIII 757; *Insc.Cos* EV 358; *I.Iasos* 93 and 23; *I.Eph.* 1486; *I.Magnesia* 116); its political influence through the award of honors to magistrates and benefactors (130-272: e.g. *I.Sardis* 8); the honorary titles υἱὸς πόλεως and μήτηρ γερουσίας (273-291); commemorative activities (endowments for the commemoration of individuals, funerary cult, protection of graves: 292-342); the gerousia as recipient of donations (διανομαί, banquets; 343-389); cultic activities and the imperial cult (389-473). This analysis shows the important part played by the gerousia as protector and mediator of civic values and identity in the Greek cities of the Roman East. Cf. the remarks of P.Fröhlich, *BE* (2009) no. 139. [On the σύνδικοι see also *SEG* LVII 2194; on the titles υἱὸς γερουσίας, υἱὸς πόλεως καὶ γερουσίας, vel sim., see *SEG* LVII 2196. Some recent relevant finds: *SEG* LIV 1301, 1303, 1314, 1324, 1332, 1336, 1340 (Hierapolis), 1349 (Laodikeia), 1436 (Patara), 1443 (Tlos), 1464 (12) (Xanthos); LV 765 (Philippopolis), 1122 (Knidos), 1409 (Attouda); LVI 1002 (Chios), 1194 III C (Kaunos), 1489-1490 (Akmonia), 1504/1505 (Hierapolis), 1747, 1752 (Myra), 1786 (Rhodiapolis). On Thasos, see our lemma no. 954. On Bithynia see *SEG* LIV 1245, Sverkos].

1898. Intellectuals in Western Asia Minor. P.Ö.Aytaçlar, *Batı Anadolu'da entelektüeller* (Istanbul 2006), collects the evidence for intellectuals in western Anatolia from the Hellenistic period to the Late Roman period and examines inscriptions recording sophists, orators and philosophers (1-10), aspects of their social standing (11-23), privileges (25-31), relations of sophists with emperors (33-40), sophists' education (41-47), the so-called Second Sophistic (49-57), the social standing of the doctors in the Graeco-Roman world (59-66), the doctor-philosophers and the cohesion of philosophy and medicine (67-70) as well as the 'public doctors' (ἀρχίατροι; 71-77). In a catalogue (83-227), she reprints the inscriptions for which we give a comparatio numerorum with corpora, *SEG* and important monographs.

IG	Aytaçlar
II²	
3816	5
4211	12
4217	82
XIV	
1897	98
SEG	
II	
152	81
IV	
521	53
XIII	
499	8
502	13
505	23
506	17
507	20
509	16
XVIII	
475	63
504	11
519	92
XXVII	
769	93
XXXI	
168	5
951	4
XXXVIII	
1177	3
XL	
1008	57
IGR IV	
1402	76
1403	74
1424	86
1431	78
1445	90
1449	75

I.Didyma	Aytaçlar
280	113
285	111
310	112
I.Eph.	
216	8
426	14
611	30
616	1
622	51
629	68
635b	37
655	36
672	25
672a	26
673	20
719	53
735	28
789	3
811	27
825	21
826	16
946	61
984	11
1037	59
1038	41
1161	42
1162	43
1163	44
1164	45
1165	46
1165A	47
1166	48
1167	49
1168	50
1169	51
1276	22
1320	63
1386	40
1539	23
1548	17
1627	38

I.Eph.	Aytaçlar
1677	55
1713	35
1949	31
1958	6
2026	15
2065	9
2101 + Add.	39
2304	62
2329B	69
3029	29
3047	13
3055	54
3057	33
3062	34
3068	10
3080	24
3233	65
3239	66
3818	67
3821	212
3829	213
3901	4
4101	7
4101a	60
4101b	58
4114	32
4206	64
4340	2
4350	56
I.Erythrai	
43	100
63	101
134	103
I.Hadrianoi	
51	269
52	270
61	272
78	271

I.Iasos	Aytaçlar
89	162
94	158
105	159
247	160
419	157

I.Ilion	
3	284
34	285

I.Keramos	
32	173
33	174

I.Kyzikos	
499	279
500	263
512	271
513	280

I.Lampsakos	
12	288
24B	286

I.Magnesia	
113	168
119	169

I.Manisa	
41	205
83	227

Milet VI.2	
734	105

I.Mylasa	
629 + II p.6	191
766 (II p. 6)	192

I.Parion	
53	289

I.Priene	Aytaçlar
111	118

I.Prusias	
T 14	38

I.Sardis	
49	206
74	207
142	209

I.Smyrna	
118	91
215	87
442	92
532	93
536	90
537	88
602	76
635	81
638	86
648	75
676	79
684	77
697	78
725	74
757	89

I.Stratonikeia	
310 + II 2 p.35	178
540	190
705	189
1028	179
1202	180

I.Tralleis	
244	183
246	182

CIG	
377	82
2987	52
2998	17

CIG	Aytaçlar
3003	11
3019	39
3148	78
3159	89
3163	74
3171	77
3178	76
3191	86
3198	75
3283	88
3311	90
3350	91
3376	87

CIJ[2]	
745	55

ALA	
33	130
38	133
67	139
91	140

GV	
603	117
718	279
970	39
1041	289
1081	38
1321	272
1395	88
1543	156
1805	201
1934	180
2018	105
2040	246

Kaibel, *EG*	
202	171
228	39
241b	117
243	246

Kaibel, *EG*	Aytaçlar
289	156
305	90
306	88
805	89
877	12
877a	17
1051	207
Merkelbach-Stauber, *SGO* I	
01/12/19	171
02/13/01	156
01/20/19	106
01/20/20	107
01/20/25	105
02/06/13	180
02/09/03	133
02/09/11	130
03/02/28	23
03/02/29	4
03/02/31	17
03/02/61	38
03/02/72	39
03/04/98	212
04/02/05	206
04/04/01	216
04/05/02	199
04/10/06	219
04/12/05	220
04/24/02	201
05/01/26	90
05/01/51	88
05/01/98	93
05/03/02	117
06/02/03	231
06/02/13	247
06/02/16	244
06/02/17	248
06/02/18	245
06/02/32	246
07/07/02	286
07/08/01	289

Merkelbach-Stauber, *SGO* II	Aytaçlar
08/01/04	266
08/01/35	263
08/05/05	279
08/05/08	280
08/06/01	273
08/08/06	272
08/08/98	271
LBW	
158	17
161	52
166a	11
239	111
314-318	185
568	166
573	164
575	163
596	125
622	207
693	224
1598 bis	128
1598	131
1060	271
1603	132
1663b	194
MAMA	
VI	
91	146
114 II	154
117	151
126	145
VIII	
497	132
499b	121
501	123
552	138
564	126

TAM	Aytaçlar
V.1	
268	225
399	224
432	226
498	215
650	222
671	223
689	218
774	219
V.2	
463	217
933	196
954	197
957	198
961	199
1097	200
1254	216
Puech, *Orateurs et sophists*	
15	15
51	33
52	32
78	24
79	25
81	26
82	27
83	28
84	29
98	13
99	14
115	36
116	37
120	30
149	12
150	11
151	82
166	86
170	34
173 [not 166]	80
209	78
211	79

Puech, *Orateurs et sophists*	Aytaçlar	*Syll.*^{3}	Aytaçlar	*La Carie*	Aytaçlar
		876	76	70B	154
234	76			75	152
235	77	*GIBM*		76	150
236	19	277	35	77	151
243	17	539	23	88	156
244	18	627	38	111	145
266	16	677	55	115	153
267	21	713	35	125	147
268	31	799	186	169	195
273	38	838	187		
277	20	915	171	**Pfuhl-Möbius**	
279	39	1020	90	416	91
281	7	1030	87	867	94
282	8			1054	93
		La Carie		1310	280
OGIS		49	146	1617	279
514	86	57	148	2087	201
		58	149	2112	180

1899. Kings. Hellenistic kings: chora basilike in Asia Minor. C.Mileta, *Der König und sein Land. Untersuchungen zur Herrschaft der hellenistischen Monarchen über das königliche Gebiet Kleinasiens und seine Bevölkerung* (Berlin 2008), discusses the origin of the χώρα βασιλική (from Alexander the Great onwards), its size and economic function, the character of royal rule over this territory and the legal status of the λαοί on royal territory. From Alexander the Great there is tripartite division: the πόλεις with their territory; the interior of Asia Minor with a number of ἔθνη and δῆμοι having 'zwar stark begrenzte, doch anerkannte eigene Souveränitätsrechte' (128), and the royal land proper. In the process M. analyses many inscriptions, often in considerable detail. In two Appendices he collects the key-inscriptions recording royal rule over χώρα βασιλική (Appendix I; 135-153; fifteen Greek inscriptions) and λαοί in Asia Minor and neighbouring areas (Appendix II; 154-207; six Greek inscriptions). In a third Appendix (208-218), M. deals with the problem of the revenues of the χώρα βασιλική.

M. gives the Greek text of the relevant parts and a German translation. We list the inscriptions: *I.Cret.* III.IV.9 (*Syll.*^{3} 685); *I.Didyma* 492 (*OGIS* 225; *RC* 18-20 [see now J.-J.Flinterman, *ZPE* 181 (2012) 79-87, for an excellent discussion of the position of the λαοί, Pleket]; *I.Iasos* 4 (*SEG* LII 1043*); *I.Ilion* 33 (*OGIS* 221; *RC* 10-13; *SEG* LV 1319*); *I.Priene* 1 (*OGIS* 1; *SEG* LV 1272*; on the Πεδιεῖς see our lemma no. 1350); *I.Sardis* 1 (*SEG* XLV 1642); *I.Sultan Daği* I 393 (*SEG* LV 1428*); *IGLS* VII 4028 (*OGIS* 262; *RC* 70; *SEG* XLIII 1027*); *RC* 3 (*Syll.*^{3} 344), 16 (*I.Pergamon* 7; *SEG* XLI 1086*) and 47 (*SEG* LIV 1244*); *OGIS* 90 (*I.Prose* 16; *SB* 8299; *SEG* LIII 1983); *SGDI* 5533 (e); F.G.Maier, *Griechische Mauerbauinschriften* I 76; *SEG* XXIX 1613 + 1808 (*SEG* LVII 1851); XXXIX 1283, 1289; our lemma no. 1304. [For a new document from the reign of Eumenes II (165/164 B.C.), recording the attachment of a new parcel of royal land to the

territory of a military katoikia in Lydia and the latter's right to convey a parcel of its territory to a private individual in return for money and to redeem it in a later stage, see *SEG* LVII 1150, now brilliantly republished by P.Thonemann, *Gephyra* 8 (2011) 19-30; cf. also M.Ricl, *EA* 44 (2011) 143-146, Pleket].

1900. Kings. Hellenistic kings: the later Seleukids. K.Ehling, *Untersuchungen zur Geschichte der späten Seleukiden (164-63 v. Chr.). Vom Tode des Antiochos IV. bis zur Einrichtung der Provinz Syria unter Pompeius* (Stuttgart 2008), offers, in a neat chronological order, a survey of the political events ultimately leading to the end of the Seleukid empire. Inscriptions are frequently used throughout this work. There is no index, but on 62-80 E. presents an evaluation of the 'Epigraphische Quellen' (cited in quantities defying enumeration) as a source for the names, titles, social and ethnic provenance of high officials; royal epithets and the role of the queens; relations between the royal house and cities and sanctuaries in Athens, Delos, Cyprus and Cilician Olba; and the constitution, officials and names of cities. On 77-80, E. discusses three 'Umstrittene Inschriften': 1) *OGIS* 262 (*IGLS* 4028; *RC* 70; Baitokaike; letter probably to be assigned to Antiochos VIII rather than I or II); 2) *SEG* XIX 904 (LIII 1821*; Ptolemais-Akko; dedication to Ζεὺς Σωτήρ. on behalf of Antiochos IX rather than VII); 3) *OGIS* 257 (*RC* 71/72; Paphos; letter probably to be assigned to Antiochos IX rather than VIII).

1901. Kings. Hellenistic Kings: Seleukids (Laodike V). M.Widmer, in F.Bertholet, A.Bielman Sanchez, R.Frei-Stolba (edd.), *Egypte, Grèce, Rome: les différents visages des femmes antiques: travaux et colloques du séminaire d'épigraphie grecque et latine de l'IASA 2002-2006* (Bern 2008) 63-92, discusses the dossier of literary and epigraphical testimonia on Laodike V. W. analyzes the powers granted to her by Antiochos III, their nature and the dynastic cult initiated for her, which can be seen as the culmination of a political strategy that began with the accession of Antiochos III and was intensified from 196 B.C. onwards: by introducing his wife as his paredros, Antiochos III reinforced the sovereignty of the royal couple and their ascendancy. Special reference to the following inscriptions: *RC* 31/32 (*I.Estremo Oriente* 250/251) and 36/37 (*OGIS* 224; *I.Estremo Oriente* 452/453); *I.Iasos* 4; *OGIS* 233 (*I.Estremo Oriente* 252). Discussion of the terms φιλοστοργία, κηδεμονία and εὐσέβεια (78-81; *I.Smyrna* 573; *OGIS* 56 [*SB* 8858; *SEG* XVIII 628-631; LV 1816*; *I.Prose* 8-10; *I.Louvre* 1], 248 [*I.Pergamon* 160] and 257 [*RC* 71]), which 'caractérisent les relations familiales, outrepassent les limites de l'*oikos* et envahissent la sphère politique' (81). Cf. also *SEG* LVII 2198.

1902. Landscape and place names. P.Brun, in P.N.Doukellis (ed.), *Histoires du paysage* (Athens 2007) 79-91, studies the way place names were constituted in the Kyklades and the information they provide for the history of the landscape. Adducing texts from Karthaia (*IG* XII.5.544 and 1076), Astypalaia (*IG* XII.3.180-182), and Thera (*IG* XII.2.343-349), he identifies names whose meaning is related to the physical landscape (e.g. Μεγάλωκρος), the biotope (e.g. Μυρρίνη, Φωκεῖον), human interventions (e.g. Μέταλλον), and religion (e.g. Ποσιδάνιν).

1903. Law. Archaic Greece. Z.Papakonstantinou, *Lawmaking and Adjudication in Archaic Greece* (London 2008), presents a comprehensive study of law, justice, the administration of justice in courts, and law in everyday life in Archaic Greece. Inscriptions are adduced and often discussed in detail, especially in the chapters concerning 'The Enactment of Law' (47-63), 'Law in the Courts' (71-103; discussion of orality and literacy: 73-83; the judicial powers of civic officials: 83-87; δικασταί and other judicial authorities: 87-93; popular courts: 93-99), and 'Law in Everyday Life' (105-126; especially oath and perjury: 112-121; negligence of duties by judges and magistrates: 121-123; judicial curses: 123-125). We single out the inscriptions discussed in some detail (often with text and translation). **1**) Drakon's law on homicide: *IG* I^3 104 (84/85, 133). **2**) Early law from Elis: *IvO* 7; *Nomima* I 109; Koerner, *Gesetzestexte* no. 42; Minon, *Les inscriptions éléennes* [cf. *SEG* LVII 391] 4 (59, 95/96, 121). **3**) Law concerning land distribution in western Lokris (Naupaktos?): *IG* IX^2.1.609; Meiggs-Lewis, *GHI* 13; *Nomima* I no. 4; Koerner, *Gesetzestexte* nos. 47/48; *SEG* LVII 489* (57, 59). **4**) Law from Chaleion granting the right of asylia: *IG* IX^2.1.717; *Nomima* I 53; *SEG* LV 588* (88, 96/97). **5**) The 'Constitution' of Chios: Meiggs-Lewis, *GHI²* 8; *Nomima* I 62; Koerner, *Gesetzestexte* no. 61; *SEG* XLIX 1134* (52-54, 86, 94/95, 121). **6**) Decree of Dreros concerning iteration in office: Meiggs-Lewis, *GHI²* 2; *Nomima* I 81; Koerner, *Gesetzestexte* no. 90; *SEG* LIII 937* (51/52, 55/56, 68, 83, 121). **7**) Early law of Gortyn: *I.Cret.* IV 42 (86-88, 100, 120, 184/185). **8**) The 'law code' of Gortyn: *I.Cret.* IV 72; cf. our lemma no. 983 (61, 88, 100, 115/116, 163, 171, 173-176, 178, 180/181, 184-186, 189). **9**) Early law of Gortyn: *I.Cret.* IV 81 (114-116, 119, 185/185). **10**) Decree of Gortyn concerning relations with Rhittenia: *I.Cret.* IV 80; *Nomima* I 7 (99). **11**) Decrees from Erythrai: *I.Erythrai* 2; *Nomima* I 106; Koerner, *Gesetzestexte* no. 75 (86, 97/98, 100); *I.Erythrai* 4 (98). **12**) Joint decree of Halikarnassos, the Salmakeis, and Lygdamis: *GIBM* IV 886; *Nomima* I 19; Koerner, *Gesetzestexte* no. 84 (57/58, 78). Cf. also our lemma no. 1908.

1904. Law. Deeds of sale. J.Game, *Actes de vente dans le monde grec. Témoignages épigraphiques des ventes immoblières* (Lyon 2008 [2009]), offers a collection of 93 texts (nos. 1-91, 38 bis and 40 bis) from northern Greece (Amphipolis; Olynthos; Chalkidike; Macedonia), the Kyklades (Tenos; Amorgos) and Sicily (Kamarina; Morgantina and other places), with French translations and commentary. In an introduction (13-20) and a general conclusion (167-172), G. examines the characteristic features of a sale according to Greek law (informal agreement; payment of the price as defining moment), with special reference to the so-called πρᾶσις ἐπὶ λύσει, the nature of the goods sold (οἰκία; οἰκόπεδον; χωρίον), the status of women who in most cases act with a κύριος but in some independently (relation with dowries, especially in Tenos) and the role of cities as keepers of documents concerning registration and transactions of land (archives; cf. *SEG* L 1687 for M.Faraguna's article discussed by G. on 171 /172). Cf. D.Rousset's comment in *BE* (2010) no. 5.

For the texts from Macedonia and the Aegean islands see our lemmata nos. 551, 553, 558, 587, 591-607, 628, 632, 637, 660/661, 939, and 945; *SEG* XXXVII 583 (see our lemma no. 663), not in Game, may be added to the Macedonian texts; for a new deed of sale from Macedonia see our lemma no. 662. For Kamarina cf. also *SEG* XLIV 757.

We give a comparatio numerorum [Hatzopoulos, *Actes de vente* = M.B. Hatzopoulos, *Actes de vente d'Amphipolis* (Athens 1991)].

G.Thür, in *Symposion* 2007, 173-187, discusses he character of 'deeds of sale' from Northern Greece (Olynthos, Amphipolis, Mieza, etc.) and the question whether they are real sales with intention to alienate the properties, or securities, i.e. sales on condition of release (πρᾶσις ἐπὶ λύσει; for this phenomenon in Athens see 173-175). T. interprets inscriptions from Amphipolis (*SEG* XLI 564), Stolos (*SEG* XXXVIII 671-673), and Tyrissa (*SEG* XLVII 999) as connected with the problem of substitutive security and the existence of multiple creditors. In his response, E.M.Harris, *ibid.* 189-197, rejects the view that these texts are related to real security; he also adduces *IG* II^2 2670; Finley, *SLC*^{2} 147; *Syll.*^{3} 364, 672, 976.

IG	**Game**
XII.5	
872	41-76, pp. 173-190
XII.7	
55	77
SEG	
IV	
62	84
XIII	
406	7
XXIV	
524	39
574	38
583	1
584	12
585	6
XXV	
715	5
XXVII	
650	78
655	84
XXXI	
828	78
XXXIV	
940	79
XXXVII	
542	1, 5-8, 12
568	13/14, 16-28
569	17

SEG	**Game**
XXXVII	
570	36
571	21
572	26
575	35
576	34
588	38
708	41-76, pp. 173-190
XXXVIII	
638	19
639	23
658	40 bis
670/671	31/32
672	30
673	29
XXXIX	
616	13
617	25
877	41-76, pp. 173-190
996	78
998	79
1001/1002	80/81
1008	83
1009	85
1012	86
XL	
546	28
553	33

SEG	Game
XLI	
555-566	1-11
XLIII	
368	7
XLIV	
594	9
XLVI	
712	1
713	7
714	10
804	37
1150	41-76, pp. 173-190
1180	77
XLVII	
922	15, 22
999	40
1414	90
1434	p. 160
1435	82
1436	81
1440	91
1446	87
1462	89
XLIX	
768	40 bis
1293	79
L	
805	41-76, pp. 173-190
LI	
795	38 bis
870	40 bis
LIII	
613	39

SEG	Game
LVI	
738	37
LVII	
876	83, p. 160
IGDS	
124	79
126	78
194	84
IGDS **II**	
42	89
50/51	80/81
52	83
53	85
57	86
59	p. 160
60	82
110/111	90/91
112	87
Syll.[3]	
1200	77
1201	72
Hatzopoulos, Macedonian Institutions	
85-89	4-8
90	10
91	12
Hatzopoulos, *Actes de vente*	
1-12	1-12

1905. Law. Gaps, ambiguities and indeterminacy in Greek legal documents. In *Symposion* 2007 (Vienna 2008) 99-124, J.P.Sickinger, L.Rubinstein adduce a large number of inscribed laws and decrees from a wide range of poleis in their discussion of this topic and also of entrenchment clauses. Awareness of the deficiencies in their laws sometimes led the Greeks to enact later supplements and corrections in the form of legislation as well as reaching com-

promises in the courts, but many cases remain where isolated clauses of laws were cited out of context by orators.

1906. Law. Judicial control of legislature. C.Habicht, *Studi Ellenistici* 20 (2008) 17-23, discusses some examples of panels of foreign judges pronouncing a verdict in the matter of decrees whose lawfulness had been challenged; *SEG* XXIII 405 (XXIV 395; ph.; Demetrias; ca. 130-100 B.C. (*SEG*: 1st/2nd cent. A.D.); in L. 11, H. suggests restoring ἐπὶ τὴν [δίκην εἰσαχθεῖσαν] ὑπὲρ ψηφίσματος ὡς παρανόμου instead of [ἐνεστηκυῖαν] [L.Robert; B.Helly]); *I.Labraunda* 56 (αἱ ἐ[κ τοῦ] παρανόμου ψηφίσματος δίκαι). He discards *I.Priene* 44 (judges who τὰς δίκας ... ἔκριναν τάς τε τῶμ παρανόμων καὶ τὰς τῶν βιαίων: the παράνομα may have been unlawful acts rather than proposals or decrees). The Athenian γραφὴ παρανόμων was not an Athenian specialty. In Athens courts of citizens judged the cases; Athens never invited foreign judges; nor did Rhodes, Delos (during its independence) and Delphi (until 191 B.C.).

1907. Law. Legal proceedings in Egypt and the other Roman provinces. Drawing on papyrological and epigraphical evidence, R.Haensch, in *Monumentum* 117-126, shows that prior to Diocletian the format of Roman legal proceedings in Egypt differs from that in the other eastern provinces. Inscriptions recording such reports from Asia Minor and Syria are written in Greek (the records proper) with a Latin framework specifying the formal details of the case (inter alia *SEG* XIII 625, XVII 759, and XLIII 1028), whereas over 100 similar proceedings in papyri are written in Greek in toto with very few exceptions. This fits in with other evidence showing that in the imperial chancellery in Egypt Greek had a stronger position that in the other chancelleries in the East: Latin control marks are found in edicts and subscriptiones from Asia Minor and Syria (*I.Eph.* 3217; *SEG* XXXII 1149; XXXVII 1186), not in those from Egypt. This difference corresponds to a difference in the recruitment of the highest officials in the staff of the governor responsible for the proceedings: an εἰσαγωγεύς drawn from urban elites in Egypt (continuing the practice of the Ptolemaic period), but *commentarienses* from the army and *a commentariis* from the *familia Caesaris* in the other provinces. In 298 or 300 A.D. at the latest the Egyptian practice became conform to that of the other eastern regions. General reflections on the question whether such developments are in line with the traditional periodisation (Ptolemaic/Roman period; Roman/Byzantine period) and on the differentiation of administrative practices in the Roman provinces.

1908. Law. Writing Greek Law. Under this title (Cambridge 2008), M.Gagarin has published a monograph exploring the motives, media, form, style and organization, chronology, and many other aspects of the earliest surviving inscribed legislation of the Greek poleis. He is particularly concerned with the interaction between oral and written laws and the proliferation of the latter over a wide geographical area. Inscriptions from Athens necessarily form a large part of his evidence, with detailed discussion of Drakon's law on homicide (see our lemma no.

50), but there are substantial sections on inscribed laws from Crete (see our lemma no. 964), especially Dreros (45-50, 76-79, 88-90), Gortyn (50-61, 80-83, 118-119, 122-175) and elsewhere, such as Arkades, the Spensitheos decree (119-121), Argos (see our lemma no. 319), Tiryns (see our lemma no. 325) and Olympia (see our lemma no. 410). On 225-241, 'Writing Law in Hellenistic Greece,' with special emphasis on Ptolemaic Egypt.

G. maintains that Greek laws were written and publicly displayed in order to be read and used by members of the community. Hence we find devices such as word division, punctuation, asyndeton, uninscribed gaps, cross-references (ἔγραπται), retroactive clauses, concern for procedural justice, and logical organization of subject matter. He stresses the critical role of writing in the formulation and dissemination of laws in the Greek poleis and the minimal role played by writing in individual judicial processes. He often points out how written Greek laws differ from Near Eastern codes, such as that of Hammurabi et al., and from Roman Law, in the absence of professional scribes and notaries, the openness of display of written laws, and the essentially oral nature of the trial in front of large popular juries. Cf. also our lemma no. 1903.

1909. Letters. Greeting formulas in letters of Roman emperors and governors. G.A. Souris, *art.cit.* (cf. our lemma no. 561) 226-228, collects the evidence for the greeting formulas used by emperors and provincial governors in their correspondence with Greek cities and federations. Εὐτυχεῖτε is only used by emperors in their letters. To the 75 examples collected in V.I.Anastasiadis, G.A.Souris, *An Index to Roman Imperial Constitutions from Greek Inscriptions and Papyri (27 B.C.-284 A.D.)* (Berlin-New York 2000), S. adds the following new attestations: *SEG* LV 1415; *SEG* LVI 1359 LL. 57, 85, and 89; *I.Thrac.Aeg.* E446. Governors used the formulas ἐρρῶσθαι ὑμᾶς βούλομαι (e.g. *IG* V.1.1147; *TAM* II 905; *I.Pergamon* 2), ἐρρῶσθαι ὑμᾶς εὔχομαι (*SEG* XLVII 1186; *Aphrodisias and Rome* 48; *I.Eph.* 21, 214; *IGR* I 860; *TAM* II 175, 905; *MAMA* IX P1), ἔρρωσθε (*Milet* I.9.360; *I.Eph.* 27; *Syll.*^{3} 821 D L. 16), ἐρρῶσθαι ὑμᾶς καὶ εὐτυχεῖν εὔχομαι (*I.Kibyra* 19), and ἐρρῶσθαι ὑμᾶς καὶ εὐτυχεῖν πολλοῖς ἔτεσιν εὔχομαι (*IGR* I 598).

1910. Linguistics. Bilingualism (Greek/Latin). Most contributions to *Bilinguisme* heavily draw on Greek, Latin and/or bilingual inscriptions. We mention those in which Greek or bilingual texts are discussed at some length. In his introductory essay (35-53), F.Biville argues that the term 'bilingualism' covers various situations of communication (linguistic and social), ranging from the simple co-existence of the two languages without interaction on the one hand to a complete fusion on the other, with various degrees of mixture and combination in between. Some Greek inscriptions are discussed in sections on the earliest Greek epigrapical evidence in Italy (41-43; inter alia the vase inscription from Gabies [see our lemma no. 1082] and the Nestor cup [*CEG* 454; *IGDGG* I 2; *LSAG*^{2} 239 no. 1; *SEG* XIV 604; LIII 1084*]) and on 'code-switching' (46-48; *IGUR* 972; *CIL* VI 27246: mix of Latin and Greek, the latter to underline the deceased's Greek identity). On 48/49, comment on a document from the Iucundus archive in Latin written in Greek letters (*CIL* IV 3340 [32]).

E.Bauzon (109-128) examines funerary inscriptions of Romans/Italians in Greece and Asia Minor from the 2nd/1st cent. B.C. Most of them are in Greek, very few in Latin and even fewer are bilingual. She presents a corpusculum and analysis of nine bilingual inscriptions: M.-T.Couilloud, *Les monuments funéraires de Rhénée* (EAD 30; Paris 1974) 243 and 495; *CIL* III 486 (Rhenaia) and 7295 (Athens); *SEG* XLII 1047 (Ephesos); XLVII 969/970 (Thessalonika); *IGR* IV 169 (*CIL* III 372; Kyzikos).

C.Brélaz (169-194) points out that in general the cities in Asia Minor used Greek as their common language in politics and administration. After some remarks on a number of bilingual honorific inscriptions for Romans (negotiatores or officials), who settled down in the Greek East, he focuses on otherwise rare honorific inscriptions written by the cities in Latin, on private honorific texts in Latin and on milestones dedicated to an emperor, either entirely in Latin or bilingual. In a final section he discusses the phenomenon of honorific and votive inscriptions erected by Greek cities in the Latin West, especially in Italy (*IGUR* 5/6, 24, 33, 37, 68 and 80; *I.Eph.* 1394; *CIL* VI 41054; *OGIS* 445 (*ILS* 37); *I.Smyrna* 617). He reflects on the motives behind the linguistic policy of the cities (collaboration with local associations of cives Romani; pressing local political circumstances; instructions of Roman authorities). Discussion, inter alia, of *I.Eph.* 283, 718 and 1543; *I.Pergamon* 635; *I.Perge* 54 and 154; *I.Smyrna* 815 (a); *IGR* IV 695; *CIL* III 6057 + 12154; 6058 + 6900 (*ILS* 467).

D.Feissel (213-230) offers a detailed study of the convention of transliterating (parts of) Greek into the Latin alphabet in early Byzantine state administration in the East (6th-mid 7th cent. A.D.; after the mid 7th cent., only imperial seals and later [8th-10th cent.] also imperial coins maintained this usage). The use of two scripts (rather than two languages, as before) is a transitory phenomenon, typical of a society in which Latin had ceased to be used as an official language and knowledge of Latin was generally limited to the alphabet, which continued to enjoy prestige. Most documents discussed by F. are non-epigraphical (from the Justinian legislation and its Greek epitomes; notaries' signatures in papyri). Comment on *SEG* LIV 1178 as an example from the official minutes of the imperial administration (215/216; rescript of Justinian; 533 A.D.) and on the seals of state officials in the Zacos collection (225-227; G.Zacos, A.Veglery, *Byzantine Lead Seals*, vol. 1-3 [Basel 1972]), with lists of all transliterations: names, titles and two Christian formulas (Θεοτόκε βοήθει, rendered as Theococe bohth [no. 982], Th[e]otoce uoethi [no. 2885] or Te[o]toce [b]ohti [no. 2899]; δούλου τῆς Θεοτόκου, transliterated as dulu ths Theotocu [no. 583] or dulu ths Teotoc(u) [no. 2838]).

For the other contributions relevant to Greek epigraphy see our lemmata nos. 496, 560, 717, 791, 1074, 1104 (cf. also nos. 1096 and 1120), 1128, 1731, and 1833.

In *Langues dominantes, langues dominées* (cf. our lemma no. 1833) 29-55, M.Corbier offers detailed reflections on 'Rome, un empire bilingue', especially on the different conditions under which Greek and Latin underwent mutual influences in the eastern and western regions (with Greek and Latin prevailing, respectively) of the Roman empire over the centuries. Main topics are the choice of Greek or Latin (or Greek *and* Latin) for administrative messages in the Greek speaking regions (Latin in the communication with state representatives, Greek in that with Greek cities), the redaction of the original documents in Greek or Latin and the translation of Latin documents into Greek; she also comments on Greek epigraphy in the West (Rome: rare examples of state documents in Greek; numerous Greek epitaphs in prose or verse testifying to

mobility and/or resulting from conscious cultural choice; different situations in southern Italy/Sicily, Gaul and Africa). C. adduces numerous Greek, Latin and bilingual inscriptions; we mention two trilingual texts discussed at some length (52-55): the Latin/Greek/Punic dedication to Asklepios Merre from Sardinia (see our lemma no. 1068) and the Greek/Hebrew/Aramaic mosaic inscriptions from the synagogue in Tiberias (*SEG* XX 453; XXXIII 1297-1299; cf. XLVIII 1901 and LVII 1782).

1911. Linguistics. Θέλω and ἐθέλω in papyri and inscriptions. On the basis of numerous papyri and some inscriptions, W.Clarysse, *ZPE* 167 (2008) 144-148, shows that the form ἐθέλω, normal in Homer and Attic Greek, was used only occasionally (in the literary language of notaries and officials) in later periods, giving way to θέλω in koine use.

1912. Literacy and education. Cf. *SEG* LVI 2084; LVII 2087. M.P.de Hoz, 'Escritura y lectura en la Anatolia interior. Una forma de expresar etnicidad helénica', in M.P.Fernández Álvarez, E.Fernández Vallina, T.Martínez Manzano (edd.), *Est hic varia lectio. La lectura en el mundo antiguo* (Salamanca 2008) 89-107, adduces a great many inscriptions, mostly epigrams drawn from Merkelbach-Stauber, *SGO* and mainly from Phrygia (but also some from north-eastern Lydia, eastern Mysia, Lykaonia, Pisidia and the Kibyratis) in an attempt to determine what levels of literacy and literary education they reflect.

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SEG XXXVII		*SEG* XLII		1498	A 9
1516	A 21	806	A 18	1499	C 1
SEG XXXVIII		1222	A 6	*SEG* LI	
1658/1659	A 19	1421	A 15	831	A 3
SEG XXXIX		*SEG* XLV		1417	A 24
1755	D 1	1951	A 15	1906/1907	A 10/A 11
SEG XL		1989	A 23		
1521 ter (c)	A 23	*SEG* XLVI		2043	A 22
1533	A 19	2249	D 4	2062	A 28
1770	A 12	*SEG* XLIX		2068	A 1
1771	A 17	1325	A 5	*SEG* LIII	
1781	A 25	*SEG* L		668	C 1 (1)
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ανός (Herculianus, though one may consider the unattested *Herculeianus), Κρισπιανός (Crispianus), Μοδεστιανός (Modestianus), Μουσκλ-- (Musc(u)losus), Νέρβιλλα (*Nervilla; cf. *SEG* LIV 1862), Πραιπόσιτος (Praepositus), Σεβήριος (Severius), Φλάκκιλλος (Flaccillus), Φλακκίων, Φλαμμῖνα (cf. our lemma no. 1857), Φλαμμίς (Flammis).

1919. Onomastics. Roman Names in the Cyclades. L.G.Mendoni, S.B.Zoumbaki, *Roman Names in the Cyclades. Part I* (Athens 2008), collect and discuss the Roman names in the North-western Cyclades: Andros, Keos, Kythnos, Gyaros, Melos, Mykonos, Seriphos, Siphnos, Syros, and Tenos. In an introductory chapter, they discuss the method and the problems (18-23), the historical background (the relations between the Cyclades and Rome, the presence of army officers, Roman magistrates, and members of the imperial family, the Cyclades as a place of exile; 24-31), the social and economic background of Roman settlers (31-43), and the main characteristics of Roman onomastics in the Cyclades (43-54). See our lemmata nos. 245, 805-807, 842-844, 918-923, 925, and 938.

1920. Onomastics. Various names. R.Arena, *Acme* 61.3 (2008) 325-329, presents four notes with linguistic and etymological observations on names mostly on record in inscriptions: 1) Γηρυών and variants (Γηρυόνης; Γηρυόνας; Γηρυονεύς; Γᾱρυϝόνε̄ς, Γᾱρυϝονεύς); 2) Εὐαρίδας (Εὐαρείδας; Εὐηρείδης; Εὐήρης/Εὐάρεις; Εὐηρεῖδαι [Neapolitan phratry; *IG* XIV 730]); 3) Ἀγροτέρα, Ἀγρετέρα, hαγρατέρα, Ἀγρότα (epithets of Ἀρτέμις); Ἀγρέτης (epithet of Ἀπόλλων); 4) Μείχυλος (cf. ὀμείχω); Μύχα (female variant of Ἄμυχος).

1921. Onomastics. Πανταλέων. C.Dobias-Lalou, in E.Oudot, F.Poli (edd.), *Epiphania. Études orientales, grecques et latines offertes à Aline Pourkier* (Paris 2008) 411-422, examines the etymology of this anthroponym. Contrary to Bechtel's view that the name is composed of the elements Παντα- and λέων (*HPN* 359 and 277), she prefers its segmentation as Παντ-αλέων, deriving the second element from the verb *ἀλέϝω, 'repousser, protéger' (cf. the similarly formed Παντ-άλκης (*I.Thess Enip* 72 = *SEG* I 247 [XXIX 551]). The disappearance both of the verb ἀλέϝω and of the semi-vowel *w* in the original *Παντ-αλέϝων prompted the association with λέων, which resulted into the later variant Παντο-λέων (*IG* IX.2.538; cf. also *SEG* XXXVII 1812).

1922. Onomastics. Σαραπία and Σαραπεῖος: two ghost names. M.C.D.Paganini, *ZPE* 165 (2008) 169-174, reviews the papyri and inscriptions allegedly recording the names Σαραπία or Σαραπεῖος and concludes that both do not exist. We note P.'s observations on the inscriptions. In the Alexandrian epitaph *SB* 4005 Σαραπιά (vocative of Σαραπιάς) instead of Σαραπία should be read; Σαραπία in *CIG* 1211 has been corrected into Ἀραπία in *IG* IV 732 (Hermione, list of names, Col. IV L. 15; recorded as Ἀραπία in *LGPN* III A; however, the passage is damaged and the new name proposed is not really satisfactory either). Σαράπιος in *SEG*

XLIX 2263 (Memphis, graffito on a sphinx) is the genitive of the god's name Σάραπις, not a proper name. In Latin the name Serapia (normalized form from the Greek Σαραπιάς) does occur as well as Sarapias/Serapias. The only Greek attestation of Σαραπία is Wessel, *IGCVO* 854 (Syracuse, epitaph; 4th/5th cent. A.D.), where it probably derives from Latin Serapia.

1923. Panhellenion. *SEG* XLVII 163. P.N.Doukellis, *Mediterranean Historical Review* 22, 2 (2007) 295-308, and id. in I.Malkin, C.Constantakopoulou (edd.), *Greek and Roman Networks in the Mediterranean* (London 2009) 285-298, attempts to apply modern network theory to the Panhellenion. [I do not see any new insights; only trendy jargon, Pleket].

1924. Piracy. P.de Souza, in R.L.Hohlfelder (ed.), *The Maritime World of Ancient Rome* (Ann Arbor 2008) 71-96, argues that the Romans 'took the idea of piracy and fashioned it into a flexible, pejorative label, which they used for political purposes' and that the Roman elite found in the supression of piracy a justification for the application of military might against maritime communities. In this context, he gives a short overview of the development of piracy in the eastern Mediterranean, discussing the treaties between Rhodes and Cretan cities (*Staatsverträge* III 551/552; *SEG* XLI 768; 75) and the 'piracy law' (*I.Knidos* 31 = Crawford, *Roman Statutes* no. 12; 78/79). Briefly adduced are *IG* XI.4.596 (76) and *IG* XII.3.171 (85).

1925. Politics. Amici populi Romani. A.Raggi, *Mediterraneo Antico* 11 (2008) 97-113, focuses on cases of individual Greeks officially recognized and registered as amici populi Romani (cf. οἱ κατ' ἄνδρα κεκριμένοι ἐν τῆι πρὸς Ῥωμαίους φιλίαι in *OGIS* 438) and taking initiatives to honor Roman magistrates in the context of the provincial assembly of Asia. After Sulla the amici populi Romani no longer appear in decrees of the provincial Κοινόν (cf. A.Raggi, 'La scomparsa degli οἱ κατ' ἄνδρα dall' assemblea provinciale d'Asia', *ZPE* 172 [2010] 148-150). He relates this to the fact that it is after Sulla that Roman citizenship began to be awarded to individual Greek notabilities; civitas romana overshadowed the status of amicus populi Romani.

It is especially under the second Triumvirate that civitas romana was offered to Greeks (for privileges connected with the award of civitas romana see the edict concerning Seleukos of Rhosos (*IGLS* 718; see our lemma no. 1733); cf. also A.Raggi, 'The first Roman citizens among Eastern dynasts and kings' in T.Kaizer, M.Facella (edd.), *Kingdoms and Principalities in the Roman Near East* (Stuttgart 2010) 81-97, and id., '"La cittadinanza è un' altisonante sciocchezza" (Diod. 37.18). Alcune riflessioni sulla diffusione della cittadinanza romana tra i Greci orientali nel 1 sec. a.C.', *Teoria. Rivista di filosofia fondata da V.Sainati* 27 [2007] 31-38 and 45-52). Further analysis of the privileges connected with the status of amici populi Romani on the basis of the so-called Senatusconsultum de Asclepiade (*SEG* LI 1427) and of *I.Oropos* 308. R. clearly distinguishes the official amici populi Romani from individuals maintaining friendly personal relations with Roman authorities.

1926. Politics. Hellenistic Democracy. V.Grieb, *Hellenistische Demokratie. Politische Organisation und Struktur in freien griechischen Poleis nach Alexander dem Großen* (Stuttgart 2008), emphasizes the continuity of δημοκρατία and the importance of the δῆμος in the ἐκκλησία in its 5th/4th century B.C. political meaning in the free Hellenistic poleis between ca. 330 and 150 B.C. and rejects the idea that in that period a sort of 'Honoratiorenregime' developed. In four case-studies G. examines the political organization (δῆμοι; φυλαί; ἐκκλησία; βουλή; δικαστήριον; magistrates like προστάται/στραταγοί [Kos]; ἐπιστάται [Miletos]; ναύαρχοι [Rhodes)]), the meaning of δημοκρατία, ἐλευθερία and αὐτονομία and the political changes after ca. 150 B.C. under Roman influence in Athens, Kos, Miletos and Rhodes. Inscriptions play a major role in this study; their sheer number defies enumeration. Cf. our lemma no. 1344. For a detailed review see P.Hamon, *Topoi* 16 (2009) 347-382. [Hamon discusses also S.Carlsson, *Hellenistic Democracies. Freedom, Independence and Political Procedure in SomeEeast Greek City-States* (Stuttgart 2010) and S.Dmitriev, *City Government in Hellenistic and Roman Asia Minor* (see *SEG* LV 1990). See now also S.Dmitriev, *The Greek Slogan of Freedom and Early Roman Politics in Greece* (Oxford 2011), Pleket].

1927. Politics. The Middle East under Rome. P.M.Edwell, *Between Rome and Persia. The Middle Euphrates, Mesopotamia and Palmyra under Roman Control* (London 2008), is 'a regional study ... set in the broader context of conflict between the powerful empires of Rome and Iran' (1), ranging from the mid 1st cent. B.C. to the mid 3rd cent. A.D., with the focus on the first half of the 3rd cent. Due attention is paid to the Latin/Greek/Palmyrene epigraphical sources throughout this monograph. For the inscriptions in or including Greek discussed at some length see the chapters on Palmyra and Rome (31-62, especially 39/40 and 46-50: Tax Law of Palmyra [*OGIS* 629; *IGR* III 1056; *PAT* 0259; *CIS* 3913; *SEG* LI 1972*; comment on Palmyra's institutions; 54-60: evidence of Roman military presence, inter alia *Inv.Palm.* IX 22 [*SEG* VII 145], 23 [*SEG* VII 134; ph.]; *PAT* 0278 [ph.], 02285, 0288, 1415) and on Dura Europos (93-148, especially 103-107, on temple construction, and 107-115, on relations with Palmyra; 128-132, on the title δοὺξ τῆς ῥείπης (dux ripae, 'commander of the river bank') in *TEAD* IX 945 [text and translation]; 138/139: the funerary epigram of the tribunus militum Ἰούλιος Τερέντιος; *TEAD* IX 939 = Merkelbach-Stauber, *SGO* IV 20/28/02 [text and translation]). The *Res Gestae Divi Saporis* (*I.Estremo Oriente* 261; *Jenseits des Euphrat* 803; *SEG* LVI 1846*) are frequently cited in the chapter on the conflict between Rome and Sasanian Persia, 224-258 A.D. (149-200; ph.); for the latter document see also U.Weber, J.Wiesehöfer, 'Der Aufstand des Ormies und die Thronfolge im frühen Sasanidenreich', in *Monumentum* 217-225.

1928. Prosopography. The equestrian order in the Julio-Claudian period. With a list of 58 equestrians, S.Demougin, in *Epigrafia 2006*, 975-994, updates her previous lists of equites Romani (see *SEG* XXXVIII 2007 and XLII 1797*; cf. also XLIX 2467). Almost all inscriptions are in Latin, but references are made to [..] Caninius C.f. and [---] Vol. (985 nos. 1/2; *SEG* XLI 717 D); Κοΐντος Καικίλιος Ἀττικός (985 no. 3; *SEG* XLI 964 [XLIX 1465*]),

Γναῖος Πομπήιος Θεοφάνης (986 no. 7; *I.Priene* 247; *SEG* XXXV 906; XLVI 1054; XLVII 1267; Γάϊος Ἰούλιος Ἀντίπατρος (991 no. 38; *Iscr.Cos* EV 219; cf. *SEG* L 754).

1929. Prosopography. Senators and equites from among the Roman colonists in the East. Inscriptions are the main source in the study of S.Zoumbaki, 'The Colonists of the Roman East and their Leading Groups. Some Notes on their Entering the Equestrian and Senatorial Ranks in Comparison with the Native Elite', *Tyche* 23 (2008) 159-179, in which the Peloponnese is granted an individual section (164-169). Z. concludes that 'just a small number of individuals from the colonies really succeeded climbing the social ladder, and an even smaller number of them managed to enter the senate' (177). See also our lemma no. 300.

1930. Religion. Banquet houses in sanctuaries. C.Leypold, *Bankettgebäude in griechischen Heiligtümern* (Wiesbaden 2008), is primarily an archaeological study which includes some sections relevant to Greek epigraphy. On 12-14, comment on terminology (ἑστιατόριον; also λέσχη, καταγώγειον and οἶκος may refer to buildings in which, among other activities, banquets took place). The first part of the book, a 'Befunddiskussion', is a catalogue of banquet buildings or dining rooms arranged in alphabetical order according to place names (15-141); in this section, the relevant inscriptions (building inscriptions; inventories; dedications) are adduced together with literary sources under the entry 'Quellen' (mostly with [parts of the] Greek texts and German translations; the inventories list numerous objects, with expectedly κλίναι frequently mentioned). The synthetical 'Auswertung' (142-206) addresses the question of how banquet rooms and interior elements (furniture; decoration; cutlery and other tableware; kitchens and baths) can be identified; their architectural variety; their location in sanctuaries; their purpose and use (office rooms for prominent local officals; andrones rented during cultic celebrations and private offering meals; rooms for cultic associations and foreign ambassadors). Inscriptions are occasionally adduced; we draw attention to the section 'Literarische und epigraphische Quellen als Identifizierungshilfe' (170-175). A single observation on a reading on 48 note 254: L. wonders whether in *IG* I^3 403/404 (IV) Add. p. 965 (*SEG* XXXVII 35; Brauron) τεθυρωμένος has been read correctly. 'Die endung -ῷ würde beispielsweise mehr Sinn ergeben'.

1931. Religion. Christianity: the early Christian epigraphy of the West (introduction and anthology). In the introductory chapters of his *Epigrafia dei cristiani in Occidente dal III al VII secolo. Ideologia e prassi* (Bari 2008), C.Carletti presents a synthesis of his numerous previous studies of Christian Latin and Greek inscriptions from the West, mainly from Rome and Italy (for those including Greek texts see inter alia *SEG* XLI 841; XLVIII 1295; XLIX 1370; L 1053; LIV 968; LVI 1128; our lemma no. 1101). Discussion of the origins and evolution of Christian epigraphy; its character (an epigraphy 'delle minoranze' [22] with a 'prassi ... "antisistema"' [30]) and the criteria for identifying Christian inscriptions; the differences between pre-Constantinian and later epigraphy (see our lemma no. 1101*); typology and

formulas; iconography; cult of martyrs, including pilgrimage; ownership of tombs; building activitities and other benefactions, of bishops and otherwise. In the second part, C. offers a collection of 207 Latin and Greek inscriptions (texts; date; provenance; material; bibliography; Italian translations; commentary; ph. or dr. of many inscriptions). Indices and a concordance conclude the volume. We provide a comparatio numerorum for 48 inscriptions: those in Greek or including Greek (other than Christian symbols) and two Latin inscriptions written in Greek letters (no. 34; no. 37 partly). [Without claiming completeness, we supply many references missing in C.'s concordance, notably those to *IG* and *SEG*; Agnello = S.L.Agnello, *Silloge di iscrizioni paleocristiane della Sicilia* (Rome 1953); Ferrua = A.Ferrua, *Note e giunte* -- (cf. *SEG* XXXIX 988)]. Not included in our comparatio are nos. 48 (see our lemma no. 1144) and 59 (Latin epitaph from Rome with Χ(ριστὸν) Μ(αρία) Γ(εννᾷ) initio).

***IG* XIV**	**Carletti**	***SEG***	**Carletti**	**Agnello**	**Carletti**
826 (8, 12, 40)	43	**XLVI**		44	145
2325	132	1303 (8)	64	97	140
		2293 (2)	12		
CIG		**XLVII**		***ICUR***	
9595 a	6	1500	2	4246	7
		1511	167	4437	83
SEG		1512	12	7249	63
II		**XLVIII**		7261	70
521	1	1292	2	7621	71
IV		**LI**		9287	64
127	65	1437	6	9480	25
XIII		**LIII**		9484	25
470	167	1071	135	9499	25
XV		**LIV**		10558	19
627	135	942	193	10698	29
XVI		971	1	12185	65
603	2			12900	1
613	167	**Feissel,**		12967	169
XVII		***Recueil***		12981	169
455	4	7	17	12989	169
XXVI				12993	169
1210	167	**Agnello**		15420	37
XXXI		1	89	15634	62
842	193	9	146	15884	6
XXXVI		10	144	15969 (10)	184
1279 (E 1)	142	16	139	20300	38
XXXIX		20	193	20586	28
670	198	21	143	21553	27
XLV		32	147	23052	180
1433	188	42	142	24315	34

ICUR	Agnello	Wessel, *IGCVO*	Agnello	Wessel, *IGCVO*	Agnello
24819	30				
26027	24	127	140	798	144
26971	8	213	213	854	147
27233	11	307	70	857	143
		382	24	874	146
Ferrua		399	6	1602	43
89 (a)	147	400	83	1837 A	43
181	139	402	12	1838	43
207	141	455	188		
263	44	456, 458	193	*IGR* I	
		475	139	178 (b)	12
I.Napoli		504	89		
224	43	557	145	*CIL* V	
				8725	132

1932. Religion. Christianity: early Christianity and its religious context. C.Markschies, *Kaiserzeitliche christliche Theologie und ihre Institutionen* (Tübingen 2007), presents a systematic survey of Christian institutions in the Imperial period adducing numerous inscriptions for the discussion of the following subjects: the terms θεολόγος, θεολογία, θεολογέω (15-27); Christians as teachers (56/57); philosophical studies in associations and foundations (78-88; reference to *I.Ephesos* 27 LL. 62-73); the sanctuary of Ἀπόλλων Λαιρβηνός (125-127); the function of the προφήτισσα in the Montanist movement (115/116; discussion of *SEG* XLIII 943 A = W.Tabbernee, *Montanist Inscriptions and Testimonia* -- [see *SEG* XLVII 2323] no. 68); the Montanists (127-136); rituals in Christian, Jewish, and pagan worship (140-142).

1933. Religion. Christianity. Biblical quotations in inscriptions. A.E.Felle, in *La comunicazione nella storia* (cf. our lemma no. 1101) 209-220 (numerous tabular surveys), comments on the differences in the use of biblical quotations in the eastern and western Mediterranean (chronology; frequency; purpose of the quotations and epigraphical media; knowledge of the quotations). The argument is much the same as in F.'s two publications summarized in *SEG* LVI 2126.

1934. Religion. Deification of slaves. M.Donderer, in *Thiasos* 185-196, discusses the deification of slaves in the Roman Imperial period on the basis of eight inscribed funeral monuments; his nos. 6-8 (ph.; German translation]) bear Greek inscriptions: epitaphs for Ζώσιμος Τρειακαδίωνος (*I.Beroia* 244; *SEG* XXXI 650 [XXXV 730*]), Ὀνήσιμος and his family (*SEG* XLVII 974) and Φιλημάτιον Τερεντία (*IG* XII.9.1148; *SEG* XLVII 1345. Contra H.Wrede (cf. *SEG* XXXI 1688), D. argues that the status of the deceased mostly remains unclear.

1935. Religion. Dionysos: his cult in the Roman Imperial period. A.-F.Jaccottet, in *Festrituale* 201-213, underlines the importance of the cult of Dionysos and Bacchic festivals in the Roman Imperial period, which she perceives as a cultural rather than a cultic phenomenon. J. refers to the close connection of the cults of Dionysos and the emperor (e.g. *I.Ephesos* 275 [*SEG* XXVI 1272; cf. LIII 2225]: Hadrian as σύνθρονος of Dionysos; cf. *SEG* LVII 2088), the adjusted titles of some associations of Dionysiac artists (e.g. *IG* XIV 2495 [*IGF* 101; *IGR* I 17; *CIL* XII 3232; *ILS* 5082; *SEG* LVII 985] [cf. now S. Aneziri, 'World travellers: the associations of Artists of Dionysos', in R.Hunter, I.Rutherford (edd.), *Wandering Poets in Ancient Greek Culture: Travel, Locality and Pan-Hellenism* (Cambridge 2009) 217-236, Stavrianopoulou]), and the 'Bakchisierung' (210) of the Roman triumph beginning with Trajan, continued with Hadrian, and reaching a peak under the Severi.

1936. Religion. Divination: the female mantis. Besides a statue of a woman holding a divinatory liver from Mantineia (5th cent. B.C.), A.Hupfloher, *Das Altertum* 53 (2008) 203-207, discusses the only two inscriptions known to record female seers: 1) epitaph of Σατύρα ἁ μαντίς from Larisa (*SEG* XXXV 626; 3rd cent. B.C.); 2) *IG* V.1.141 (*SEG* XI 619; XXXV 329; dr.; ca. 30-20 B.C.) L. 5 mentions Ἀλκιβία Τεισαμενοῦ as μαν(τίς). H. interprets this inscription as the catalogue of the collegium of three ἱεροθύται, who are supported by a γραμματεύς, a μάγειρος and a female seer responsible for divination (cf. *SEG* XL 1717 and Hupfloher's monograph mentioned in *SEG* L 391, especially pp. 91 and 141, with further epigraphic attestations of Alkibia and her family). H. assumes that women like men were active in the field of divination, with the exemption of the military context. Cf. *SEG* LV 2070; see also S.I.Johnston, *Ancient Greek Divination* (Oxford 2008) and M.A.Flower, *The seer in Ancient Greece* (Berkeley 2008).

1937. Religion. Egyptian cults: collection of inscriptions, supplement. L.Bricault, in id. (ed.), *Bibliotheca Isiaca* I (Bordeaux 2008) 77-129 (ph. of many inscriptions), publishes 'Supplément I' to *RICIS* (cf. *SEG* LV 2071). The first section lists additions to the Latin and Greek inscriptions already in *RICIS* (77-103; new or corrected readings, translations, comments, bibliography, photographs; the nos. 114/0101, 202/0901, and 403/1101 should be excluded from *RICIS*). New readings as compared to *RICIS* are given for the following Greek texts: nos. 112/0705 (see our lemma no. 520), 113/0574 (see *SEG* LVI 744), 114/0201-0203, 0205-0207 (the readings in *I.Thrac. Aeg.* [cf. *SEG* LV 743] nos. E182/183, 200/201, and 205/206; French translations; ph. of 114/0203, 0205-0207), 311/0101 (in L. 2 Οὐίκριος on the stone as read by D.H.French, *Inscriptions of Ankara* [cf. *SEG* LIII 1433] no. 27; French translation; ph.), 402/0801 (in L. 2 ἱερεὺς Ἴσ[ιδος]; ἱέρευσις ἱερεῦσι σ[--], *IGLS* XXI.4.18 [see now also *SEG* LIII 1903]), and 702/0113 (see *SEG* LIII 1179; B. follows the short text of *An.Ép.* (2003) [2006] no. 1914, for which see LIII 1179 app.cr.). The second section ('Inscriptions nouvelles', 104-112; ph.; French translations) collects the Latin and Greek inscriptions (and some coins) either published since the appearance of *RICIS* or previously known but omitted per errorem. There are two inedita: nos. 111/0301-0302, for which see now *SEG* LVII 561 (XIII/XIV). On

123-130, ample Indices and a Concordance [with *SEG* covered up to vol. LII; add 114/0209 = LV 745; 312/1601 = LIV 1371; 315/1101 = LIV 1478 A; 315/1401 = LIV 1501; 402/0803 = LVI 1877 (12 g); 404/0801 = LIII 1914, Tybout]. For no. 113/1201 see our lemma no. 1201; cf. also our lemmata nos. 1938 and 1951. [For a new supplement see now L.Bricault, in L.Bricault, R.Veymiers (edd.), *Bibliotheca Isiaca* II (Bordeaux 2011) 273-307].

1938. Religion. Egyptian cults: the social context of their diffusion. On the basis of numerous inscriptions drawn from *RICIS*, P.Siekierka, *Eos* 95 (2008) 227-252, examines the social affiliation of the propagators of the cults of Isis and Serapis in the Roman Empire. The number of merchants and soldiers is too small to confirm their supposedly substantial role in the proliferation of the cults. The most important drive is Romanization, i.e., the propagation of religious cults originating in Egypt is an integral part of the Romanization process, no matter how exotic they may be. S. underlines the large number of freedmen involved in the cults, from which a high participation of slaves (hardly visible in the sources) can be deduced.

1939. Religion. Household religion. C.A.Faraone, in J.Bodel, S.M.Olyan (edd.), *Household and Family Religion in Antiquity* (Malden-Oxford 2008) 209-228, discusses the religious activities of a Greek household, focusing on rites conducted by men (usually in connection with festivals) and rites conduted by women; for the latter he adduces some epigraphic evidence pertaining to magic (*DTA* 69, 87; pp. 220/221) and the removal of evil spirts (*SEG* IX 72; lex sacra on purifications from Kyrene; 219).

D.Boedeker, *ibid.* 229-247, discusses domestic religion in Classical Greece: cults (e.g. Ζεὺς Κτήσιος, Ζεὺς Ἕρκειος), rites for birth, death, and the removal of dangers (reference to leges sacrae concerning funerals: *IG* XII.5.593 = *LSCG* 97 from Ioulis; *LSCG* 64 from Thasos).

1940. Religion. Imperial cult: Hadrian in the Greek cities. M.Galli, in *Pathways to Power* 73-105, examines the role of local elites in the religious honors paid to Hadrian and the visual program of his portraiture. Hadrian Ὀλύμπιος: *IG* II^2 3381; twice president of the Dionysia: *IG* II^2 2024, 2386; encomia at Greek festivals: *IG* II^2 2024, 2087, 2115, 2119; *IG* VII 1773; *SEG* III 334; Hadrian as θεός: *IG* IV^2.1.606; *F.Delphes* III.4.304; *I.Pergamon* III 6; integration of the cult of Hadrian into the cultural institutions of the cities: *IG* II^2 1077, 1102, 2024, 2086, 3620, 3688; *I.Ephesos* 275, 1145; Hadrian's acquaintance with Plutarch: *IG* VII 2879; links forged among the elite in connection with the Panhellenion: *IG* II^2 4076.

1941. Religion. Imperial cult: priests and festivals in the Roman province of Achaia. F.Camia, in *Pathways to Power* 23-41, compares in a 'socio-political analysis' the municipal imperial high-priests of Athens and the federal Imperial high-priests of the Achaian League in the 2nd cent. A.D., concluding that while the locally elite holders of these offices benefited from them, imperial priesthoods in Greece did not generally carry their careers past the regional

level. Imperial cult and high-priests at Athens: *IG* II^2 2090, 2094, 3175, 3190, 3562, 3530, 3596-3598, 3602, 3604, 3609, 3687, 3733/3734, 3742; *IG* VII 2509; *SEG* XXVI 238/239; L 199; *Agora* XV 322, 411, 429; *FD* III.3.66, 71. High-priests of the Achaian league: *IG* II^2 3538; *IG* IV 203, 399, 590, 795, 1600; *IG* IV^2.1.80/81; *IG* V.1.1451; *Corinth* VIII.1.81; *Corinth* VIII.3.139, 306; *SEG* LI 458-460; *FD* III.1.543; *Syll.*^{3} 846; *IvO* 354.

A.Hupfloher, *Das Altertum* 53 (2008) 144-153, characterizes the ritual practices for the cult of the imperial family in Greece as a means by which Greeks integrated Roman imperial power into their belief systems. H. compares and contrasts imperial cult at Gytheion as attested in *SEG* XI 922/923, and at Akraiphia as attested in *IG* VII 2711-2713.

1942. Religion. Imperial cult: processions. B.Edelmann, in *Festrituale* 153-167, studies the role of the theatre and the carrying of images of emperors in processions, referring to the Καισάρεια in Gytheion (*SEG* XI 923; cf. LVII 2088; 15 A.D.; cf. our lemma no. 1941 in fine), the Δημοσθένεια in Oinoanda (*SEG* XXXIV 1462; XLVI 1708*; 124-125/126 A.D.) and the foundation of Vibius Salutaris in Ephesos (*I.Eph.* 27 [*SEG* XV 698; LII 1131*]; 104 A.D.). She argues that the theatre and the carrying of images can be understood as a cultic unity, since the former was the ritual space in which the images could best represent the virtual presence of the emperor during religious ceremonies. Cf. also *SEG* XLIX 2462 and LIII 2227.

1943. Religion. Jewry: the synagogue. A.Runesson, D.D.Binder, B.Olsson, *The Ancient Synagogue from its Origins to 200 C.E. - A Source Book* (Leiden-Boston 2008), is a collection of 229 literary, documentary and archaeological sources on the subject (Greek, Latin and Hebrew texts; translations; concise bibliography and comments; descriptions and ph. and/or dr. of the archeological evidence). The arrangement is roughly geographical (Land of Israel [nos. 1-88] versus Diaspora [nos. 89-196]), and within these sections alphabetical according to region and place name; nos. 197-217 are 'General References'; a final chapter (274-294) collects the testimonia for 'Jewish Temples outside Jerualsem' under nos. T1-T12. An introduction (1-19) informs on the history and current state of synagogue research. From the 'synagogue terms' listed in transcription on 327, we mention the four (also) on record in Greek inscriptions: ἀμφιθέατρον, ἅγιος τόπος, προσευχή, συναγωγή [a reference to σαμβατεῖον [no. 117] should be added, since the authors understand this term as an equivalent of σαββατεῖον, meaning synagogue; cf., however, *SEG* LIV 1228, Tybout]; the [too restrictive] Index of 'subject and names' (325-327) includes some more epigraphically attested Greek terms (in transcription or translation): ἀρχισυνάγωγος, ἄρχων, θεοσεβεῖς, πατὴρ συναγωγῆς, πολίτευμα, (ἀρχι)προστάτης, σύνοδος.

There are 40 Greek inscriptions: nos. 26 (Jerusalem; the 'Theodotos inscription'), 94-101 (Delos), 103 (Akmonia), 116 (Synnada), 117 (Thyateira), 121/122 (Gorgippia), 123 (Olbia), 124-127 (Pantikapaion), 128/129 (Phanagoria), 131-133 (Berenike), 134 (Kyrene), 143-146 (Alexandria), 150 (Arsinoe-Krokodilopolis), 151/152 (Athribis), 154 (Leontopolis), 155 (Naukratis), 156 (Nitriai), 158 (Schedia), 159 (Xenephyris), 171/172 (Egypt; unknown provenance), 176 (Ostia), and 187 (Stobi). We provide a comparatio numerorum for these texts, greatly expanding the monograph's Index of inscriptions on 323.

SEG	R.-B.-O.
III	
590	123
VIII	
170	26
XIV	
480	187
XVI	
439	121
931	131
XVII	
353	121
823	133
XVIII	
773	131
XIX	
503	121
XX	
478	26
773	133
XXVIII	
1539	131-133
XXXII	
809	101
810	100
1594	171
XXXIII	
1533	131-133
XXXIV	
786	100/101
XXXVII	
582	187
687	100/101
XXXIX	
712	100/101
XLII	
916	176
XLIII	
510	129
XLVI	
960	129
XLVII	
1205	100/101

SEG	R.-B.-O.
XLVII	
1486	176
XLVIII	
1035	100/101
2048	131
L	
1500	26
LI	
990	129
1414	176
LIII	
1853	26
2006	171
LIV	
712	94-101
1228	117
1355	116
1666	26
LV	
872	129
1721	26
LVII	
732	126
CIG	
2079	123
2144 b	125
2144 bb	124
3509	117
5361	132
5362	131
CIRB	
70	124
71/72	126/127
73	125
985	128
1123	121
1127	122

IOSPE	R.-B.-O.
I²	
176	123
II	
52/53	124/125
364	128
IV	
400	121
I.Délos	
2328	97
2329	99
2330	96
2331/2332	94/95
2333	98
JIWE **I**	
13	176
TAM **V.2**	
1142	117
MAMA	
IV	
90	116
VI	
264	103
I.Prose	
23	171
JIGRE	
9	143
13	144
18	145
20	146
22	158
24	159
25	156
27/28	151/152
105	154
117	150
125/126	171/172

SEC	R.-B.-O.	*IJO* I	R.-B.-O.	*CIJ*^{2}	R.-B.-O.
116	134	BS5-BS7	124-126	726	99
		BS9	127	727	94
OGIS		BS17/BS18	128/129	728	96
129	171	BS20	121	729	97
		BS24	122	730	95
IGR		Macc1	187	731	98
I				752	117
881	124	*IJO* II		759	116
906	128	146	117	766	103
1024	132	168	103	1404	26
1315	171	214	116	1432	144
IV				1433	143
655	103	*CIJ*^{2}		1440/1441	158/159
1281	117	682-684	123-125	1442	156
		683 a/b	126/127	1443/1444	151/152
IJO I		690	121	1447	146
Ach60-67	94-101	691	128	1449	171
BS1	123	694	187	1532 a	150

1944. Religion. Magic: introduction. D.Collins, *Magic in the Greek World* (Malden, MA 2008), introduces the non-specialist to several main areas of Greek magic. In his five chapters (anthropological theories of magical behavior; development of Greek concepts of magic; binding magic; Homeric verses as incantations; Greek and Roman legislation against magic), C. emphasizes the importance of ancient Greek magic as 'an expression and creative realm of human activity' (169) and the fact that individual practices changed over time. C. discusses literary, papyrological and epigraphical evidence, especially in Chapter 3 (64-103): binding spells, erotic and otherwise; defixiones on lead tablets.

1945. Religion. Magic: agriculture. Cf. *SEG* LIV 1892. In the context of the publication of the two texts on lead tablets probably from Bithynia presented in our lemma no. 1463, F.Maltomini, *ZPE* 164 (2008) 171-176, offers in an appendix a geographically arranged catalogue of 20 texts aiming at protection of the fields and dating from the 2nd to the 8th cent. A.D.; (concise description of objects and texts; full bibliography). We mention the 16 Greek texts: **1)** M. no. 1: *SEG* LVI 2138 (3); **2)** M. no. 3: *SEG* XLIV 768 (LVI 1092); **3/4)** M. nos. 4/5: *SEG* XXXIV 944/945 (XLIV 761); **5)** M. no. 6: *SEG* XVIII 414; **6)** M. no. 7: *SEG* XLIV 781 (LVI 1097*); **7)** M. no. 8: *SEG* XLIV 775 (L 1014); **8)** M. no. 9: *SEG* XVIII 408; **9)** M. no. 10: *SEG* LVI 2138 (5); **10)** M. no. 11: *IG* XIV 2481 (*IGF* 91); **11)** M. no. 12: *IG* XIV 2494 (*IGF* 90); **12)** M. no. 15: *SEG* XLIV 859 (LVI 1187); **13)** M. no. 17: *TAM* V.3.1659; **14)** M. no. 18: *SEG* LVI 2138 (13); **15/16)** M. nos. 19/20: the texts in our lemma no. 1463.

1946. Religion. Magic: amulets and curse tablets. D.Ogden, *Night's Black Agents. Witches, Wizards and the Dead in the Ancient World* (London-New York 2008; cf. also *SEG* LII 1981 for O.'s sourcebook on the same subject), offers some reflections on and translations of the following inscriptions: R.Kotansky, *Greek Magical Amulets* I [see *SEG* XLIV 1737] nos. 13 (*CIGP*^{2} 12; *SEG* XXXIX 1093 [XLIII 1301 (1)] (amulet from Carnuntum recording Ἀνταύρα; O. 131-133) and 61 (exorcistic Christian spell; Egypt; O. 131/132); R.W.Daniel, F.Maltomini, *Supplementum Magicum* I (Opladen 1990) no. 38 (erotic curse tablet; Egypt; O. 137/138); *SEG* XXXVII 351/352 (L 442*; curse tablets; Arkadia; O. 142); *SEG* XLIII 434 (XLIX 757*; curse tablet; Pella; O. 141/142); T.Homolle, *BCH* 25 (1901) 412-456 (*IG* XII.7 p. 1; cf. *SEG* XXXV 1825; XLV 2314; 'prayer for justice'; Amorgos; O. 143/144).

1947. Religion. Magic: Aramaic amulets. J.Naveh, S.Shaked, *Amulets and Magic Bowls. Aramaic Incantations of Late Antiquity* (3rd ed. Jerusalem 1998), includes one amulet with a sequence of magic terms in Greek (102/103 no. 14 L. 4: ζαιρ [or σαιρ] φθαω φωζαχ(ωτ)); unknown provenance; collection of J.Sammel, Munich) and some with Greek words transcribed into Aramaic, inter alia: ἀδάμας ('steel', sc. a steel wall to protect the bearer of the amulet; 124/125 no. 1 L. 12), θάλαττα (62/63 no. 6 L. 14; ['the demon from the] sea'); κεφαλαργία (90/91 no. 11 L. 5; cf. our lemma no. 1100) and χαρακτῆρες (216 no. 1 L. 2). Cf. the Index on 288 s.v. 'Greek'. For no. 7 in N., S.'s collection see our lemma no. 1100.

1948. Religion. Magic: geometrical formation of words. A.Mastrocinque, *Kernos* 21 (2008) 97-108, studies the phenomenon of words arranged in triangles, squares and circles in magical texts on papyri, gems or lamellae. The usual explanation is that the progressive dwindling of letters is chasing evil or illness; this cannot be true in those cases in which e.g. triangles add parts of a word to the whole word, or square formations multiply a word by itself: these are devices to magnify divine names or magic formulas. Discussion of the underlying Pythagoraean mathematical and geometrical tradition. Palindromes were often written in circles, so that the magic formula could control the name of a person or symbols of evil.

1949. Religion. Magic: Omphale as a protector of the womb on gems. V.Dasen, *RA* (2008) 265-281, argues that Omphale fighting a donkey appearing on a series of magical uterine gems of the Roman Imperial period is a substitute for Herakles throttling a lion (the traditional protector of the region of the belly on gems). The substitution is based on a word-play (Ὀμφάλη/ὀμφαλός: umbical cord, and by extension the region of the belly and the female sex) and images (Omphale with attributes of Herakles). Gems representing Omphale bear various magic formulas; on one she is labelled Ὀμφάλη (*SEG* LIII 2114; ph.).

1950. Religion. Near East. In most studies included in T.Kaizer (ed.), *The Variety of Local Religious Life in the Near East in the Hellenistic and Roman Periods* (Leiden-Boston 2008),

Greek epigraphy plays a subordinate role (index on 314/315). In addition to the articles covered in our lemmata nos. 1703 (in fine), 1755, and 1770, we mention the discussion of a dedication to Ζεὺς Βέτυλος from Dura-Europos by M.Gaifman (55/56; translation; Betylos, 'of the stone', is either a transliterated form of the Semitic Bethel or refers to the object in its original sense [cf. Ζεὺς Βώμος in *IGLS* 569]).

1951. Religion. Oriental cults in the Roman Imperial period. Using copious literary and epigraphical evidence, J.Alvar, *Romanising Oriental Gods. Myth, Salvation and Ethics in the Cults of Cybele, Isis and Mithras* (Leiden-Boston 2008), focuses on the 'typological unity' (1) of Cybele, Isis, Serapis, and Mithras. He investigates the reception, transformation and socio-religious roles of these cults in the Roman Empire and their relations to Christianity. A.'s basic assumption is that the success of the Oriental cults does not result from dissatisfaction with the traditional cults, but from 'complex transfers both at the formal and the conceptual level' (421) between cults which emerged in a similar religio-cultural context; 'Christianity and the mysteries developed together, in tandem' (417).

We mention the inscriptions discussed as evidence for

1) the 'value-system' of Egyptian cults (51/52, 186-192, 217):

a) the Isis aretalogies: *IG* X.2.1.254 (*RICIS* 113/0545; Thessalonika); *IG* XI.4.1299 (*SEG* XXIV 1158; XXV 839; *RICIS* 202/0101; Delos); *IG* XII.5.14 (*Syll.*³ 1267; *RICIS* 202/1101; Ios); *IG* XII.5.739 (*RICIS* 202/1801; Andros); *I.Kyme* 41 (*RICIS* 302/0204); *I.Thrac.Aeg.* E205 (*RICIS* 114/0202; *SEG* XXVI 821; Maroneia);

b) 'self-predications' and 'hymns': *SEG* VIII 548-551 (Bernand, *Inscr. métriques* 175; *SB* 8138-8141; Fayum); *SEG* IX 192 (*RICIS* 701/0103; Kyrene); *SEG* LVII 825 (*RICIS* 104/0206; Chalkis); *RICIS* 308/0302 (Kios);

2) cult practice (229-231; 237-240; 296-318):

a) dedications to Isis Εὔπλοια, Λοχία, Πελαγία, Φαρία (*RICIS* 202/0329, Delos; 205/0302, Mytilene; 402/0501 [*IGLS* XXI.4.1309], Balanaia, *SEG* XXIV 727 [*RICIS* 113/0218], Dion; *IG* X.2.1.97 [*SEG* XLVI 811], Thessalonika);

b) festivals: Πλοιαφέσια (navigium Isidis; *I.Byzantion* 324 [*RICIS* 114/0703]; *IG* XII Suppl. 565 [*RICIS* 113/1506], Delos);

c) processions (Athens: λαμπαδεία (*IG* II² 4771 [*RICIS* 101/0221; *SEG* XXIX 190, LVII 149]; Delos, Serapeum C: *RICIS* 202/0209; Priene: *I.Priene* 195 [*RICIS* 304/0802]; Maroneia: *I.Thrac.Aeg.* E199 [cf. *SEG* LV 743]);

d) temple rituals: [1] 'awakening' of the deity: *I.Délos* 2087 (*RICIS* 202/0342: ὡρολόγιον); [2] washing and bathing of the statue (στολισταί): *IG* II² 3644 (*RICIS* 101/0215); *IG* V.2.472 (*SEG* XLI 381; *GV* 1163; *RICIS* 102/1702; Megalopolis); *IG* XIV 2338 (*RICIS* 515/0125, Aquileia); [3] inventory lists and dedications of precious objects and textiles; Delos: *RICIS* 202/0423, 0427-0428, 0431, and 0433; *I.Pergamon* 336 [*RICIS* 301/1202]; Thessalonika: *IG* X.2.1.114 [*RICIS* 113/0556; cf. *SEG* LII 587]; [4] restrictions: *I.Iasos* 242 (*RICIS* 305/1403); *SEG* XXII 114 (XLV 125*; *LSCG* 50; *RICIS* 101/0401, Attica, Teithras); [5] sacrifice: *IG* II² 1367 (*LSCG* 52; *RICIS* 101/0225); [6] lustrations and libations with Nile water (ὑδρεῖα): *IG*

X.1.83 (*RICIS* 113/0521; *SEG* XLVI 811, Thessalonika); *I.Délos* 1435 (*RICIS* 202/0425), 2617 (*RICIS* 202/0206), and 2620 (*RICIS* 202/0210);
e) healing and incubation (318-336); Thessalonika: *IG* X.2.1.91 (*RICIS* 112/0705), 108 (*RICIS* 113/0506), and 255 (*RICIS* 113/0536); Demetrias: *RICIS* 112/0705; *I.Philae* 2 (*OGIS* 186); ὀνειροκρίτης/ὀνειροκρίτις/κρίνων τὰ ὁράματα: *I.Délos* 2071 (*RICIS* 202/0217), 2151 (*RICIS* 202/0289), and 2619 (*RICIS* 202/0209); Athens: *SEG* XLII 157 (*RICIS* 101/0206).

[References to some of these documents can also be found in *SEG* XXX 1849; XXXVI 1586; XLI 1838; XLVI 2363; XLVIII 2189; XLIX 2479; LIII 2232; LV 2071/2072 and 2077; LVI 2133; LVII 2159, Stavrianopoulou].

1952. Religion. Priests. In B.Dignas, K.Trampedach (edd.), *Practitioners of the Divine. Greek Priests and Religious Officials from Homer to Heliodorus* (Cambridge, MA; 2008), J.Bremmer (37-53) examines the inscriptions recording the priesthoods in the Artemis cult in Ephesos; B.Dignas (73-88) evokes the active role of the priests of Σάραπις on the basis of epigraphic evidence; M.Haake (145-165) lists the evidence for φιλόσοφοι in inscriptions (cf. also *SEG* LVII 2138) and analyses the cases of philosophers exercising priesthoods.

K.Buraselis, in A.H.Rasmussen, S.W.Rasmussen (edd.), *Religion and Society. Rituals, Resources, and Identity in the Ancient Graeco-Roman World* (Rome 2008) 125-131, examines ideological and financial aspects of the sale of priesthoods. An inscription from Herakleia-on-the-Latmos quotes an oracle of Apollo (of Didyma?) according to which the city should not sell the priesthood of Athena Latmia but instead elect a priest every year (*SEG* XL 956; ca. 100-75 B.C.). This text alludes to the advantages of this system: it guaranteed that men with moral qualities would be elected from among the entire citizen body. The change of a system of life-long priesthoods in favor of annually elected priests is also attested elsewhere, e.g. in Rhodes (C.Blinkenberg, *Les prêtres de Poseidon Hippios* [Copenhagen 1937]; *I.Lindos* 647). The negative aspects of the sale of priesthoods and the appointment of priests by lot was also cricized by Dionysios of Halikarnassos (*Roman Antiquities* 2.21.3). An edict of P.Fabius Persicus (*I.Eph.* 18 b LL. 11-20, c LL. 1-13; ca. 44 A.D.) also reveals negative aspects of the sale of priesthoods for the civic finances. The governor tried to prevent those, not by abolishing this practice but by limiting the financial advantages for the bidders.

1953. Religion. Pro-Roman cult festivals in the province of Asia. C.Mileta, in *Festrituale* 89-114 (same argument in M.'s article in *Das Altertum* 53 [2008] 111-123), examines the creation of pro-Roman cult festivals in the province of Asia. Starting from the Hellenistic ruler cult, he points out that religious communication between rulers and poleis (including the office of ἀρχιερεύς and its supra-regional responsibilities) ran on an urban rather than central level, with annual or penteteric festivals (following the model of Panhellenic games) organized by the cities. Consequently 'die überregionale Geltung, welche die provinzialen prorömischen Kultfeste und in der Folge auch der Kaiserkult beanspruchten' (96) cannot be deduced from the Hellenistic ruler cult. The creation of penteteric festivals on a central level in honor of Roman officials (introduced already prior to the Mithridatic war [*I.Pergamon* 126 (*OGIS* 437; *IGR* IV 292); Μουκίεια; cf. also *SEG* LI 2351] and reestablished when the province of Asia was reor-

ganized by Lucullus after the Mithridatic War) and of the imperial cult is politically motivated. The festivals facilitated direct communication between the provincials and Rome and also provided a stage for displaying a new provincial identity and self-image. Greek inscriptions discussed at some length are *SEG* XVIII 570; XXVIII 1246; XXXVII 1010; XXXIX 1284; LII 1197; LIII 1312 (*I.Metropolis* 82/83); *I.Iasos* 4 (*OGIS* 237; *SEG* LII 1043*); *I.Laodikeia am Lykos* 1 (*SEG* XLVII 1739); *I.Magnesia* 18 (*RC* 33; *I.Estremo Oriente* 250) and 22 (*RC* 34); *Milet* VI.1.203 (*LSAM* 49), *OGIS* 224 (*RC* 36; *I.Estremo Oriente* 453) and 438 (*IGR* IV 188).

1954. Religion. Ruler cult. K.Buraselis, in *Religion and Society* (cf. our lemma no. 1952) 215-223, examines the integration of the Hellenistic ruler cult into the personal and collective identities of cities. He uses the following inscriptions: *Iscr. Cos* ED 45; *SEG* XLI 1003 (Teos); L 1195 (Kyme); *I.Iasos* 4 (*SEG* LII 1043*) B II.

1955. Religion. Sacrifice: animal sacrifice. M.-Z.Petropoulou, *Animal Sacrifice in Ancient Greek Religion, Judaism, and Christianity, 100 BC-AD 200* (Oxford 2008), studies Greek and Jewish animal sacrifice in the eastern Mediterranean and early Christian reactions to this phenomenon. For a summary of this widely ranging monograph's contents and objectives, and mild criticism of its theoretical approach we refer to the review of P.Dilley, *BMCR* 2009.05.60. In the extensive Chapter 2 (32-116), devoted to Greek sacrifice in the Roman period, P. uses literary and copious epigraphical evidence (cultic regulations, sales of priesthoods, decrees and dedications including the term θύω/θυσία) to demonstrate that, contrary to the prevalent view, there was continuity in Greek religious experience and no decline in animal sacrifice in this period. Among the ancient authors most attention goes to Pausanias, whose perceptions and language P. shows to reflect that of 'sacred laws'. Another section deals with the role of the urban elite in the sacrificial cult: sacrifice by and to prominent invididuals; sacrificial meat given to them; sacrifice considered an externally imposed obligation or a personal duty. From the numerous inscriptions discussed we mention those which P. adduces in translation and/or includes in Appendix II (111-115; texts): *IG* V.1.1390 [*Syll.*³ 735/736; *SEG* LVII 364*]; Andania) LL. 33/34 and 64-73; *IG* IX.2.1109 (*Syll.*³ 1157; *SEG* XXXVII 449*; *LSCG* 83/84; Demetrias) LL. 18-35; *F.Delphes* III.1.228 (*Syll.*³ 734) LL. 5-8; *I.Eph.* 690 LL. 16-28; *I.Ilion* 12 LL. 1-8; *I.Knidos* 59 LL. 15-19; *I.Perge* 77 LL. 4-9; *I.Perge* 78 LL. 1-6; *I.Stratonikeia* 202 LL. 12-18; *SEG* XLVII 1806 (LV 1457; Dereköy, Lycia) B II LL. 23-36; *SEG* XXXV 744 (LV 694*; Kalindoia); *SEG* XXXVIII 1462 (XLVI 1708*; Oinoanda) LL. 68-89; *Syll.*³ 1000 (*LSCG* 168; *SEG* LIII 865; Kos) LL. 9-13 and 23-25. Epigraphical evidence is not explicitly cited in the short chapter on groups related to Jewry like the θεοσεβεῖς (see most recently *SEG* LIV 1888 sub 6).

1956. Religion. Sacrifice: the division of animal sacrificial offerings. Naturally heavily relying on epigraphical evidence, G.Eckroth, in *Mikros Hieromnemon* 259-290, presents a thorough investigation of this topic with special emphasis on butchering, choice portions, and their

recipients, equal portions, where and when was the meat distributed and eaten, boiling and grilling, and other aspects of sacrifice.

1957. Religion. Sacrifice and benefactors. A. Jacquemin, in V.Mehl, P.Brulé (edd.), *Le sacrifice antique: vestiges, procédures et stratégies* (Rennes 2008) 225-234, discusses cases in which (especially foreign) benefactors are honored with the gift of an animal to be offered as a sacrifice (ἱερῶν παράστασις; e.g. *F.Delphes* III.3.249; *SEG* XLIX 1161 = *IG* XII.6.1224), with a sacrifice offered to a divinity on their behalf by a community in absentia (*IG* XII.6.120; *IG* XII.2.205), and with a γέρας from a sacrifice, sent by the city that honored them (*IG* V.2.265/266; XI.4.1038; *SEG* XXXIII 139; *F.Delphes* III.3.145; *Amyzon* 3, 15, 38; *I.Sardes* 1; J.Keil, A.v.Premerstein, *Bericht über eine Reise in Lydien und der südlichen Aiolis* [Vienna 1910] 84/85). It is not clear what was sent: a portion of the sacrificial meat or just money (the money received from selling the honorand's portion)?

1958. Religion. Sacrifice: practices in the cult of Asklepios. E.Stafford, in V.Mehl, P.Brulé (edd.), *Le sacrifice antique. Vestiges, procédures et stratégies.* (Rennes 2008) 205-221, assembles evidence for the nature of sacrifices to Asklepios, concluding that he received 'a fairly unremarkable range of animal offerings' but that relatively inexpensive and bloodless offerings are more common than in other cults. Earliest dedication to Asklepios ca. 500 B.C. at Epidauros: *IG* IV^2.1.136; snakes and dogs part of divine healing at the Asklepieion: *IG* IV^2.1.122/123; the foundation of the Asklepieion at Athens by Telemachos: *IG* II^2 4960; Euthydemos of Eleusis, priest of Asklepios, erects a stele requiring πόπανα or cakes as a preliminary offering: *IG* II^2 4962 (*LSCG* 21); ruling by the same Euthydemos on dividing meat at a festival of Asklepios: *IG* II^2 47; dedicatory inscription on a relief depicting an offering of fruit and cakes: *IG* II^2 4402; on the restriction against removing meat from a sacrifice to Asklepios: *IG* II^2 1364 (*LSCG* 54); detailed sacrificial prescriptions for the Epidaurian Asklepieia: *LSCG* 60; contribution of animals by Astypalaia, a colony of Epidauros, to a 'procession of the Epidaurians': *IG* IV^2.1.47; possible reference to Asklepios in an inscription recording contributions for 'a ὁλοκαύτησις for the god': *IG* IV^2.1.97; regulations for sacrifices on Kos in which the gender of the victim and the deity match: *LSCG* 159; the Asklepieia at Athens: *IG* II^2 1496, and *SEG* XVIII 26 [cited as *SEG* XXXVIII 26]; Athenian Asklepieia, Epidauria, and Heroa festivals: *IG* II^2 974 (*SEG* XVIII 26).

1959. Religion. Sanctions in sacred laws. F.S.Naiden, in *Symposion* 2007 (Vienna 2008) 125-138, cites a large number of leges sacrae from a wide range of cities and sanctuaries in an investigation of the motives, forms, enforcement, administration, and other aspects of the penalties (especially fines) consequent upon violations of the regulations for ritual, procedure, and religious personnel in regulations of this genre. On 132-134, laws of ἀσέβεια.

1960. Religion. Vocabulary: linguistic convergence. G.F.Chiai, *Das Altertum* 53 (2008) 124-131, discusses linguistic convergence among religious communities in the Roman East, observing that the same term used by various groups may conceal semantic differences. Discussion of Θεὸς Ὕψιστος (*MAMA* III 1-3); (κύριος) παντοκράτωρ (*I.Iznik* 1121, 1141; *MAMA* III 112; *SEG* L 1233); κοίρανος ἀθανάθων (*I.Kios* 21); εἷς θεός (*TAM* V.1.5, 246; *MAMA* III 119); ὑπὲρ σωτηρίας (*MAMA* V 184; *IJO* II 147; cf. *SEG* LIV 1900), κύριος/δεσπότης (*SEG* VI 803; *MAMA* I 161); κέλευσις/πρόσταγμα/ἐπιταγή (*MAMA* I 5, IV 276, V 150; *SEG* XXVI 1358 [XL 1190]); προεστώς/προεστῶσα τῆς πόλεως (*MAMA* VIII 418 A; *TAM* II 128; *SEG* L 1269).

1961. Religion. Θεοὶ πατρῷοι and the cults of sub-groups. R.Parker, in A.H.Rasmussen, S.W.Rasmussen (edd.), *Religion and Society. Rituals, Resources, and Identity in the Ancient Graeco-Roman World* (Rome 2008) 201-214, provides a thorough survey of the large variety of gods and goddesses that were worshipped with the cult epithet πατρῷιος/πατρώια, vel sim.; he also discusses the importance of such ancestral gods for the identity of sub-groups in the Greek poleis. Θεοὶ πατρῷοι were worshipped both by individuals and by groups 'above the household and below the city (and the tribe?) which are based on fictive kinship' (205). Important clusters of relevant epigraphic testimonia were found in the Thesmophorion of Thasos (C.Rolley, *BCH* 89 [1965] 441-483; *SEG* XXIX 766; *IG* XII Suppl. 407), in Kos (R.Herzog, *Heilige Gesetze von Kos* [Berlin 1928] 35), and in Ephesos (*I.Eph.* 101/102, 104, 1217/1218, 1223; *SEG* XLVIII 1379). On 209-213, P. provides a catalogue of inscriptions that show the various contexts of the worship of πατρῷοι θεοί by individuals, families, sub-polis groups, and the entire polis.

1962. Religion. Θεὸς Σουρεγέθης and Ζεὺς Σαρνενδηνός. M.Oppermann, in *Studia in memoriam Milko Mirchev. Numismatic, Sphragistic and Epigraphic Contributions to the History of the Black Sea Coast. International Conference in Memory of Dr. Milko Mirchev, Varna, September 15th-17th 2005* (Varna 2008) 269-277, examines the cult of Θεὸς Σουρεγέθης (*IGBulg* III.1.1293; V.5329, 5610; *I.Philippi* 133 (see our lemma no. 725). S.Nemeti, *Ephemeris Napocensis* 18 (2008) 179-283, studies inscriptions recording Ζεὺς Σαρνενδηνός (inter alia *RECAM* II 76; *SEG* L 1223/1224). Non vidimus; cf. M.Popescu, *An.Ép.* (2008) [2011] nos. 116 /117.

1963. Religion. Μήτηρ θεῶν. M.Xagorari-Gleißner, *Meter Theon. Die Goettermutter bei den Griechen* (Mainz 2008), presents an overview of Greek mother deities (Μήτηρ θεῶν, including Rhea, Demeter and Kybele). She discusses their history on the basis of literary texts, aspects of their cults (priesthoods; festivals; worshippers) and the iconography of the deity. On 99-137, a useful survey of μητρῷα in the Greek world: archaeological (cave and open air sanctuaries; temples), literary and epigraphical testimonia. See also our lemma no. 445.

1964. Religion. Ὅσιος καὶ Δίκαιος. M.Ricl, in *Vom Euphrat bis zum Bosporus* 563-579, presents a catalogue of 45 recently published, unpublished and overlooked inscriptions, updating her catalogues from 1991/1992 (*SEG* XLI 1836). In an Appendix she presents 13 texts, taken from T.Lochman's publication (*SEG* LIII 1448: *SEG* LIII 1482, 1486-1488, 1490/1491, 1494-1499 and 1523). R. summarizes the new insights derived from the inedita under the following headings: diffusion of the cult; name of the god; iconography; contents of the texts; dedicators; organization of the cult; associated deities; essence of the cult. In the catalogue R. lists 12 inedita: no Greek texts but brief indications of the content and references to colleagues who are supposed to publish them: nos. 3, 11-18, 20, 38 (Ζεὺς Ἀναβατηνός; Ὅσιος καὶ Δίκαιος) and 42 (temple for Ἡρακλῆς, his newly-born child Hosios kai Dikaios and the intriguing 'Golden Virgin'). For a new dedication to Ὅσιος καὶ Δίκαιος and Ἀπόλλων see E.Erten, H.Sivas, *EA* 44 (2011) 185-195. See also our lemma no. 533. For the catalogue we give a comparatio numerorum. [Nos. 92 and 93 from *I.BurdurMus* have to be added to R.'s catalogue].

CIG	**R. no.**	*SEG* LIV	**R. no.**
4291	43	1273	19
SEG XLI		*SEG* LVI	
1060	35	807	45
1700	39	1432/1433	26/27
SEG XLIII 939	7	*MAMA* X	
SEG XLIV 1068	6	158	25
SEG XLIX		214	24
1601	5	*TAM* V 3 1637	4
1852	28	*I.Hadrianoi* 136	37
SEG LI 1801	22	*I.Kibyra* 9641	
SEG LII		*I.Manisa*	
1248	31	179	2
1433	41	181	4
1458	30	*I.Prusa* 1012	39
SEG LIII		MacLean, *Inscr.Konya*	
1344	1	*Museum* (cf. *SEG* LII 1458)	
1451	8	24	41
1452	10	*IBurdurMus* (cf. *SEG*	
1489	21	LVII 1393)	
1493	36	19	32
1568	29	90/91	33/34
SEG LIV		Merkelbach/Stauber,	
1249	40	*SGO* II 08/06/06	35
1268/1269	8/9	*SGO* III 16/35/01	22
1270	10	Pfuhl-Möbius 639	43
1271	21	*RPh* 35 (1911)	
1272	36	294 no. 43	44

1965. Salt in the Greek World, 6th cent. B.C.-3rd cent. A.D. C.Carusi has devoted a monograph to this topic, *Il Sale nel Mondo Greco (VI a.C.-III d.C.). Luoghi di produzione, circolazione commerciale, regimi di sfruttamento nel contesto del Mediterraneo antico* (Bari 2008). She frequently adduces the evidence of inscriptions to complement the discussion of literary and papyrological sources. After Ch. 1: Prolegomena, dealing with varieties, sources, uses, and modes of production, Ch. 2 (45-148) consists of a geographical catalogue of centers of production, Attica to Italy, following roughly the order of the volumes of *IG*. Chs. 3 (149-188) and 4 (189-246), covering production, circulation, and exploitation, round out the volume, followed by 'un bilancio finale' (247-253); maps, index of sources, including inscriptions. Among the many inscriptions discussed, we single out: Athens, decrees of the genos of the Salaminioi: Agora XIX. L4a and b; Rhodes-Osborne, *GHI* 37 (52-55); Troizen and Epidauros, boundary settlement: *IG* IV 752; IV^2.1.76 + 77 (59-62, 233-235); Delphi, limitation of sacred land: *F.Delphes* III.4.280 (63-65); Priene, honorary decree for Krates: *I.Priene* 111 (81-83); Gortyn, treaty with Kaudos: *I.Cret.* IV 184 (91-93); Lebena, decree: *I.Cret.* I.XVII.2 (93/94); Kaunos, honorary decree: *I.Kaunos* 35 (237-239); Palmyra, fiscal law: *OGIS* 629; *IGR* III 1056; *CIS* II.3913; *SEG* LI 1972* (239-241).

1966. Slavery. Child slaves. Greek epigraphy offers a modest contribution to the section on 'Artists and Entertainers' (264-266) in C.Laes' study 'Child slaves at work in Roman Antiquity', *AncSoc* 38 (2008) 235-283: boys are commemorated as ὀρχεστής (dancer/acrobat; five years old; *I.Side* 200; Παριδίων is the diminutive of the nickname Πάρις frequent among actors) and λυδιαστής (connected with dance and mime; seven years old; *SEG* XXXVIII 925 [with G.Manganaro's reading, ignored by L., of the age at death as 60 rather than 7 (not 6)]), respectively and a ten year old girl as μίμας (*IG* XIV 2179). [For children as actors see also *SEG* XXXV 1751, Tybout].

1967. Slavery. Representations of slaves in funerary reliefs. M.Donderer, in C.Franek, S.Lamm, T.Neuhauser, B.Porod, K.Zöhrer (edd.), *Thiasos. Festschrift für Erwin Pochmarski zum 65. Geburtstag* (Vienna 2008) 185-196, studies inscriptions and reliefs from Italy, Germania and Greece with special reference to the representation of young deceased slaves as gods or heroes. Discussion inter alia of *IG* X.2.1.740; XII.9.1148; *SEG* XXXV 1730. Non vidimus; cf. P.Faure, *An.Ép.* (2008) [2011] no. 17.

1968. Smiths. S.Lalagüe-Dulac, *Res Antiquae* 4 (2007) 231-240, points out that there are no dedications to Hephaistos by smiths; associations of metal workers are known to have close relations with temples of Hephaistos: *I.Eph.* 1384; *SEG* XLII 273 bis. Cf. J.-Y.Strasser, *An.Ép.* (2008) [2011] no. 1298.

1969. Treaty-stelai: the preservation of treaty-stelai. S. Bomarcich, CQ 57 (2007) 477-489, after examining the literary and epigraphic evidence for the 'afterlife' of the physical mo-

numents on which interstate treaties were inscribed, ca. 550-350 B.C., maintains that for the most part these objects remained standing long after the agreements they recorded were no longer in force. Destruction, erasure or obliteration of the text, etc. were quite unusual. The inscribed evidence is overwhelmingly Athenian but examples from a wide range of other Greek states demonstrate her main thesis. Among individual documents treated in some detail, we single out Athens: *IG* I^3 83, 101, 106, 118; II^2 43, 116.

1970. Vocabulary. City-quarters. Cf. *SEG* XLIX 2408; LIII 2263. Elaborating on the study of J.du Bouchet (cf. *SEG* LIII 2263 sub F), S.Saba, *AC* 77 (2008) 79-90, studies the use of the term ἄμφοδον and its function in Hellenistic inscriptions (translations). In this period in areas other than Egypt it mostly indicates a city quarter: *Agora* XIX P 53; *I.Beroia* 41 (*SEG* XLVIII 743; LI 800; ἀμφοδικὰ ὕδατα [LL. 2/3] refers to the water allocated to each quarter, not to the water channelled in the gutters; Beroia must have been divided into sections with a certain administrative autonomy [this interpretation is contradicted by the fact that the ἀμφοδικὰ ὕδατα in question were in a specific location: ἀπὸ τῆς Εὐιαστικῆς πύλης (L. 2), Chaniotis]); *I.Stratonikeia* 1003/1004 (territorial units with a military function; a similar urban division at Stratonikeia appears from *SEG* XLIV 917); *I.Smyrna* 613 (similar; pattern from tower to tower); *IGLS* 1261 (*SEG* LV 1641; Laodikeia-on-the-Sea; LL. 4-10; block or quarter). In the Astynomoi law from Pergamon (*OGIS* 483; *SEG* XIII 521; XLV 1674*; cf. our lemma no. 1386) the term (Col. II L. 92) is ambiguous; S. assumes that it indicates a '"group of houses" that could be loosely translated block' (89); discussion of the duties of the ἀμφοδάρχαι (Col. II LL. 49/50, 53/54, 75, and 94: in a broad sense comparable to the ὁδοποιοί, charged with practical matters concerning the upkeep of city infrastructures; however, unlike the latter the amphodarchai acted independently rather than as a board and were responsible for one street only) and of the term γειτνιάσις (Col. I LL. 28 and 32; possibly 'quarter'; note that M.Wörrle restored τὰς ὁ[δοὺς κατὰ] rather than τὰς ὁ[δοὺς καὶ] τὴν γειτνίασιν in LL. 31/32 [apud D.Hennig, in the article summarized in *SEG* XLIX 2408, on 249/250; cf. S. on 89]). For streets cf. our lemma no. 1971.

1971. Vocabulary. Streets. Cf. *SEG* LIII 2263. J.du Bouchet, 'Les noms de la rue en grec ancien', in P.Ballet, N.Dieudonné-Glad, C.Saliou (edd.), *La rue dans l'Antiquité: définition, aménagement et devenir, de l'Orient méditerranéen à la Gaule* (Rennes 2008) 57-101, underlines the need to differentiate in the vocabulary denoting roads/streets between city and countryside. The only 'neutral' term is ὁδός. Further reflections on ἄγυια, ἄμφοδον (cf. our lemma no. 1970), λαύρα, πλατεῖα, ῥύμη (mainly in papyri) and στενωπός.

L.Ficuciello, *Le strade di Atene* (Athens/Paestum 2008), collects and interprets all the evidence (literary, epigraphical and archaeological) concerning Athenian streets. In Chapter 1 (13-64), F. collects all the epigraphic evidence, with on 56-64 a tabular survey of all the inscriptions mentioning a street. Analysis of the words ἁμαξιτός, ἄμφοδον, δρόμος, λεωφόρος and πλατεῖα. For this work see our lemma no. 38.

Cf. also A.-V.Pont, *'Orner la cité.' Enjeux culturels et politiques du paysage urbain dans l'Asie gréco-romaine* (Bordeaux 2010) 177-187 (' "Ornements des rues": rues et portiques').

1972. Vocabulary. Ἀλειπτήριον. A.-V.Pont, *REA* 110 (2008) 151-174, examines the meaning of ἀλειπτήριον in inscriptions from the Roman Imperial period. In a tabular survey on 170 she collects seventeen inscriptions. After ■ detailed analysis of these texts she concludes that in large bath-gymnasion complexes the aleipterion was still used for anointing the body with oil, but architecturally developed into 'une salle d'apparat', often situated between the palaestra and the baths. The 'Marble Court' in Sardis is probably an aleipterion. The aleipterion was often adorned with gilded ceilings and precious marble columns: 'sa fonction utile aux préparatifs de l'entraînement athlétique, dans une région passionnée par les concours, et le déploiement d'un faste civique correspondent à l'affirmation de nouveaux modes de distinction des cités dans le cadre impérial' (169).

The following texts are discussed in some detail: *CIG* 2782 (*I.Aphr. 2007*, 12.1111; cf. our lemma no. 1151); *IG* V.1.1390 (LL. 108 and 110); *IG* XI.2.199 (L. 105); *IG* XII 3 Suppl. 1314; *SEG* XXIX 1157; XXXVI 1094 and 1097; XLI 964; XLIX 1434; *MAMA* VI 56 and 333; *I.Aphr.* 5.9; *I.Keramos* 18; *I.Laodikeia am Lykos* 7; *I.Perge* 55; *I.Pergamon* 466; *I.Smyrna* 697.

1973. Vocabulary. Εἰκών. Starting from Strabo (14.1.26), who writes that Artemidoros of Ephesos was honored with an εἰκὼν χρυσῆ, C.Ampolo, *PP* 63 (2008) 361-370, argues that such an eikon was not a golden but a gilded statue (statue 'di bronzo con rivestimentio d'oro'), adducing many inscriptions, inter alia *SEG* XXXIX 1243/1244 (Klaros), *I.Ilion* 32, *PH* 73 (*OGIS* 141) and *I.Didyma* 107. A. also discusses εἰκὼν ἐπίχρυσος, to which he attributes the same meaning. [For the whole gamut of εἰκὼν γραπτὴ ἐπίχρυσος, εἰκὼν χαλκῆ and χρυσῆ (with additional κολοσσική/κολοσσιαῖα and ἔφιππος) see now A.Bresson, in K.Konuk (ed.), *Stephanèphoros. De l'économie antique à l'Asie Mineure. Hommages à Raymond Descat* (Bordeaux 2012) 203-220, Pleket].

1974. Vocabulary. Εὐταξία. G.Salmeri, 'Empire and collective mentality: the transformation of *eutaxia* from the fifth century B.C. to the second century A.D.', in B.Forsén, G.Salmeri (edd.), *The Province Strikes Back* (cf. our lemma no. 1874 in fine) 137-155, examines the developments in the meaning of εὐταξία as an important reflection of the development of ■ collective mentality. Associations with the military sphere long prevail: importance of εὐταξία in the reformed Athenian ephebeia in the thirties of the 4th cent. B.C.; eutaxia as a 'discipline' in contests, involving military exercises (*IG* II^2 417; *SEG* LI 80); eutaxia in the gymnasia ('progressively losing its strong military connotation'; 141); eutaxia ('orderliness') among crowds during festivals. From the 2nd cent. B.C., S. discerns an increasing importance of eutaxia as an individual quality: *OGIS* 329 (εὐταξία πραγματική of the Pergamene ἐπιστάτης in Aigina); εὐταξία κατὰ βίον; κατὰ βίον becomes a frequently used formula in honorary inscriptions for doctors, artists and ambassadors (cf. e.g. *SEG* XLI 680; *SEG* XXIX 1243 Col. I LL. 43/44). S. suggests connecting the importance of εὐταξία as a

personal quality with a general shift towards 'interiority' among the urban elites of Asia Minor. Discussion of eutaxia in consolation decrees for young men and women; for young men the quality of eutaxia is to be related to 'the practice of the gymnasium'. [I suppose that, given the above-mentioned quotation of p. 141, this gymnasial eutaxia is characterized by non-military qualities in the Late Hellenistic and Roman Imperial period; for the latter period cf. C.Brélaz's article summarized in our lemma no. 1874. B. (173-176) defines eutaxia as a 'valeur d'inspiration militaire' and has a section on 'une tradition militaire: l'éphébie'; cf. also p. 198 where the involvement of members of the elite in athletic contests is seen as 'compensation for the loss of opportunities *to fight real wars* [emphasis added]'; for ephebeia, gymnasion and (para)military training see also *SEG* LIV 1849 and 1916; LVII 2115, Pleket].

1975. Vocabulary. Μνήμων. E.Carawan, 'What the *mnemones* know', in E.A.Mackay, (ed.), *Orality, Literacy, Memory in the Ancient Greek World* (Leiden/Boston 2008) 163-184, offers a thorough study of the role and the function of μνήμονες, evolving from oral recorders of cases ('oral rememberers') to reciters of laws and rituals ('archivists'). He adduces the following inscriptions: *I.Cret.* IV 72 (Col. IX LL. 31-40; XI LL. 11-17 and 46-55; the Law Code from Gortyn); *SEG* XXVII 631 (XLIV 836*; *Nomima* I 22; the Spensitheos decree from Crete); XXXI 985 (ἀναλέγειν ἐπὶ μνήμηι καὶ δυνάμει; Teos); *I.Iasos* 1 (*Syll.*³ 169); Meiggs-Lewis, *GHI*/*GHI*² 32 (*Syll.*³ 45; Koerner, *Gesetztexte* 84; *Nomima* I 19; *SEG* XXXVIII 1056*; text, translation and detailed commentary on 177-182; Halikarnassos).

1976. Vocabulary. Ὅροι/fines. Starting from the correspondence of ὅροι and fines in the Kyrenaian bilingual boundary stones defining the limits of estates of the Roman people *SEG* IX 352, XXVII 1131, and *SEC* 190 (see also our lemma no. 1833), C.Dobias-Lalou, in C.Brunet (ed.), *Des formes et des mots chez les anciens. Mélanges offerts à Danièle Conso* (Besançon 2008) 63-73, traces the semantic development of these terms in inscriptions and literature. In addition to its basic meaning 'frontier, boundary, limit', fines is also used in the sense of 'territory' from the 1st cent. B.C.; ὅροι assumes the latter meaning much later, in the late 3rd cent. A.D., under the influence of the Latin in the bilingual milieu of the chancelleries. In all earlier documents, ὅροι has the traditional sense (e.g. *SEG* LI 1071 [Paros; late 6th cent. B.C.]; *I.Eph.* 3501 = *IGR* IV 1672 = *CIL* III 14195 [reign of Augustus]; evidence e contrario is provided by *MAMA* IX 8 [Aizanoi; 129 A.D.], where fines in the sense of 'territory' corresponds to χῶραι); in early Byzantine inscriptions, the term fines/ὅροι indicates a territory, ranging above χωρίον: χωρ(ίου) A, ὅρ(ων) B: 'from village A in the territory of B' (e.g. *SEG* XLIV 585; Byzantion; 6th cent. A.D.).

1977. Vocabulary. Τράγημα. J.Kramer, *APF* 54 (2008) 113-131, studies the literary, papyrological and epigraphical testimonia for τράγημα ('Gegenstand zum Knabbern'; cf. τρώγω, 'to nibble'). The inscriptions (118/119), all dating to the 2nd cent. B.C., are *IG* II² 1013 (specification of τραγήματα in LL. 18-29: dried and occasionally fresh fruits), XII.7.515 (*LSCG* Suppl. 61; LL. 68/69: distribution of unspecified τραγήματα on the occasion of a

δημοθοινία) and *SEG* XXVI 139 (no context). More in general, from the late 4th cent. B.C. τράγημα is used to indicate sweet snacks (fruits, nuts, cakes; never meat).

1978. Vocabulary. Τύραννος/tyrannus. In a attempt to interpret 'Nomadumque tyranni' in Vergil, *Aen.* 4.320, V.Hinz, *ZPE* 165 (2008) 59-64, on 61 comments on the term τύραννος in the trilingual dedication of C.Cornelius Gallus (*I.Philae* 128; *OGIS* 654; *CIL* III Suppl. 14147; *ILS* 8995; *SEG* LII 1798*) LL. 8 (Latin) and 17 (Greek): 'chief', 'Häuptling', 'Stammesführer', fitting in with Hellenistic literary sources which use the word in the same sense, regardless of the rulers' legal status, but often bearing connotations of the exotic and fearful.

1979. Vocabulary. Υἱὸς τοῦ δήμου (τῆς πόλεως, τῆς βουλῆς). N.Giannakopoulos, 'Remarks on the honorary titles ΥΙΟΣ ΒΟΥΛΗΣ, ΥΙΟΣ ΔΗΜΟΥ and ΥΙΟΣ ΠΟΛΕΩΣ in Roman Asia Minor' in *Pathways to power* 251-268, adduces various inscriptions in support of his claim that these titles were carried by 'powerful local statesmen occupying the top local offices and closely related to various aspects of the imperial ideology'; the titles were often transferred 'from one generation to the other within the same families'. At the same time these titles implied 'the priority to be attributed to the city itself'. The honorands' services were 'presented ... as a fulfillment of a moral duty owed to the great family of the *polis*' (251).

Discussion of *IG* X.2.2.153; *SEG* XXVII 938; XXXV 1416; XLIII 950, 952 and 954/955; *TAM* III 16 and 105/106; *I.Eph.* 3825 (*OGIS* 470); *I.Perge* 56, 58, 60/61 and 63; *I.Pisid.Cen.* 105; *I.Stratonikeia* 168/169, 171-176, 183, 185-187, 200-203, 210-212, 214, 227, 665a, 701, 706, 1012, 1024/1025, 1028/1029 and 1323; *IGR* III 364/365, 780, 916, and 1568-1570.

For a monograph by F.Canali De Rossi on these titles, duly mentioned by G. (251 note 1 in fine) but appearing too late for it to be taken into account by him, see *SEG* LVII 2196.

1980. Water. Administration of water resources. S.Collin-Boufriet, in E.Hermon (ed.), *Vers une gestion intégrée de l'eau dans l'Empire romain. Actes du Colloque International, Université Laval, octobre 2006* (Rome 2008) 41-53, examines the regulations concerning the use and protection of water resources in the Greek cities and the measures taken by cities and individuals for the better exploitation of water resources. C.-B. adduces the following inscriptions: the contract between Eretria and Chairephanes concerning the draining of a marsh at Ptechai (*IG* XII.9.191; *SEG* LIV 821*; French translation on 47); the tabulae of Herakleia (*IG* XIV 645; *SEG* LIV 951 bis*; 49/50) and Halaisa (*IG* XIV 352; *IGDS* 196; see our lemma no. 1039; 50); the regulation of Thasos concerning the garden of Herakles (*SEG* XXVI 1029; 51); and a law from Gortyn concerning water resources (*I.Cret.* IV 73 A; *Nomima* II 91; 51).

1981. Women. The public role of women in the Hellenistic and Roman Imperial period. A.Bielman Sanchez, in *Egypte, Grèce, Rome* (cf. our lemma no. 1901) 147-192, examines texts and images of funerary stelai for women for the light they shed on their roles in

public from the 4th cent. B.C. to the 2nd cent. A.D. Her initial question is whether these texts and/or images reflect the position of women 'distinguées sur la scène politique' (149) The evidence concerns priestesses, women working as professionals (e.g. midwives, doctors or nurses) and women engaged on a civic level. She argues that an iconographical motif related to the deceased's activity or office is added only if the latter had been carried on for years or permanently. The images are often more revealing than the texts. Cf. *SEG* XLVIII 2145, LII 15, and LVII 2175. The following inscriptions are discussed in some detail (text and translation; ph.): Priestesses: *IG* II^2 6288 (*GV* 421; *SEG* XXI 863); 6398; 12292 (Clairmont, *CAT* 2362); 13062 (*SEG* XL 246); Clairmont, *CAT* 1316 (*SEG* XXII 199); *I.Smyrna* 8; *I.Beroia* 312; τίτθαι: *IG* II^2 7873 (Clairmont, *CAT* 1969; *SEG* XIX 220); 9079 (Clairmont, *CAT* 1980); 9112 (Clairmont, *CAT* 1949; *SEG* XXVI 325); 12177 (Clairmont, *CAT* 2936; B.S. suggests reading Μοσχί<ο>ν instead of Μοσχίων); 12387; 13065 (Clairmont, *CAT* 3429a); *SEG* XXI 1064 (Clairmont, *CAT* 1376); female doctors: *IG* II^2 6873 (*GV* 342; *SEG* XXXIII 214; Clairmont, *CAT* 2890); 12026 (Clairmont, *CAT* 2457); *I.Byzantion* 128 (cf. *SEG* LVII 2199; ἰατρείνη); female magistrates: *IG* XII.5.692 (cf. *SEG* LVI 988); *SEG* IV 634 (LIV 670; *GV* 1811; Merkelbach-Stauber, *SGO* I 04/02/11).

ADDENDA ET CORRIGENDA

1982. Corrections to *SEG* XLV, LI, LII, LIV, LVI, and LVII.
XLV 1832: for this inscription see already in *SEG* I 554.
LI 1509: read *I.Iasos* 274 instead of *I.Iasos* 4.
LII 919: in fine read 'from the bottom to the top' instead of 'from the top downwards' (cf. our lemma no. 1030 sub 1).
LIV 395-399: read *MEP* 8/9 (2004/2005) instead of *MEP* 7/8 (2004/2005).
LIV 1842 bis: in app.cr. L. 5, read '(the latter is unlikely, however, for this text and for *SEG* XV 838, in view of their Georgian context)' instead of '(both are unlikely, etc,)'.
LVII pp. XX-XXXVI: the following abbreviations are missing from the List of Abbreviations and should be added. We apologize to our readers for any inconvenience this omission may have caused:

Αττικής Οδού Περιήγηση	= G.Steinhauer (ed.) *Αττικής Οδού Περιήγηση* (Athens 2005)
XII Congressus	= M.Mayer i Olivé, G.Baratta, A.Guzmán Almagro (edd.), *XII Congressus internationalis Imperii Romani inscriptionibus descriptae, Barcelona, 3-8 Septembris 2002* (Barcelona 2007)
Individus, groupes	= J.-C.Couvenhes, S.Milanezi (edd.), *Individus, groupes et politique et politique à Athènes de Solon à Mithridate : actes du colloque international, Tours, 7 et 8 mars 2005* (Tours 2007)

Mesogeia to Argosaronikos = V.Vassilopoulou, S.Katsarou-Tzeveleki (edd.), *From Mesogeia to Argosaronikos. B´ Ephorate of Prehistoric and Classical Antiquities: Research of a Decade, 1994-2003. Proceedings of a Conference. Athens, December 18-20, 2003* (Markopoulo 2009)

Neronia VII = Y.Perrin (ed.), *Neronia VII. Rome, l'Italie et la Grèce. Hellénisme et philhellénisme au premier siècle ap. J.-C.* (Brussels 2007)

Panathenaic Games = O.Palagia, A. Choremi-Spetsieri (edd.), *The Panathenaic Games. Proceedings of an international conference held at the University of Athens, May 11-12, 2004* (Oxford 2007)

Symposium Lolling = K.Fittschen (ed.), *Historische Landeskunde und Epigraphik in Griechenland: Akten des Symposiums veranstaltet aus Anlass des 100. Todestages von H. G. Lolling (1848-1894) in Athen vom 28. bis zum 30.9.1994* (Munster 2007)

LVII pp. XXXVII/XXXVIII: in the Note on Transcriptions, some symbols have disappeared in the printing process:

‿	=	ligature
v	=	one uninscribed letter-space
|	=	denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone
||	=	denotes the start of the 5th, 10th, 15th, etc., line on the stone
*	=	denotes an *SEG* lemma in an earlier volume, where the reader can find further references to an inscription

LV 746: Instead of *I.Trac.Aeg.* no. E 212 read E221.
LVI 887: In L. 2, instead of Κυ⟨λια⟩νις read Κυ<λ>ιανις; in app.cr. (L. 2) instead of ΚΥΑΙΝΙΣ, read ΚΥΑΙΑΝΙΣ.
LVII 61: read the last monetary sum as [Χ̣]HHHH<𐅅>Δ̣ - -.
LVII 135: in L. 4, read μὲν : IC [:] instead of μὲν : I [:]; in L. 6 read βοὸς δὲ : ⊢ : instead of βοὸς δὲ ::.
LVII 842: In fine, instead of *I.Cret.* II.III.4 read *I.Cret.* II.III.44.
LVII 1973: this text is already in *SEG* L 1612.
LVII 2091: the reference to 'our lemma no. 2091' in fine should be to 'our lemma no. 2115'.
LVII 2193: in L. 4, read 'from the 2nd to the 7th/8th cent. A.D.' instead of 'from the end to ...'.
LVIII: P.Hamon, 'Kymè d'Éolide, cité libre et démocratique, et le pouvoir des stratèges', *Chiron* 38 (2008) 63-106, will be covered in *SEG* LIX.

I.A. NAMES OF MEN AND WOMEN

Α[....]ων 265.55
Ἄβαϙς 829
Ἀβασκαντιανός 1089
Αβιδααναϛ 1735
Ἀβλάβιος 1551
Ἀβραάμης 1727
Ἀβραάμιος 1795 app.cr.
Ἀγα-- 714
Ἀγαθᾶς 1179
Ἀγάθη 1028
Ἀγαθήμερος 1524
Ἀγαθίων 1348, 1558
Ἀγαθοδαίμων 550
Ἀγαθόκλεα 841 A
Ἀγαθοκλῆς 276, 788(4); 1711
Ἀγαθόπους 1328(43); 1505
Ἀγαθός 1447
Ἀγαθὸς Δαίμων 1873
Ἀγάθων 610, 892, 972.2, 4; 1038, 1301.1; Λ. Καλπούρν. Ἀ. 1558; Γ. Τίνε. Ἀ. 1113
Ἀγαπήνωρ 1669
Ἀγασίας 958
Ἀγασικράτεις 525 bis
Ἀγασικράτης 518, 525.19, 56
Ἀγατοκλῆς 1291 app.cr.
Ἀγγελικός 1645
Ἀγείσανδρος 525.2
Ἀγεισσίας 525.8
Ἀγελαΐς 1449
Ἀγέλαος 1449
Ἀγεμόνα 745
Ἀγεμονίνα 453
Ἀγέστρατος 1678, 1726
Ἀγήσαρχος 1838?
Ἀγήσιππος 1726
Ἀγνεία 808
Ἀγνίας 13
Ἀγονέου (gen.) 1333
Ἀγορα-- 747(1)
Ἀγορακλῆς 820 II.16
Ἀγρίππας 1741?
Ἀγριππ(ε)ῖνος 1723?, 1737/1738
Ἄγροικος 1866(1)
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Ἄδας 999 app.cr.
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Ἀδίστα 1013
Ἀδραστίλλα 1505
Ἄδραστος 1179, 1186
Ἀδριανός 1703
Ἄδυμος 571/572
Ἀετός 1664
Ἀέων 379.18
Ἀθ-- 436 III.6
Ἀθανάδας 487
Ἀθαναῖος 525.4
Ἀθαναίων 685
Ἀθανάσιος 1822(3)
Ἀθανίας 490
Ἄθανις 467
Ἀθανίς 467
Ἀθηναγόρας 1613.16
Ἀθήναιος 218, 933 A.12; 1541.11
Ἀθήνιππος 788(3)
Ἄθηνις 598 A.9
Ἀθηνίων 595.6, 11
Ἀθηνοδώρα 228, 916
Ἀθηνόδωρος 13, 593.12/13; Αὐρ. Ἀ. 1772
Ἄθλος? 1680
Αθυος? 678.2
Ἀιάλαν 1841
Αιανης 1703, 1736
Αἰγαῖος 1664?
Αἰγεύς 511
Αιθαζιη 669
Αἰθάλης 1028
Αἰθέριος cf. s.v. Ἠθέριος
Αἰθίδας 384
Αἰθίοπς 832
Αἰθίοψ cf. s.v. Αἰθίοπς
Αἴθων 761(8); 1546 bis
Αἰκαῖος (for Αἰγαῖος?) 1664

Αἰλία 1439 app.cr.; cf. s.vv. Ἰάς, Ἰουλιανή, Λατώ, Τίτθα
Αἰλιανός: Γν.? Παπείρ. Αἰ. 1666; Γν. Πομπή. Ἕρμιππος Αἰ. 1315; Κλ. Αἰ. 1102
Αἴλιος 866; cf. s.vv. Δημοσθένης, Διονύσιος, Ε--, Ἐπίκτητος, Ἰουλιανός, Ἱπποκράτης, Μάρων, Μινουκιανός, Νικοπολιανός, Πραξαγόρας, Φίλιππος
Αἰμιλία cf. s.v. Ῥηκτῖνα
Αἶμος 511
Αινγολις 1655 app.cr.
Αἰνέας 66, 714, 1282
Αἰνείας 749 bis
Αἴνετος 602.2
Αἰνήας 186
Αἴνησις 829
Αἰνητίδας 370.97
Αἰοιοριξ 1484
Αἰρήνιος cf. s.v. Ὀνήσιμος
Αἰρίππη 961
Αἴροπος 639
Αἴσιμος 511
Αἰσχίνας 1726
Αἰσχίνης 163 app.cr.
Αἰσχρίων 714
Αἶσχρος 370.99
Αἴσχρων 13
Αἰσχύλος 525.6
Αἰφικία 866
Αἰφίκιος 866; cf. s.v. Χρυσέρως
Αἰχμέας 910
Αἴων 265.5
Αἰώνιος 1093 app.cr.
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Αλα-- 1741
Αλας 1664
Αλβασις 1605
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Ἀλεξ-- 740(2)
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Ἀλεξᾶς: Κλ. Ἀ. 1613.25
Ἀλεξίας 266.4-5; 525.53
Ἀλεξίμαχος 446
Ἄλεξος 423.4
Ἀλεσάνδρα 726.2
Ἀλέσανδρος 726.3
Ἀλκαῖος 265.28
Ἄλκανδρος 397
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Ἀλκιβία 1936
Ἀλκιβιάδης 13, 135; Κλ. Ἀ. 1279
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Ἀλπάλη 1342
Ἀλύπι(ο)ς 1109
Ἀλφεός? 1680
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Αμαρουρος 1723?
Ἀμάτοκος 668
Ἀμεινόνικος 589(9)
Ἀμιανός: Αὐρ. Ἀ. 1547
Ἀμίας 189 app.cr.
Ἀμίνιος 313.5
Ἀμμη 1850
Ἀμμία 1360.2; 1513; Αὐρ. Ἀ. 1189

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Ἀμμος 1753 app.cr.
Ἀμμώνης 1829
Ἀμμώνιος 969, 970.9; 1337, 1613.19; 1813, 1829
Ἄμνατος 985.1
Ἀμος? 1753 B
Ἀμους? 1753 B
Ἀμύντας 1678
Ἀμύντωρ 1396
Ἄμυχος 1920
Ἀμφ-- 788(12)
Ἀμφίλοχος 1664
Ἀμως 1753 app.cr.
Ἀν-- 597.6
Ἀναξαγόρας 588
Ἀνάξανδρος 1678
Ἀνα[ξ]ι-- 1349 II.7
Ἀναξίβουλος 965
Ἀναξίμανδρος 1225.8
Ἀναξιππίδας 273
Ἄναξις 1839(1)
Ἀναπέρρης 769
Ἀναστάσιος 822 II.4; 823, 1144
Ἀνάχυρσος 769
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Ἀνδρέας 1547, 1728; Αὐρ. Ἀ. 1547
Ἀνδρίας 1678
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Ἀνδρόνικος 817 III.5, 12; 1726; Δομίτιος Ἀ. 1449; cf. 1579 (θέμις Ἀνδρονικιανή)
Ἀνδροσθένης 1225.7; 1259.8
Ἄνδρων 602.2; 1259.5; 1268
Ἀνθαῖος 933 A.9
Ἀνθεμᾶς 714
Ἀνθεστήριος 440
Ἀνθέστιος cf. s.v. Κρίσπος
Ἀνθεσφόρος 167.31
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Ἄνθιππος 84 app.cr.
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Ἀνίκιος 866
Ανινας 1736
Ἀνκωτία: Ἀ. Ἰρήνη 1101
Αννα 1573
Ἀνναῖος 540
Αννας: Αὐρ. Α. 1572
Ἀννία 866
Ἄννιος 866; Μ.? Ἀ. 1581 app.cr.; cf. s.vv. Γάϊος, Εὔανδρος, Λεύκιος
Ἀνοπτήνης 1664
Ἀνσιαλος 746(40)
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Ἀντίβιος 595.11
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Ἀντων(ε)ία cf. s.vv. Εὐτυχεία, Εὐφροσύνη, Τρύφαινα
Ἀντώνιος 866; cf. s.vv. Ἀντόνιος, Εὔπρακτος, Πρίσκος, Πωλλιανός, Σατρονῖλος, Τρόφιμος
Ἀνχαρηνός 1664
Ἀνχίαλος 1664
Ἀξίοχος 1225.9
Ἀουίδιος 1703
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Ἀπάμη 1132(8)? (or geographical name?)
Ἀπάμισσα 1132(8) ? (or geographical name?)
Ἀπελλῆς 582(1-3), 673, 1259.10
Ἀπελλῖνος? 1664
Ἀπικᾶτος: Τί. Σαβεῖνος Ἀ. 1670?
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Ἀπολ-- 747(2), 1613.16
Ἀπόλαυστος 1085
Ἀπολ(λ)ινάριος 679.4; 1253, 1795 app.cr., 1798-1801; cf. s.v. Ἀπλινάρις
Ἀπολλόδοτος 817 II.1, 3, III.1; 820 II.12; 1536.14, 17
Ἀπολλόδωρος 379.12; 461, 514, 592.9, 19; 597.11; 602.2/3 (Ἀπολλώδωρος); 722, 901, 970.5 (Ἀπολλώδωρος); 1337
Ἀπολλωνία 853, 1152 A
Ἀπολλωνίδας 370.17.30-31; 1604
Ἀπολλωνίδης 519.21/22; 1269, 1820(3)
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Ἀππας 1603, 1664
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Ἀραβιανός: Οὔλπ. Ἀ. 1418
Ἀραμίων 1445
Ἀραπία? 1922
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Ἄρδυς: Τιβ. Κλ. Ἄ. 1337
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Ἀριάμνης 1664
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Ἀριστ-- 365.26; 436 II.7; 1337
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Ἀρισταγόρας 815.3
Ἀρισταῖος: Οὔλπ. Ἀ. 1418
Ἀριστάναξ 1678
Ἀρίστανδρος 1259.18
Ἀρίσταρχος 265.51; 266, 1349 II app.cr., 1726
Ἀριστέας 1259.7; 1267, 1716 app.cr.
Ἀριστείδας 820 II.15; 1726
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Αρμανανις 1586 app.cr.
Ἄρνιος 663.4
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Ἀρούνκιος: Σεμπρώνιος Ἀ. 1307
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Abascantianus 1089
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Aemilianus: Cn. Papirius Aelianus Ae. Tuscillus 1666 app.cr.
Aionius 1093 app.cr.
Alexander 1536.22
Anicius cf. s.v. Olibrius
Annaeus 540
Annius cf. s.v. Messalla
Antoninus: Fl. A. Messala Vivianus 1860
Apollo-- 1536.22
Aponianus: C. Dillius A. 1637
Aptus 1536.23; C. Fl. Furius A. 1326 bis
Archontus 1098 app.cr.
Arcontia 1098 app.cr.
Aristomenes 1536.24
Aristomenia: Fl.? A. 1536.21
Arrianus: Fl. A. 1664
Avidius cf. s.v. Celer

Balbillus 1918

Caelius 1075
Caisio(s) 1075
Callistus 1101
Calvinus: Cn. Domitius C. 1583 app.cr.
Caninius 1928
Cardamas 1052 app.cr.
Carminius: M. Ulpius C. Claudianus 1151
Catilius cf. s.v. Severus
Ceisio(s) 1075
Celer: Avidius C. 1636 app.cr.
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Claudianus: M. Ulpius Carminius C. 1151
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Clemens: Curius (?) C. 1645
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Cornelius cf. s.v. Gallus
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Decidianus: T. Domitius D. 1304
Dextrianus 1918
Dillius cf. s.v. Aponianus
Domitius cf. s.v. Calvinus, Decidianus

Eonius 1093 app.cr.

Flaccillus 1918
Flaccus: Vilius F. 1617
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Flamma 1857
Flammis 1857, 1918
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Flavia cf. s.v. Aristomenia
Flavilla: Licinnia F. 1606
Flavius cf. s.v. Arrianus, Furius, Messala, Tatianus
Fortuna 1079?
Furius: C. Fl. F. Aptus 1326 bis

Gabianus 1918

Gaius 1536.23; 1928; C. Cornel. Gallus 1978; C. Dillius Aponianus 1637; C. Fl. Furius Aptus 1326 bis; C. Tine. 1113
Gallus: C. Cornel. G. 1978
Gaudio 1918
Gavianus 1918
Gnaius: Cn. Domitius Calvinus 1583 app.cr.; Cn.? Papirius Aelianus 1664; 1666 app.cr.; Cn. Papirius Aelianus Aemilianus Tuscillus 1666 app.cr.

Helvianus 1918
Heraclidianus: L. Sergius Volossius Matidius H. 1575 app.cr.
Herculeianus? 1918
Herculianus 1918
Hermas 1827(1-3, 4?, 8?)

Hermogenes 1536.23
Homulus: M. Iunius H. 1664 app.cr.

Iulianus: L. Catilius Severus I. Claudius Reginus 1414
Iulitta 1918
Iunia cf. s.v. Theodora
Iunius cf. s.v. Homulus

Laronius 1075
Licinnia cf. s.v. Flavilla
Lucius: L. Catilius Severus Iulianus Claudius Reginus 1414; L. Luscius Ocrea 1636 app.cr.; L. Sergius Volossius Matidius Heraclidianus 1575
Luscius cf. s.v. Ocrea

Magira 1099, 1873
Marcus: M. Annius Messalla 1582 app.cr.; M. Iunius Homulus 1664 app.cr.; M. Ulpius Carminius Claudianus 1151
Matidius: L. Sergius Volossius M. Heraclidianus 1575 app.cr.
Messalla: Fl. Antoninus Messala Vivianus 1860; M. Annius M. 1582 app.cr.

Metres 1857
Modestianus 1918
Musc(u)losus 1918

Navia 1664
Nervilla? 1918
Niumsis 1075 (Oscan name)
Numeria cf. s.v. Procope
Numerius 1075

Occilius 1075
Ocellius 1075
Ocrea: L. Luscius O. 1636 app.cr.
Ofellus 1075
Ofilius 1075
Olibrius: Anic. O. 1079
Opellus 1075
Ovius 1075

Pac(c)ius 1075
Pap--? 1536.23
Papirius 1645; cf. s.v. Aelianus
Papulus 1075
Pompeius: P. Aelius P. 1471
Praepositus 1918
Procope: Numeria P. 1471
Publius: P. Aelius Pompeius 1471

Quintus: Q. Veranius 1607
Quiricus 1645

Reginus: L. Catilius Severus Iulianus Claudius R. 1414

Sarapias 1922
Serapia 1922
Serapias 1922
Sergius cf. s.v. Volossius
Severius 1922
Severus: Cuspidius Flaminius S. 1663; L. Catilius S. Iulianus Claudius Reginus 1414
Soius? 1075

Tatianus: Flabius T. 1536.21
Theodora: Iunia Th. 1607
Theodotus 1141 app.cr.
Tineius: C. Tine. 1113
Titelos? 1075
Titulus 1075
Titus: T. Domitius Decidianus 1304
Tiudotus: Aur. T. 1141
Tuscillus: Cn. Papirius Aelianus Aemilianus T. 1666 app.cr.

Ulpius cf. s.v. Carminius

Valens 1645
Valentius 1451 app.cr.
Veranius: Q. V. 1607
Vettinianus 1918
Victor 1101
Vilius cf. s.v. Flaccus
Vincomalos 1918
Vincomalus 1918
Vivianus: Fl. Antoninus Messala V. 1860
Vol(--) 1928
Volossius: L. Sergius V. Matidius Heraclidianus 1575 app.cr.

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Alexander the Great: Ἀλέξανδρος βασιλεύς 1210
Antigonos II Gonatas, king of Macedonia: βασιλεὺς Ἀντίγονος 154, 423.13

Antiochos, king of Syria: Ἀντίοχος 1745 B?

Darius I, king of Persia: Δαρεῖος 1338
Demetrios II, king of Macedonia: Δημήτριος 422
- with Phthia: βασιλεὺς Δημήτριος καὶ ἡ βασίλισσα Φθία 135

Euagoras, king of Salamis: Εὐαγόρας 1669
Eumenes II, king of Pergamon: Εὐμένης 927 A.25, 28

Hiero II, king of Syracuse: Ζεὺς Σωτὴρ Ἱέρων 1031, 1056
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Maussollos, satrap of Caria: Μαύσσωλλος 1220.10
Mithradates VI, king of Pontus: 1361; Μιθριδάτης 857.8

Olympichos, dynast in Caria: Ὀλύμπιχος 1220 passim
Onesilos, king of Soloi: Ὀνάσιλος/Ονήσιλος 1669
Oustamos (or -mes?), king of Iberia (?): Οὔσταμος (or -μης?) ὁ καὶ Εὐγένιος 1701 A

Pasikrates, king of Kourion: Πασικράτης 1669
Philip II, kinf of Macedonia: Φίλιππος 629 app.cr.
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Polemon I, king of Pontos: Πολέμων 1472
Ptolemy I Soter, king of Egypt: βασιλεὺς Πτολεμαῖος 1830?
Ptolemy IV Philopator, king of Egypt: [Βασιλεύο]ντος Πτολ[ε]μαίου 1148?
Polyperchon: Πολυπέρχων 827

Rhaskos, son of Rhoimetalkes II: Γάϊος Ἰούλιος Ῥασκος 946
Rhoigos, son of Seuthes III: Ῥοῖγος 703 A

Satokos, prince of Thrace: Σάτοκος 668
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Stasikrates, king of Soloi: Στασικράτης 1669

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Unknown kings: 1288; βασιλεὺς Οὔσταμος ὁ καὶ Εὐγένιος 1701 A; unknown Seleukid king: 1147

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(Cf. the remark of the heading of Index II)

Augustus: ὁ Σεβαστός 1670?; Καῖσαρ θεός 1670; Αὐτοκράτωρ Καῖσαρ Θεοῦ υἱός 942; Αὐτοκράτωρ Καῖσαρ Θεοῦ υἱὸς Σεβαστός 514, 578.6/7; Θεὸς Καῖσαρ

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Iulia, daughter of Augustus: 1149; Ἰουλία 1205
Caius (and Lucius) Caesar, adoptive son(s) of Augustus: Γάϊος Καῖσαρ 1206; δίδυμοι υἱοὶ Γάϊος καὶ Λούκιος Καίσαρες 1670
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Matidia: 1621?
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Annia Faustina, wife of M. Aurelius: 1628
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- I Hispanorum equitata 1868
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- cohors I Flavia Numidarum equitata 1868
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1299	19	2067	150	3262	191
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3538	300, 1941	4574a-c	41	6873	1981
3546	24	4576	5	6927	29
3562	46, 1941	4670	176	6996	29
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3644	1951(2d)	4953	250	7873	1981
3669	1896	4960	206, 1958	8240/1	1711 app.cr.
3687	1941	4961	206	8390a	29
3688	150, 1940	4962	1958	8397	29
3733/3734	1941	4963	206	8404	29
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3782/3783	192	5015	176	8421	29
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3850	20	5452	5	9079	1981
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3916	20	5520	29	9156	29
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4159	20	6232	5	10145	29
4181	20, 193	6288	1981	10227	29
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4335	20	6548	29	10389	29
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11762	29
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11804	29
11887	29
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11990	29
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604	300
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226	854
248	802
254	855
255	856
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594	94
630	1884
631	300
641	920
692	1981
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715	499
722	925
739	1951(1a)
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789	925
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872	939, 1904
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51/52	115
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446	1880
588	1880
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p. 1	1946
53	577 app.cr.
55	945, 1904
221b	1880
463	805
515	1977

IG XII.8	*SEG* LVIII
p. 39	946
31	9, 947
155	951
156	715, 946
160-225	946
259	946
263	950
267/268	951
386	954
459	954

IG XII.9	*SEG* LVIII
56	956
78	956
191	1980
723	961
881	961
893	960
934/935	956
1148	1934, 1967
1189	956
1273/1274	34, 959, 1869

IG XII. Suppl.	*SEG* LVIII
p. 33	1880
p. 98	583
60	846
155a	838 app.cr.
165	842
248	927
261	925
298-302	928
344	946
346	946
355	951
362	951
407	1961
565	1951(2b)

IG XII. Suppl.	*SEG* LVIII
1307	829
1310/1311	829
1411-1413	829
1415	829
1417	829
1419	829
1424	829
1429	829
1434	829
1436/1437	829
1440	829
1442	829
1445	829
1449-1451	829

IG XIV	*SEG* LVIII
3	1033, 1056
14	1032, 1885
117	1028
268	1028, 1033
270/271	1033
277	1032
351	1045
352	1028, 1039, 1980
367	1032
421	1032
422	1059
423-430	792
431	1059
441	1059
499	1044
604	1027
608	1068
645	107, 409, 1980
730	1920
785	1086
824	1104
826(8, 12, 40)	1931
843	1132(5)

SEG I	*SEG* LVIII
847	1098
871	1028
916	1873
1003	1353
1040	1705
1047	1857
1091	1059
1092/1093	1106
1102	1873
1188	1885
1284-1293	1118
1320	1116
1459	1115
1517	1110
1529	1027
1897	1898
1976	1885
2001	1028
2039	1113
2179	1966
2256	1127
2325	1931
2338	1951(2d)
2396	1059
2413	1692 app.cr.
2476	1129
2481	1945
2485/2486	1130
2494	1945
2495	1935
2541	1132(12)
2593	1132(5)

SEG I	*SEG* LVIII
142	427
156	1884
247	1921
276	1478 app.cr.
427	1300
529	1085
554	1982
584	1704, 1743, 1915

SEG II	*SEG* LVIII
68	340
152	1898
350	1075
450	1342
503	918
504	946
521	1101, 1931

SEG III	*SEG* LVIII
117	9
122	154
334	1940
367/368	439
590	1943

SEG IV	*SEG* LVIII
48	1032
49	1059
62	1904
127	1931
164	1134
171	812
439	1300
452	1300
467	1300
521	1898
573	1885
611	1357
634	1981

SEG VI	*SEG* LVIII
193	1505
210	1505
457	1645
664-693	1822
718	1098 app.cr.
798	1885
803	1960

SEG VI	*SEG* LVIII
823	1676
837	1670
794/795	1664

SEG VII	*SEG* LVIII
121	1886
134	1927
145	1927
241	1703
249	1703
329	1703
461	1144 app.cr.
478/479	1144 app.cr.
618	1144 app.cr.
646	1144 app.cr.
865 Add.	1743
873/874	1778 app.cr.
897	1743
951-966	1768

SEG VIII	*SEG* LVIII
45	1743
93	1742
119	1743, 1885
120-130	1755
145	1758
170	1943
172	1743
243	1743
269	1743, 1885
278	1758
281	1743, 1885
406	1830
548-551	1951(1b)
574	1692 app.cr.
624	35
653	1820
715-718	1828
723	1828
794	1813
795a	1813

SEG IX	*SEG* LVIII
3	87, 828, 1836
8	1833
13	35
72	1029, 1939
135	1890
162	1833
165-167	1833, 1835 app.cr.
192	1951(1b)
352	1833, 1835 app.cr., 1976
354	1833
360	1833, 1835 app.cr.

SEG X	*SEG* LVIII
226	34

SEG XI	*SEG* LVIII
2	304
50	562
88	427
125	538 app.cr.
273a	312
292	318
338	439
414	436
445	322/323
460	358
470	299
479	339
492	300, 339
518	339
619	1936
626	356
807	300
838	1085
890	340
922	343
923	343, 1884, 1942
924	339

SEG XI	*SEG* LVIII
932	300
1062a	300
1200	1085

SEG XII	*SEG* LVIII
364	1887
371	340, 362, 405
381	854
395	946

SEG XIII	*SEG* LVIII
406	551, 1904
470	1931
471	1765 app.cr.
485	1132(1)
491	354
499	1898
502	1898
505-507	1898
509	1898
521	1386, 1970
625	1907

SEG XIV	*SEG* LVIII
87	13
279	79
333	339
380	424
480	1943
530	94
542	300
602	1077
604	1887, 1910
801	1564 app.cr.
819	1896
827	1743
847	1743

SEG XV	*SEG* LVIII
101	153
202	322
241	405

SEG XV	*SEG* LVIII
354	1886
415	543
593	1028
596	1032
627	1931
670	1300
675	1342
678	1342
698	1942
809	1545
838	1982
873	1813
876	1782(5)
877	1782(11)

SEG XVI	*SEG* LVIII
60	12
73	138
140	812
260	322
261	300
355	340
439	1943
531	1009
603	1931
613	1931
666	1885
715	1342
727/728	1342
754	1896
781	1700/1701
805/806	1768
813/814	1768
829	1743
931	1833, 1943

SEG XVII	*SEG* LVIII
83	21
85	194
120	241
196	1056
200	300

SEG XVII	*SEG* LVIII
319	1300
353	1943
455	1931
502	1885
707	1593 app.cr.
750	1670
759	1536 app.cr., 1907
823	1943

SEG XVIII	*SEG* LVIII
13	107
19	12
26	1958
85	21
143	1607
350	855 app.cr.
408	1945
414	1945
475	1898
495	1300
504	1898
519	1898
570	1591, 1953
578	1670
612	1703, 1735
613-615	1703
628-631	1901
773	1943

SEG XIX	*SEG* LVIII
63	102
172	150
220	1981
336	428
357	427
369	427
391	504
503	1943
593	946
904	1900

SEG XIX	*SEG* LVIII
905	1743

SEG XX	*SEG* LVIII
88	1846 app.cr.
133	1676
213	1670
240	1670
252	1670
267	1677
324	1896
393/394	1743
398	1743
440	1743
453	1910
469	1758
478	1943
509	1830
609	1670
694	1813
715	1833
735b	1834
766	1833
773	1943

SEG XXI	*SEG* LVIII
179	556 app.cr.
494	42, 150
508	150
513	444
863	1981

SEG XXII	*SEG* LVIII
100	12
114	150, 1951(2d)
147	178
199	5, 1981
203	223
289	300
374	428
410	525
455	1075

SEG XXIII	*SEG* LVIII
81	155
189	317, 321
203	364
205	362, 370
206	362, 1884
207	362, 364, 370
208	362, 390
209/210	376
214	362
219	368
264	5
405	1906
498	797
547	1869
593	977
597	1000
598	999
599	998

SEG XXIV	*SEG* LVIII
57	660
141	9
152	37
154	1876
224	444
258	29
362	439
395	1906
524	1904
531	567
571	588
574	1904
583-585	551, 1904
612/613	546
727	1951(2a)
1158	1951(1a)
1197	1743
1243	1885

SEG XXV	*SEG* LVIII
90	439
106	1880
141	119
206	22
226	206
299	239
542	428
638	1886
711	544
715	551, 1904
839	1951(1a)

SEG XXVI	*SEG* LVIII
72	88
126	150
139	157, 1977
198	168
208	173
238/239	1941
289	219
302	222
325	1981
401	32
421	109
459	341
461	340, 357
498	1876
549	427
627	439
821	1951(1a)
1029	1980
1049	966
1129	540
1139	1083
1210	1931
1215	1132(10)
1216	1132(9)
1217	1132(3)
1272	1935
1277	502
1290	1300
1293/1294	1342
1300	1353
1306	1869
1347	1300
1358	1960
1372	1505
1392	1896
1415-1417	1591
1522	1144 app.cr.
1607	1144 app.cr.
1678	1704, 1743
1684	1703
1717	1675 app.cr., 1692 app.cr.
1816	1833, 1835 app.cr.
1817	1833, 1876
1819	1833
1840	1833, 1835 app.cr.
1841	1835 app.cr.

SEG XXVII	*SEG* LVIII
27	29
60	173
71	428
85	297
202	525 app.cr.
209	528
210	530
277	802
306	1885
338	954
406	729
447	778 bis
575	632
576	632
631	964(6), 968, 1975
650	1904
655	1904
713	1132(6)
714	1132(4)
769	1898
897	1505

SEG XXVII	*SEG* LVIII
915-928	1591
933	1300, 1606
938	1979
967	1670
973 bis	1725
1008	1773 app.cr.
1131	1833, 1835 app.cr., 1976
1132	1835 app.cr.
1272	1271 app.cr., 1284 app.cr.
***SEG* XXVIII**	***SEG* LVIII**
19	45
24	56
60	12
189	165-167
364	150
447-452	436
461	1876
541	576
543	567
611	726
659-661	768
688	814/815
702	1591
707/708	1591
727	738 app.cr.
746	1007
747	1010
748	1011
793 app.cr.	1102
852	1300
953	1380 app.cr., 1879
1127	1509
1136	1505
1184	1506/1507
1246	1953
1251	248 app.cr.
1284	1483 app.cr.
1431	1703

SEG XXVIII	*SEG* LVIII
1444	698(1)
1445	1704
1539	1943
***SEG* XXIX**	***SEG* LVIII**
127	150, 1372
190	1951(2c)
203	212
349d	109
383	339
551	1921
649	541
766	1961
770	1342
794	715
797	946
799	946, 950
807	433
974	1087 app.cr.
991	1854
993	1118
1047	1140
1064	1981
1139/1140	1342
1157	1972
1243	1974
1264	1392
1281	608 app.cr.
1293	1759 app.cr.
1400	1505
1516	1876
1613	1742, 1746 app.cr., 1899
1808	1742, 1899
***SEG* XXX**	***SEG* LVIII**
61	42, 150
69	119
87	150
88	98
380	325

SEG XXX	*SEG* LVIII
612	1846 app.cr.
613	540
789	726
939	1308
1073	433
1135-1144	1073
1197	1353
1237	1145
1244	1181
1249	1149
1257	1183
1261	1885
1286	1300
1360	1350
1381	1116
1571	1671
1573	1671
1617	1670
1627-1629	1670
1632	1670
1646/1647	1670
1680	1743
1748	1816
1789	1031
1793	1100
1849	1951
1892	546
1899	1034 B
***SEG* XXXI**	***SEG* LVIII**
66	90
168	1898
271	120
349	300
372	364
395	427
498	427
507	427
515	427
523	427
526	427/428
593-595	540

SEG XXXI	*SEG* LVIII
598	540
604/605	540
623	576
639	546
650	1934
828	1904
842	1931
863	1086
899	1505
916-930	1182
933	1505
951	1898
979	1342
984	1356
985	1975
1127	1505
1362	1670
1405-1407	1744
1455	1703
1556	1827
1590	1867
1688	1934

SEG XXXII	*SEG* LVIII
189	150
218	144
249	188
312	29
335	773 app.cr.
391	353
450	432
496	1869
604	517
633	576
809/810	1943
928	1759 app.cr.
937 bis	1031
1100	1176
1101	1175
1103	1177
1107	1171
1149	1907

SEG XXXII	*SEG* LVIII
1243	433
1256	1759 app.cr.
1318	1671
1499	1703
1502/1503	1743
1545	1743
1547	1704
1589	1793 app.cr.
1594	1943
1605	1835 app.cr.
1608	1840
1615	1853

SEG XXXIII	*SEG* LVIII
34	63
103	124
115	45
139	1957
214	1981
220	29, 238
234	4
455	297, 540
638	966
643	817
704	745
735	1007
770	1085
802 B	1118
837	1132(2)
868	502
1035-1041	1370
1051	1379
1056	1300
1172	1591
1259	1703, 1735 app.cr.
1260-1262	1703
1277	1744
1297-1299	1910
1533	1943

SEG XXXIV	*SEG* LVIII
45	63
157	170
338	1843 app.cr.
355	448, 482
558	525
664	546, 626
674	546
786	1943
892	956
895	959
898	959
922	1016
940	1904
944/945	1945
949	1045
959	1028
961	1031, 1056
985	1031
1003	1885
1298/1299	1505
1314-1317	1873
1462	1942
1504	1704, 1743

SEG XXXV	*SEG* LVIII
329	1936
343	300, 362, 364, 370, 390
350	300
389	405
602	297
626	1936
685	540
708	1886
730	1934
744	578 app.cr., 1955
754	570
854	1697
906	1928
964/965	946
1014	1029

SEG XXXV	*SEG* LVIII
1044	1118
1116	1326
1130	1342
1132	1342
1134-1141	1342
1381	1686 app.cr.
1395	1505
1416	1979
1507	1731
1610	1824
1730	1967
1751	1966
1780	1029
1825	1946

SEG XXXVI	*SEG* LVIII
141	92
147	92
155	444
162-164	12
263	439
305	32
310	32
331	317
390	405
431	440
444	445
548	515
582	427
616-619	567
620	543, 567
621	567
626	576
642	1885
693	742 bis
694	741, 1300
718	297
750	826
828-831	1028
833/834	1029
834 A	1040
847	1045
857	1029
908	1073
953	1134
970	1202, 1896
987 A	1212
1046-1048	1342
1052-1056	1342
1094	1972
1097	1972
1130	1395
1248	1670
1250	1676
1251	1670, 1676
1263	1704, 1915
1279 E1	1931
1343	1743
1344/1345	1743, 1885
1346/1347	1743
1364	1771-1773
1500/1501	1671
1557	219
1586	1951

SEG XXXVII	*SEG* LVIII
35	1930
85	116
351/352	1946
384	428, 450
430	297
449	1955
542	1904
568	593, 597, 603, 1904
569	595/596, 1904
570	558, 1904
571	596, 598, 600, 1904
572	605, 1904
575/576	1904
582	1943
583	663, 1904
588	1904
676	398
687	1943
687(6/7)	737
698	966
708	1904
763	1045
770	1029
780	1890
846/847	1160
851	1202
855	1505
886	1307
959	860
988/989	1342
994	1505
1006	1370
1010	1953
1020	1393
1186	1907
1200	1573 app.cr.
1243	1049
1393	1674 app.cr.
1422	1704
1439	1703
1447	1703
1460	1144 app.cr.
1488	1743
1501	1703
1516	1914
1537	1743, 1885
1538	1743
1552-1595	1704
1625/1626	1818
1629-1632	1818
1659	1677
1679(3, 6)	1834
1812	1921
1814	1032
1836	1134

SEG XXXVIII	*SEG* LVIII
26	1958
67	444
69	121
235/236	29
280	25
321	745
339	362
363	407
372	419
377	432
521	1876
572	540
618	668
620	541
638	598, 1904
639	602, 1904
658	627, 1904
670-673	587, 603, 1904
670 app.cr.	607
758	1693
873	959
900	977, 985
901	977
906	977
919	1032, 1047
925	1966
934	1029
941	1029
951-953	1029
956	1029
968	1027
973	792
975	1059
1036	1891
1056	1975
1163	1252 app.cr., 1254 app.cr.
1172	433
1177	1898
1193	1342
1195-1208	1342

SEG XXXVIII	*SEG* LVIII
1210	1342
1212/1213	1342
1224	1742
1443	1587
1462	354, 1606, 1891, 1955
1476	1880
1477	1816
1500	1674 app.cr.
1531	1671
1551	1809 app.cr.
1585	1704, 1915
1642	1765 app.cr.
1658/1659	1914
1697	1050 app.cr.
1837	1816
1838	1692 app.cr.
1889	147, 1832, 1837
1934	225
2006	419
2007	1928

SEG XXXIX	*SEG* LVIII
68	92
73	98
93	109
131	134, 1880
170	161, 790
309	29
370	341
381	376
383	364, 393
388	364
410	422
411	426
449	1885
456	1874
610	630
616	1904

SEG XXXIX	*SEG* LVIII
617	604, 1904
649	679 app.cr.
663	1896
670	1931
694	1699
704	1701 app.cr.
712	1943
739	819
759	817 app.cr.
771-774	1335
776	1335
877	1904
927	946
977	1016
988	1043, 1058, 1931
996	1904
998	1904
1001/1002	1029, 1904
1008/1009	1029, 1904
1010/1011	1029
1012/1013	1029, 1904
1015	1029
1020/1021	1029
1034	1029
1073	1118
1093	1100, 1946
1152-1171	1302
1180	1304
1185	1305
1196	1309 app.cr.
1243/1244	1300, 1973
1255	1342
1283	525 app.cr., 1899
1284	1953
1289	1899
1322	1371 app.cr.
1612	1704
1617	1775
1634	1704

SEG XXXIX	*SEG* LVIII
1639	1765 app.cr.
1659	1743
1673	1743
1729	29
1755	1866, 1914
1769	1747 app.cr.
1805	1699, 1914
***SEG* XL**	***SEG* LVIII**
54	85
152/153	159
169	144
295	157
348	340
369	384
394	426
546	1904
547	545
553	587, 1904
596	607
611	741
628	743
648	1133
678	1640 C app.cr.
748	946
775	1007
776	1008
800	1029
803	1029
810	1029
819	1080
898	1124
946	1181
956	1300, 1952
1008	1898
1134	1382 app.cr.
1135	1392
1136	1384
1190	1960
1318b	1698
1319	1676

SEG XL	*SEG* LVIII
1353	1676
1362	1670
1374	1670
1389 bis	1704
1394	1705
1416	1703
1423	1703
1521 ter I	1914
1533	1914
1539	1743
1573	1816
1640	144
1717	1038, 1936
1770/1771	1914
1777	1144 app.cr.
1781	1914
1792	1914
1796	1914
2432	315
***SEG* XLI**	***SEG* LVIII**
39	91
49	119 app.cr.
56	141
101	159
122	177
225	29
315	300
326	372
328	364, 1884
332	368, 388, 745
333	379
335	364
340-343	376
349	388
352	388
352 A	745
353	300, 364
362	387
381	1951(2d)
448	428
550	1680 app.cr.

SEG XLI	*SEG* LVIII
555-566	551, 1904
568	588
680	1974
717	946
717 D	1928
725	34, 959, 1869
743	966
768	1924
778-795	1029
822	1029
825	1029
827	1029
831	1029
833	1914
841	1931
961	1302
964	1928, 1972
981	1300
994	1350
1003	1954
1060	1964
1086	1899
1091	1412
1167	1489
1407	1873
1411	1300, 1876
1421(2a)	1698
1421(3)	1698
1556	1742, 1746 app.cr.
1578	1768
1612/1613	1742
1636	1743
1700	1964
1781	419
1826(5)	1704, 1915
1836	1964
1838	1951
1846	1671
1867	1140
1881	1067 app.cr.

SEG XLII	*SEG* LVIII
85	63
149	14
157	1951(2e)
202	79
227	15
273 bis	1968
273 ter	322
337	358
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846	1029
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899	1082
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617	1034 B
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70	159	943	1342	835	668
84	14	1012	1466	911	420
122	144	1031	1505	913	718
169	1885	1068	1964	914	420
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383	384	1162	1591	1020/1021	784
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594	1904	1326	1703	1187	947
679	1133	1349	1744	1190	946
695	861	1481	1816	1198	946
738(6)	1044	1490	1816	1201	946
738(9)	1032, 1885	1501	1829	1237	1009
738(14)	1027	1507	1830	1244	966
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753	1040	1583(2)	1861	1349	1029
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757	1904	1723	1818	1365	1029
758/759	1029	1737	141, 1100,	1368-1370	1029
761	1945		1946	1377-1379	1029
768	1945	1767	1861	1385	1029
770 bis	851	1772	1133	1392	1029
771	1854			1394	1027
774	1029	*SEG* XLV	*SEG* LVIII	1413	1029
775	1043, 1945	8	27	1415	1048
776	1030(3)	125	1951(2d)	1420-1422	1029
779	1027	145-148	34	1433	1931
781	1945	156	171	1452	1762
783	1029	183	157	1455	1073, 1095
836	1975	301	362	1475	1124
859	1945	312	365, 382	1502	1181
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866	1188	416	1843 app.cr.	1514(1/2)	1209
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1989	1914
2041	1795 app.cr.
2170	1890
2201	1589
2264	315
2290	1073
2293	1913
2303	419
2314	1946
2337	157
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SEG XLVI	*SEG* LVIII
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137	144
179	814 app.cr.
206	14
237	444
292	159
399	360
400	340
418	364
426	390
428-432	387
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606	1759 app.cr.
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727	570
770	592
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787	627
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888	1029
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1203	141
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1250	1029
1258 bis/1259	1029
1260	1042 app.cr.
1261	1043
1267	1029
1269	1027
1270(1-3)	1029
1279	1031
1273	1029
1275	1029
1296	1029, 1031
1299	1029
1302	1059
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1373	1131
1378	1140
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1480	1348
1524	1871
1555	864b app.cr.
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118	171	1414	1029, 1904	1867	1670
119	1030(3)	1416	1029	1964	1703, 1737
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163	1923	1427	1029, 1040	1984	1737
164	150	1433	1029	1985	1743
226	191	1434-1436	1029, 1904	2028-2032	1743
232	206	1437-1439	1029	2036	1743
351	340	1440	1029, 1904	2064	1768
397	390	1442/1443	1029	2081	1704
399	364	1446	1029, 1904	2148	1885
400	390	1447	1029	2313	370
406	392	1449	1029	2323	1932
407	391	1451	1091	2354	108
409	387	1455	1029		
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413	390	1462	1029, 1904	12	220
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518	425	1486	1943		app.cr.
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885	548	1501	1765 app.cr.	491	364
901	570	1511/1512	1931	498	365, 382
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974	1934	1615 app.cr.	1342	575	814 app.cr.
999	661, 1904	1618	1305	710	570
1016	668	1734	1505	743	1970
1107	864b app.cr.	1739	1505, 1953	750	561
1186	1909	1740	1505	751	562
1205	1943	1744	1505	956	1896
1221	1887	1761 (3)	1564	988	742
1267	1928	1773	1566	1011	767
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1318b	1698	1824/1825	1645	1049	880 app.cr.
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1254	1029	370	326	1314	1029
1292	1931	374 bis	332	1318-1321	1029
1295	1931	400	300	1324	1029
1328	433	405	300	1325	1914
1379	1961	423	368, 388	1327	1029
1415/1416	1342	428	390	1334(5)	1032
1419	1342	432	366	1335	1029
1518	1555	446	403	1342	1029
1561	1590	469	364	1348(1)	1062
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1593	942	506-511	436	1348(4)	1029, 1062
1801	1664	517	428, 438	1348(5)	1029
1879	1754	757	1946	1351	1594
1884	1703	764	773 app.cr.	1370	1101, 1931
1901	1910	768	1904	1393	1074
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2132	325	1143	1210	1844	1885
2145	1981	1161	1957	1852	1964
2189	1951	1205	963	1854	1872
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1195	1369, 1954
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1255-1257	1505, 1511-1518
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1269	1520-1535, 1960
1270	1520-1535
1271	1521 app.cr.
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35	14	1058	854	2076(1-6)	1775
55	77	1071	1976	2088(6)	1782
80	1974	1092/1092	946	2129	1885
83-89	112	bis		2222	1852
98	149	1105	1876	2281	359
117	154	1129	141	2291	1354
144	187	1136	984	2351	1953
147	171	1185	1075		
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283	29	1398	1064	12	154
298	248	1414	1943	15	1981
329	343	1417	1914	17	37
358	317	1427	1925	37	27
417	324	1431	1027	48	51
458	414, 1941	1437	1101, 1931	60	77
459/460	1941	1452	297	64	29
466	388	1480	1142 app.cr	111	137
472	341	1491	1150	112	138
474	376	1509	1982	139	149
483	366	1576	1308	170	159
491	386/387	1603	1345	208	29
493	392	1708	1430	224	29
495	391	1710	1432 app.cr.	231	98
498	389	1735	1476	233	29, 65
579	427	1791	1885	322	319
662	1886	1801	1964	377	362
795	553, 1904	1813 A	1873	404	364
797	546	1832	1607	405	300, 364
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890	653	2028	1743, 1762	583	109, 333
891	652	2043	1914	587	1951(2d)
936	718	2045	1769	607	570
990	1943	2049/2050	1743	610	1904

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696	701 app.cr.	1451	1639	101 bis	118
703	667	1458	1645, 1647,	120	132
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733	1876	1464 bis	1873	137	135
754	855, 1704	1464 ter	1660	140	137, 141
755-824	1704	1496	1670	149	18
787	829, 836	1508	1700/1701	256	264
825	966	1527	1686 app.cr.	263	225
858	14	1538(4)	1740	269	327
893/894	1032	1582	1731	388	388
912	1029	1587	1703, 1734	391	370
915	1029, 1030(2)	1620	1755, 1885	399	388
919	1029, 1982	1642 C	1743	524	746 app.cr.
920	1029	1679	1743	540	524
929	1029, 1030(4)	1725	1704	543	525
932	1030(5)	1726	1743	547	514
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942	1044	1795	1817	606/607	576
949	1100	1798	1978	613	591, 1904
951	1083	1801	1743	648 bis	667
1033/1034	1202	1837	1833, 1835	668	1914
1035	1178, 1202		app.cr.	711	698(1)
1036	822 app.cr.,	1845 bis	1742	724	725
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1043	1899,	1889	116	777	757
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1049	1215	1921	159	788(8)	769
1058	1220 app.cr.	1977	1843 app.cr.	788(10)	721
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1131	1305, 1942	8 bis	90	811 bis	794
1136	822 app.cr.	14	176	815 C	820 app.cr.
1156	1300	24	27	829	826
1197	1953	39	155, 161	848	946
1248	1964	40	119	852/853	854
1333	1505	47	49	864	847
1351	1505	58	52	865	1955
1357	1505	85	86	878	1349

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997	1039	1737	1885	113	97
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1035	1042 app.cr.	1853	1943	238	174
1036	1029	1884	1743, 1914	242	178
1039	1029	1885	1769, 1914	395-399	1982
1071	1931	1908	1743	400	14
1084	1887, 1910	1914	1937	452	368, 388
1096	1106	1960-1963	1818	453	370
1136	1126	1979	1785	455	375
1137	1074	1983	1899	489 F	392
1162	1143	1993	1816	491	410
1179	1937	1997 A-D	1818	503	432
1194	1154	2006	1943	518	428
1195	1183	2033	1914	533	500
1230	1222	2084	1594	536 app.cr.	1873
1273	1308	2086	1594	563 app.cr.	1099
1300	1333	2114	1949	591	540
1306	1885	2144	299, 1350	598	1472
1312	1953	2148	419	606	576, 578
1325	1348/1349	2160	1872	628	674, 703
1342	1370	2166	302, 335	670	1981
1344	1964	2191	192, 1027,	690	754
1427	1914		1145, 1885	691(1-7)	760(6-12)
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1448	1964	2202	49	716	1887
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1482	1964		1392, 1915,	821	1980
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1268-1273	1964
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1478 A	1937
1501	1937
1530	1672
1535	1676
1556	1670
1568	1885
1574	1718
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1595	1704
1625	1733
1630/1631	1703
1635	1703
1666	1943
1670	1703
1676	1704, 1915
1705	1743
1733	1818
1743	1816
1779 bis	1831
1799	1861
1803	1857
1813(4)	1861
1830	149
1833	1872
1842 bis	1982
1849	1974
1862	1918
1887	155
1888	1955
1892	1945
1900	1960
1916	1974

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6	220
13	63
41	49
43	154
47	192
55	49
59	52
200	159
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218	115
261	160
266	174
267	177
323	248
405	317
409 bis	321
429	338
467	342
471	357
472	359
473	149
497	362
508	364
521	390
564 bis	482
588	1903(4)
605	525 app.cr.
626	321
631	540
639	540
649/649 bis	540
650(1/2, 21/22, 25-28)	540
651	540
655(1-3, 7)	540
660	540

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690	635	1122	1897	2002	1872
692	317	1147	1505	2009	1885
694	1955	1186	1312 A app.cr.	2049(3)	1704, 1915
695	576	1248	1335	2051(3)	225
715	1885	1272	1899	2057	1874
717	760	1319	1899	2070	63, 1936
723	946	1329	1879	2071	1937, 1951
724	52, 333	1391	1914	2072	1951
743	1937, 1951(2c)	1393	1885	2077	1951
745	1937	1408	1151	2082	1721
764	667	1409	1151, 1897	2085	1545
765	1897	1410-1412	1505	2088	1335/1336
776	668	1415	1909	2097	325
777	673	1428	1899	2109	27
806(3)	723	1452	1150	2118	1381
855	763	1457	1955	2124	1335
871	778 bis	1540	1682		
872	1943	1584	1718	*SEG* LVI	*SEG* LVIII
873	778 bis	1598(7)	1718	4	191
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937	886	1598(28)	1718		160
937 bis	887	1624	1885	16	11
937 ter	888	1638	1726	20	149
943	1885	1641	1970	25	174
946	25, 60	1698	1864	27	27, 159
951	1408 app.cr.	1702	1743	41	125, 158
980	956	1704	1743	54	50
985	966	1711	1755	57	52
990	983	1721	1943	69	59
1016	1759 app.cr.	1734	1754	75	64
1018	540, 1028/1029	1745	1743	77	77
1020/1021	1029	1752	1704	110	87
1039	1068	1758	1743	111	88
1039 bis	540	1770(1)	1782(10)	115	94
1047	1082	1770(2)	1782(6)	136	101
1053	1099, 1873	1816	1901	137	110
1084	1028, 1132(8)	1836	1816	145	107
1096	1142 app.cr	1870	1705	185	131
1098 bis	1142 app.cr	1872	1848	196	137
1107	1885	1967	49	247	56
1109	1505	1979	161, 174	254	212
1113 A	1257 app.cr.	1998	118, 410	262	217

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417	320
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430	63
434	328
435	334
437	334
447	357
456	357
468	362
479	376
555	1030(3), 1075
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585	332
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656	535
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708	635
736	633
738	1904
744	1937
807	533, 1964
816	674, 703
865 bis	131
887	782 app.cr., 1982
931/932	778
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981	842
988	1981
990	939
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1084	1039
1092	1945
1094	1029
1097	1945
1098	1029
1100	1028
1108	1029
1109	1064
1112	1073
1116	1100
1128	1101, 1931
1130	1074
1187	1945
1189	1148
1191	1183
1194 III C	1897
1217	1301 app.cr.
1230	1338
1336	1367
1356	1370
1359	1372, 1909
1426	1478 app.cr.
1432/1433	1964
1434	802
1489/1490	1897
1504/1505	1897
1692	1556 app.cr.
1692(7)	1555
1694	1556 app.cr.
1705-1707	1569
1709	1561
1747	1897
1751	1583 bis
1752	1897
1760	1606
1764	1631
1764 bis	1632
1765	1609
1786	1897
1818	1704, 1915
1846	1927

SEG LVI	*SEG* LVIII
1849	1704, 1915
1852	1703, 1705, 1736 app.cr.
1857	1704, 1915
1866	1704
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2016	1828
2026	1914
2055(7)	1766 app.cr.
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2063	1861
2072	1888
2078	87
2080	53
2084	1912
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2115(2)	1209
2115(10)	1704, 1915
2115(11)	1704, 1743, 1915
2126	1933
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2138(3, 5, 13)	1945
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5	87
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26	174	569	545	1109	1505
27	177	576	333	1109 bis	1298
32	174	587	1891	1115	1304
33	118, 131	651	721	1122	1333
35	35, 101	658	721	1128	1301 app.cr.,
39	187	691	774 app.cr.		1347
54	47	694 bis	743	1150	1899
61	1982	716	754	1188	1734
64	51	732	1943	1272	1418 app.cr.
66	52	744	783 app.cr.	1303	1477
96	89	777-789	876-890	1305	1372
100	107	790	883 app.cr.	1314-1316	1488 app.cr.
124	35	820	947	1401	1560
126	174	825	1951(1b)	1468	1566
130	35	842	1982	1472	1567
131	37	845 bis	983	1637	1591
135	1982	866	1029	1670	1607
144	25	876	1029, 1904	1671-1673	1636 app.cr.
149	1951(2c)	877	1045	1676	1640
177/178	187	885	1043	1699	1648
189	193	888	1028/1029,	1733	317
194	206		1891	1767	1915
202	125, 158	893(2)	1056	1767(4D)	1914
268	29	893(3)	1031, 1056	1767(12)	1914
270	212	893(6)	1056	1769(1)	1697
279-285	2	904	1059	1774	1731
342	337	920	1028	1782	1910
363	393	939	1762	1797	1896
364	363, 375, 1955	960	1102	1824	1746
365	341	974 app.cr.	333	1828	1744
369	373	985	1935	1831	1744
374	383	986	1891	1838	1746 app.cr.
390	392	990	1132(10)	1839	1762
391	406, 1903(2)	993	1133	1851	1742, 1899
395	410	997	1143	1908	1743, 1885
489	508, 1903(3)	1000/1001	1143	1947	1784
495	521	1003	1145	1971	1816
506	527	1008	1150	1973	1982
510	526	1010	1896	1974	1818
536	535	1020	1188	1978	1828
553	538 app.cr.	1026/1027	1188	1999	828/829, 1836
561	1937	1085	1210	2000	1029

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2069	20, 1073, 1095
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2175	1981
2176	320, 363, 403
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2196	1979
2198	1901
2199	1981
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377	1898
1211	1922
1830	540
1830b	540
1837	540
1837b-d	540
2007m	541, 665
2009	699 app.cr.
2012	1300
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2782	1151, 1181, 1972
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2878	1342
2883	1342
2887	1342
2987	1898
2998	1898
3003	1898
3019	1898
3148	1898
3159	1898
3163	1898
3171	1898
3178	1898
3191	1898
3198	1898
3283	1898
3311	1898
3350	1898
3376	1898
3509	1943
3902	1505
3902 (i)	1505
3954	1505
4291	1964
4380k-l	1591
4522	1703
4537-4539	1703
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4579	1743
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4956/4957	1813
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5361/5362	1943
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8847	1342

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Agora I	*SEG* LVI
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4568	2
5820	10
6006	14
6630	10
7154	20

Agora V	*SEG* LVI
F83	1400 app.c

Agora XV	*SEG* LVI
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61	1
89	1
110	1
111	12, 4
115	1
135	1
138	1
167	1
322	194
358-360	15
369	15
371	15
373	15
375	15
385	16
395	16
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Agora XVI	*SEG* LVI
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94	112
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98	444
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1.316	1981
1.376	1981
1.787	242
1.949	1981
1.969	1981
1.980	1981

Clairmont, *CATT*	*SEG* LVIII
2.214	232
2.235	225
2.246	243
2.362	1981
2.457	1981
2.620	212
2.890	1981
2.936	1981
3.330a	9
3.429a	1981

Corinth 8.1	*SEG* LVIII
14	301, 305, 307
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19	305, 1884
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72	300
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306	300, 1941

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52	370, 1342
56	411, 1085
220/221	300
266	1033
293	1033
325	300
337/338	300
354	1941
356	300
368	412
369	300
373	300
377	1884
386	300
426	300
431-433	954
445-447	364, 414
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453	300
465	364
470	300
486	366
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I.Oropos	*SEG* LVIII
4-6	1880
57	1880
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175	1880
199	1880
239	1880
296	104 app.cr.
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I.Thespiai	*SEG* LVIII
161	436 V
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220	427
222	427
235	745
261	427
274	428
293	428
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341	428
487	427
490	427
603	474
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945	427
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481	499
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555	439

F.Delphes III.2	*SEG* LVIII
65	1884
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F.Delphes III.3	*SEG* LVIII
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71	1941
82	495
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F.Delphes III.4	*SEG* LVIII
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F.Delphes III.4	*SEG* LVIII
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I.Thess. Enipeus	*SEG* LVIII
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I.Apollonia	*SEG* LVIII
186	538 app.cr.
189	538 app.cr.
193	538 app.cr.
322	538 app.cr.
406	538 app.cr.

I.Beroia	*SEG* LVIII
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13	561
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121	546
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312	1981

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I.Leukopetra	*SEG* LVIII
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Philippi II^2	*SEG* LVIII
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I.Thrac.Aeg	*SEG* LVIII
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E182/183	1937
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642	608 app.cr.
660	865 app.cr.
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780	671
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5119	705
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5610	1962
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I.Byzantion	*SEG* LVIII
73	747 app.cr.
128	1981
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I.Perinthos	*SEG* LVIII
15	946
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297	707
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I.Histriae	*SEG* LVIII
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114	722 app.cr.
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I.Kallatis	*SEG* LVIII
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I.Tomis	*SEG* LVIII
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I.Tomis	*SEG* LVIII
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32 B	764
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188	766
201	763
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410	746 app.cr.
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IOSPE II	*SEG* LVIII
52/53	1943
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IOSPE IV	*SEG* LVIII
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CIRB	*SEG* LVIII
36	775 app.cr.
37	398
39/40	778
64	775 app.cr.
70-72	1943
73	778 bis, 1943
74	778 bis
162	782 app.cr.
180	774 app.cr.
731	774 app.cr.
739	1445 app.cr.
742	1701 app.cr.
787	752 app.cr.
957	427
985	778, 778 bis, 1943
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1053	774 app.cr.
1054	782 app.cr.
1115	775 app.cr.
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1132	775 app.cr.
1134	775 app.cr.
1214	775 app.cr.
1237	781, 783 app.cr.
1243	781
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1246	783 app.cr.
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1249	781
1250	783 app.cr.
1259	783 app.cr., 785
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I.Délos	*SEG* LVIII
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89-104	790
95	790
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291	1880
296 B	1880
300 B	1880
338 Bb	1880
353 B	1880
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366 A	1880
369 A	1880
372 A	1880
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440 A	797
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443 Bb	797
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457	1880
461 Aa	790
463	1880
1403 Bd	790
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1683-1693 bis	796
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1693 bis	796
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1768-1770	790
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1952	1098 app.cr.
1957	439
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2103	802
2105/2106	795
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2612	796
2617	795, 1951(2d)
2618	795
2619	795, 1951(2e)
2619b	795
2620	795, 1951(2d)
2640/2641	796

I.Délos	*SEG* LVIII
2647	796

I.Rhod.Per	*SEG* LVIII
251	34, 812

Suppl.Epigr. Rh.	*SEG* LVIII
68	815 app.cr.

I.Lindos	*SEG* LVIII
p. 41/42	820 app.cr.
p. 47/48	820 app.cr.
p. 127/128	820 app.cr.
1	815
86	814 app.cr.
89	814 app.cr.
103	814 app.cr.
106	812
131d	817 app.cr.
160	1867
216	817
245	817
281	817
285	817
293c	817
378	814 app.cr., 815
382	815 app.cr.
384d	819/820
391	811
392	811, 819
421	819
647	1952
702	817

PH	*SEG* LVIII
7	1880
10	34, 1869
18/19	1880
20	854
27	327, 847
37	847
73	1973

PH	*SEG* LVIII
129	864
206	846
342	893

Iscr.Cos	*SEG* LVIII
ED 4	847
ED 17	1880
ED 20	1880
ED 26	1880
ED 28/29	946
ED 45	885 app.cr., 1954
ED 52	847
ED 71	1880
ED 89	885 app.cr.
ED 112	864b app.cr.
ED 121	864b app.cr.
ED 122	847
ED 125	858
ED 126	859
ED 130	1880
ED 132	847
ED 142	864b app.cr.
ED 147	855
ED 149	802
ED 162	1880
ED 192	862 app.cr.
ED 194	1880
ED 203	1880
ED 216	847
ED 228	856 app.cr.
EF 213	883 app.cr.
EV 18	885 app.cr.
EV 136	865 app.cr.
EV 219	1928
EV 227	946
EV 358	1897

Maiuri, NS	*SEG* LVIII
18	817 app.cr.
20	815

Tit.Cal.	*SEG* LVIII
130 B	1454 app.cr.

I.Cret. I	*SEG* LVIII
V.25	968
VIII.4	966
IX 1	836, 966, 968
X.2	968
X.6	968
XIV.2	966
XVI.1	988
XVI.5	966, 1876
XVI.18	966
XVI.24/25	966
XVI.27	966
XVII.2	993 app.cr., 1965
XVII.3	993 app.cr.,
XVII.4 B	993 app.cr.
XVII.21	994
XVIII.9	966
XVIII.11	967
XVIII.55	954
XVIII.113	24
XVIII.131	1015 app.cr.
XVIII.158	1013
XXII.58	892 app.cr.

I.Cret. II	*SEG* LVIII
III.3B	966
III.4	1982
III.5	966
III.44	1982
V.1	968
V.18	509
V.25	968
X.4	975 app.cr.
X.20	1009
XII.20	1869
XII.22	975 app.cr.
XII.26	968
XXVI.1	1021 app.cr.

I.Cret. III	*SEG* LVIII
III.1	1869
III.3 A	1869
III.4	968
III.5	975 app.cr.
III.7	967
III.39/40	968
IV.7 B	1869
IV.9	1899
IV 37/38	1353, 1885
VI.7	959

I.Cret. IV	*SEG* LVII
1	964(3)
3	964(4)
4	968
14	964(2)
21	964(5)
41	964(7)
42	1903(7), 1975
42 B	977
43	964(12)
47	964(11)
62	964(8)
63	964(9), 981
64	964(10), 975 app.cr.
72	363, 980 app.cr., 983, 1903(8), 1975
73 A	1980
75	964(14), 968
78	964(13)
80	1903(10)
81	964(15), 1903(9)
171	812, 966
174	966
183	966
184	1965
186	977
189	966
195	993 app.cr.

I.Cret. IV	*SEG* LVIII
235	989 app.cr.
249	967
252	967, 995 app.cr.
256	998
258	992 app.cr.
259	993 app.cr.
260	992 app.cr., 993 app.cr.
293	994
300	1104
305	967
330	967
408/409	993 app.cr.

IGDS	*SEG* LVIII
11	1040
13	1031
20	1029
21	1042 app.cr.
26	1042 app.cr.
43	1030(4)
71	1042 app.cr.
73	1048
74/75	1042 app.cr.
78	1028
84	1054
88	1042 app.cr.
93	1029
103	1042 app.cr.
124	1904
126	1904
128	1042 app.cr.
180	1029
194	1904
196	107, 1028, 1039, 1980

IGDS II	*SEG* LVIII
passim	1029
15	1040
18	1028, 1891
19	1048
42	1904
44	1028, 1030(1)
50-53	1904
57	1904
59/60	1904
77	1029
84	1048
97	1030(2)
107	1038
110-112	1904
114	1035

IGDGG I	*SEG* LVIII
2	1887, 1910
18	1028

IGDGG II	*SEG* LVIII
5	1048

Arena I²	*SEG* LVIII
17 bis	1029, 1048
18	1048
22 bis	1029
25 bis	1029
33 bis	1029
35	1048
53 bis	1028/1029, 1891
62 bis	1029
65	1029
70 bis	1029
81	1029

Arena II²	*SEG* LVIII
3	1042 app.cr.
89	1029
116	1029
124a	1029
126	1029
131/132	1029

Arena III	*SEG* LVIII
12	1028
51	1040
53	1031
72	1029
74	1029
76/77	1029

Arena V	*SEG* LVIII
70	1029

I.Catania	*SEG* LVIII
171	1027
179	1042 app.cr.
189	1043
243	1027

I.Lipari	*SEG* LVIII
260	1075
717	1030(4)

I.Napoli	*SEG* LVIII
54	1085
122	1086
224	1931
261	1104

I.Porto	*SEG* LVIII
16	1873

I.Reggio Calabria	*SEG* LVIII
21	1100

IGUR	*SEG* LVIII
1	825, 1104
5/6	1910
24	1910
26	1104
33	1910
37	1910
61	1059
68	1910
69	1765 app.cr.
77	1104
80	1910
130	1104
160	1645, 1915
168	1104
186	1705
191	1104
202	1113
235/236	1104
294	1841 app.cr.
322	1044
401	1115
411	1109
664	1104
972	1910
976	1113
977	1113
999	1104
1167	1116
1181	1110
1187	1027
1204	1113
1321	1885
1327	1116
1495	297
1526	1102
1532	1102, 1885
1566	1104, 1106
1567	1106
1612-1633	1118
1658	1104/1105
1659	1104

ICUR	*SEG* LVIII
1778	1101
2896	1086
4246	1101, 1931
4434	1931
7166	1104
7249	1931
7261	1931
7621	1931
8397	1104
9287	1931
9480	1931
9484	1931
9499	1931
10558	1931
10698	1931
11043	1104
12185	1931
12213	1104
12900	1101, 1931
12967	1931
12981	1931
12989	1931
12993	1931
15420	1931
15634	1931
15867/15868	1117
15874	1101
15884	1101
15969(10)	1931
19820	1104
19934/19935	1104
20300	1931
20586	1931
20602	1120
20819	1098 app.cr.
21553	1931
23052	1931
24315	1931
24819	1931
25018	1117
26027	1931
26492	1114
26530	1114
26971	1101, 1931
27333	1931

IGF	*SEG* LVIII
1	1128
8	1128/1129
10	1128
23	1128
55/56	1129
57	1128/1129
58-60	1129
63	1129
73	1128
85	1128
87	1128
89	1128
90/91	1945
92/93	1128
101	1128, 1935
119-121	1128
123/124	1128
126/127	1128
134	1128
135	1128, 1891
136	1128
141	1128
144/145	1128
146	1128, 1129
148-152	1128
156-158	1128
164	1128
178	1128
191	1129
198	1130
199	1128, 1130

TAM I	*SEG* LVIII
5	1867
26	1640 B app.cr.

TAM II	*SEG* LVIII
19	1867
62c	1583 bis
128	1960
168	1586 app.cr.
174	1300, 1639
175	1909
186/187	1885
294	1897
408	1617, 1624
412	1622
413	1630
419 A	1617
419 B	1617, 1621
419 C	1617
419 D	1617, 1628
419 E	1625, 1626 app.cr., 1628
419 F	1625, 1626 app.cr., 1629
419 G	1629
429	1633
438	1613 app.cr., 1635
441	1613 app.cr.
484	1613 app.cr.
485	1868
497	1612
766	577 app.cr.
769	1867
838	1592 app.cr.
905	855-859, 1638, 1909
1078	1576 app.cr.

TAM III	*SEG* LVIII
16	1979
105/106	1979
217	1576 app.cr.
220	1576 app.cr.
225	1576 app.cr.

TAM IV.1	*SEG* LVIII
130	1759 app.cr.
258	1411

TAM V.1	*SEG* LVIII
5	1960
33	1116
67	511
92	1359 app.cr.
129	1359 app.cr.
224	1759 app.cr.
225	1640 B app.cr.
246	1960
268	1898
332	608 app.cr.
399	1898
432	1898
498	1898
546	1359 app.cr.
650	1898
671	1898
689	1898
774	1898
984	1309 app.cr.

TAM V.2	*SEG* LVIII
247	802
463	1898
933	1898
954	1898
957	1898
961	1898
972	1871
1002/1003	1510
1097	1898
1098	608 app.cr.
1142	1943
1254	1898
1366	860

TAM V.3	*SEG* LVIII
1472	1873
1637	1964
1659	1945

MAMA I	*SEG* LVIII
5	1960
161	1960

MAMA III	*SEG* LVIII
1-3	1960
112	1960
119	1960
426	1793 app.cr.

MAMA IV	*SEG* LVIII
35	1483 app.cr.
90	1943
142	1559
222	1559
275 B II	1531 app.cr.
276	1960
293	1511 app.cr.
297	1504
319	1505
328	1505
333	1505
337/338	1505
341	1505
359/360	1505

MAMA V	*SEG* LVIII
8/9	1506/1507
150	1960
184	1960

MAMA VI	*SEG* LVIII
¾	1505
9	1505
12/13	1505
17	1505
19	1505
21	1505
24/25	1505
27	1505
39	1505
43	1505
47/48	1505
50	1505
56	1972
62	1505
66	1505

MAMA VI	*SEG* LVIII
74/75	1151
76	1203
83/84	1505
87	1505
91	1898
94	1505
96	1209 bis A app.cr.
105	1505
114 II	1898
117	1898
123	1505
126	1898
133	1505
136	1505
138/139	1505
161/162	1505
264	1943
297	1505
333	1972
389	1489

MAMA VII	*SEG* LVIII
567	1483 app.cr.
570	1734
584	873 app.cr.

MAMA VIII	*SEG* LVIII
406	1181
413	4179 app.cr.
418 A	1960
446	1520 app.cr.
457	1202
483-485	4179 app.cr.
492 B	433
497	1898
499b	1898
501	1898
507	1183
528	4179 app.cr.
552	1898
556c	1188

MAMA VIII	*SEG* LVIII
564	1898
565/566	1188
586	1188

MAMA IX	*SEG* LVIII
8	1976
74	1885
P1	1909

MAMA X	*SEG* LVIII
114	1896
158	802, 1964
177	1886
214	1964
418	1307

IGR I	*SEG* LVIII
17	1935
103	1704
140	1059
153	1873
167/168	1106
178b	1931
239	1027
340	1885
511	1068
533	1142 app.cr.
536	1142 app.cr.
598	1909
605	728
674	1896
844	946
846-849	946
851/852	946
860	1909
881	1943
906	1943
945	1692 app.cr.
1024	1943
1206	1825
1262/1263	1813
1315	1943

IGR III	*SEG* LVIII
121-126	1664
131	1661, 1664
157	542
158	1478
174	150
263	1645
364/365	1979
461/462	1591
463	1591, 1592 app.cr.
465	1868
500	1606
677	1868
780	1979
916	1979
933	1670
941	1670
981	1670
986	1670
994	1670
997	1670
1056	1927, 1965
1075	1703, 1734
1096a-c	1703
1107	1740
1109	1703
1160	1743
1215	1743
1373	1743
1383	1743
1418-1430	1591
1568-1570	1979
1646	1670

IGR IV	*SEG* LVIII
74	1704
159	1879
169	1910
188	1953
292	1867, 1953
598	1896
607	1885
655	1943
695	1910
738	1505
743	1505
783	1897
854/855	1505
882	1505
1281	1943
1403	1898
1403	1898
1424	1898
1431	1898
1445	1898
1449	1898
1672	1976

I.Adramyttion	*SEG* LVIII
17	1370
34	827, 1880

I.Amyzon	*SEG* LVIII
3	1957
6	1148
7	1147
13	1148 app.cr.
15	1957
17	1148 app.cr.
25	1867
36	1148 app.cr.
38	1957
267	1299 app.cr.

I.Anazarbos	*SEG* LVIII
46	1664
345	1446 app.cr.
532	1446 app.cr.

I.Ancyra	*SEG* LVIII
3	1482
4	1478
117	1480 app.cr.
154 i-iii	1479-1481

I.Aphr.	*SEG* LVIII
1.174	1181
1.196	1885
2.1	1162
2.10	1169
2.101	1173
2.102	174
2.108	1167
2.109	1159
2.110 I	1165
2.110 II	1166
2.111	1172
2.113	1171
2.13a	1176
2.13b	1177
2.14.1-2	1160
2.15	1161
2.16a-b	1158
2.17	1175
2.18	1160
2.19	1164
2.2	1163
2.3	1169
2.4	1169
2.5	1169
2.6-2.9	1160
3.4 I	1179
3.4 II	1180
3.8	1178
4.202 I	1181
5.7	1152 B
5.9	1151, 1972
6.1	1154
6.102	1157
6.2	1153
6.4	1155
8.102	1896
8.114	1896
11.16	1181
11.302	1181
11.55	1896
12.101	822 app.cr.
12.107	1181

I.Aphr.	*SEG* LVIII
12.111	1151, 1181
12.204-5	1181
12.26	1181
12.304	1181
12.314	1181
12.402	1181
12.526	1181
12.701	1181
12.908	1734
12.1006	1181
12.1020	1151
15.246	1181

Aphrodisias and Rome	*SEG* LVIII
30	1181
32	1520 app.cr.
48	1909

ALA	*SEG* LVII
13	1171
20	1213 app.cr.
28	1166
31	1178
32	1180
33	1898
38	1254 app.cr., 1898
42	822 app.cr.
43	1164
56	1168
62	1191 app.cr.
67	1898
73	1885
91	1898
175	1199 app.cr.
180	1160
218	1169

I.Arykanda	*SEG* LVIII
12	1587
315	1442

I.Assos	*SEG* LVIII
8	1225 app.cr.

I.Bubon	*SEG* LVIII
passim	1591
14	1592 app.cr.
21	1593 app.cr.

I.Burdur Museum	*SEG* LVIII
2	1564 app.cr.
19	1964
90/91	1964
200	1563
236	1591
261	1591
334	1591

I.Didyma	*SEG* LVIII
p. 111	1342
p. 124	1342
82	1300
89/90	1209 bis A app.cr.
107	1973
132	1300
147	860
217	1301 app.cr.
277/278	1301 app.cr.
280	1898
285	1898
310	1898
358	1344
428	1297
479	1344
487	1344
492	1899
493	1344
503/504	1301 app.cr.
537	1301 app.cr.

I.Ephesos	*SEG* LVIII
4	1303, 1316 app.cr.
6 A	1309 app.cr.
11	150
18b	1952
21	1909
27	1305, 1909, 1932, 1942
27 D	1241 app.cr.
101/102	1961
104	1961
106	1326
206	1305
214	1909
216	1898
275	1326 bis, 1940
280c	1310 app.cr.
283	1910
285a	1308
293	1332 app.cr.
422 A	1305
424	1305
426	1898
429/430	1305
431	1308
438	1308
442	1305, 1309 app.cr.
446	1305
455	1305
460	1308
461	1305
492	1307
498	1305
500	1305
502/502a	1326 bis
508	1305
517	1312 C app.cr.
611	1898
612	1299 app.cr.
616	1898
622	1898

I.Ephesos	*SEG* LVIII
629	1898
635b	1898
638	1305
655	1898
672	1898
672a	1898
673	1898
676a	1308
689	865 app.cr.
690	1955
692	1299 app.cr.
702	1309 app.cr.
713	1755
715	1868
718	1910
719	1898
727	1308
729	1308
730	1309 app.cr.
731	1299 app.cr.
732	1308
735	1898
789	1898
811	1898
825/826	1898
891-896	1315 app.cr.
938	1305
946	1898
984	1898
1037/1038	1898
1061	1326 bis
1082 A	1315 app.cr.
1102	1309 app.cr.
1114-1121 A	1315 app.cr.
1129	1326 bis
1143	1305
1145	1940
1150	1305
1161-1169	1305, 1898
1198(2)	1329
1217/1218	1961

I.Ephesos	*SEG* LVIII
1223	1961
1267	1326 bis
1276	1898
1285(17/18)	1321 app.cr.
1314-1317	1305
1320	1898
1324-1327	1302
1351	1327, 1704
1384	1968
1386	1898
1389	1302
1405	1302
1407-1409	1302
1411/1413	1302
1415/1416	1302
1418a	1302
1419-1427	1302
1429	1302
1431-1437	1302
1439-1443	1302
1448-1455	1302
1457-1459	1302
1462	1302
1464	1302
1466	1302
1469/1470	1302
1472	1302
1474	1302
1486	1316 app.cr., 1897
1489	1308
1491-1493	1308
1505	1308
1539	1898
1543	1910
1548	1898
1574	1110
1587	1309 app.cr.
1595	1326 bis
1600	1326 bis, 1332 app.cr.

I.Ephesos	*SEG* LVIII
1601/1602	1326 bis
1604	864b app.cr.
1627	1898
1677	1898
1687	1098 app.cr.
1697	1316 app.cr.
1713	1898
1900	1307
1949	1898
1958	1898
2001	1302, 1348
2002/2003	1302
2005	1302
2007	1302
2009	1302
2010/2011	1302
2013	1302
2026	1898
2034	1305
2037	1305
2061/2062	1305
2064	1308
2065	1308, 1309 app.cr., 1898
2067	1308
2070/2071	1085
2101+Add.	1898
2304	1898
2329 B	1898
2940	1315 app.cr.
3029	1898
3035	1308
3047	1898
3055	1898
3062	1898
3066	1305
3068	1898
3075	1308, 1309 app.cr.
3076	1312 B app.cr.
3077	1308, 1312 B app.cr.

I.Ephesos	*SEG* LVIII
3078	1312 B app.cr.
3080	1898
3081	1308
3217	1907
3233	1898
3239	1898
3274	1308
3488	1339
3501	1976
3818	1898
3821	1898
3825	1979
3829	1898
3901	1898
4101	1898
4101a/b	1898
4110	1308
4113	1315 app.cr.
4114	1898
4206	1898
4340	1898
4350	1898
5112	1325 app.cr.

I.Erythrai	*SEG* LVIII
2	1903(11)
4	49, 1903(11)
35	509
43	1898
63	1898
132	1332
134	1898

I. Hadrianoi	*SEG* LVIII
51/52	1898
61	1898
78	1898
136	1964

I.Iasos	*SEG* LVIII
1	1975
4	577 app.cr., 1899, 1901, 1953/1954, 1982
14	1213 app.cr.
23	1897
24	1210
32	1211 app.cr.
89	1898
93	1897
94	1898
105	1898
153	946
172	946
242	1951(2d)
247	1898
254	1212
274	1982
419	1215, 1898

I.Ilion	*SEG* LVIII
12	1955
32	1898, 1973
33	1898/1899
40	1371 app.cr.
64	511
74	1375

I.Iznik	*SEG* LVIII
p. 134/135 no. T60	1453 app.cr.
13	1411
25-28	1411
51/52	1411
60	1411
85	1411
251	1885
1121	1960
1141	1960
1323	1432 app.cr.

I.Kaunos	*SEG* LVIII
30	1879
35	1965
82	1216

I.Keramos	*SEG* LVIII
18	1972

I.Kibyra	*SEG* LVIII
19	1909
35b	1598 app.cr.
62	954
63	1598 app.cr.
69	1598 app.cr.
96	1964

I.Kios	*SEG* LVIII
7	1411
18	854
21	1960
58	1412
98	1885

I.Klaudi-opolis	*SEG* LVIII
p. 152	1427 app.cr.
16	608 app.cr.
50	1445 app.cr., 1460 app.cr.
52	1417 app.cr.
59	1460 app.cr.
61	1460 app.cr.
69	1417 app.cr.
75	1432 app.cr.
81	1431 app.cr., 1433
86	1460 app.cr.
89	1460 app.cr.
104	1460 app.cr.
119	1460 app.cr.
148	1433 app.cr.
151	1438

I.Knidos	*SEG* LVIII
4	1583 app.cr.
31	502, 1218, 1924
59	1955
150	745
524	749 app.cr.

I.Komana	*SEG* LVIII
passim	1664
53	1663
63	1665
64	1666

MacLean, *Konya Museum*	*SEG* LVIII
24	1964

I.Kyme	*SEG* LVIII
13	1220 app.cr., 1370
20	946
41	583, 1951(1a)

I.Labraunda	*SEG* LVIII
3	1220 app.cr.
5	1220 app.cr.
8	1220 app.cr.
14/15	1211
20	1221 app.cr.
34	1221 app.cr.
49	1218, 1220 app.cr.
56	1906
106/107	1221 app.cr.
110-113	1221 app.cr.
130	1221 app.cr.
499/500	1898
512/513	1898

I.Lampsakos	*SEG* LVIII
9	354
12	1898
13	864b app.cr.
24 B	1898

I.Laodikeia am Lykos	*SEG* LVIII
1	1505-1507, 1953
7	1505, 1972
24	863 app.cr.
38	1505
41	1505
51	1505
53	1505
62 A	1505
63	1505
65/65 A	1505
67	1505
74	1505
88	1505
90	1505
92	1505
96	1505
99	1505
103-108	1505
111-114	1505
117	1505
120	1505
123	1505
126	1505
140/141	1505

I.Magnesia	*SEG* LVIII
18	1953
22	1953
93	1350
113	1898
115	1338
116	1897
119	1898
132a	439
165	1085
197	1099
199	1099

I.Manisa	*SEG* LVIII
41	1898
83	1898
179	1964
181	1964
354	1871

I.Metropolis	*SEG* LVIII
82/83	1953

Milet I.2	*SEG* LVIII
p. 121	1342
p. 129	1342
½	1370
10	1344
12	1344

Milet I.3	*SEG* LVIII
33/34	1344
37/38	1344
58-60	1344
122	1342
123	1344
133	1301 app.cr., 1347
139	1344
141	1344
143	1344/1345
144/145	1344
146	1344/1345
147-149	1344
150	1344/1345, 1876
152/153	1344
1039	1344

Milet I.7	*SEG* LVIII
p. 317 note 2	1342
p. 335	1342
p. 339	1342
203	1344
206	1346
230	954

Milet I.8	*SEG* LVIII
p. 53	1342

Milet I.9	*SEG* LVIII
306	1344
337	1342
360	1909

Milet II.2	*SEG* LVIII
3	1342

Milet VI.1	*SEG* LVIII
p. 176-180	1345
p. 185-189	1345
p. 207	1342
203	1953

Milet VI.2	*SEG* LVIII
p. 117	1342
p. 122	1342
734	1354

Milet VI.3	*SEG* LVIII
1020	1343
1031	509
1039	1344
1054	1344
1142	1300

I.Mylasa	*SEG* LVIII
109	1224
204	1224
629+II p. 6	1898
766	1898

I.Parion	*SEG* LVIII
53	1898

I.Pergamon	*SEG* LVIII
2	1909
5	1371 app.cr.
6	1940
7	1899
13	1381
126	1953
145	1885
158	525 app.cr.
160	1901
222	1390
249	1387
256	1867
336	1951(2d)
374d	1311 app.cr.
383	412
466	1972
485-488	1387
633	1213 app.cr.
635	1910
730	1407 app.cr.
1330	1404 app.cr.
1332	1404 app.cr.

I.Perge	*SEG* LVIII
54	1910
55	1972
56	1979
58	1979
60/61	1979
63	1979
77/78	1955
154	1910
331	1896
365	1868
469	1868

I.Pessinous	*SEG* LVIII
1-7	1484
12	1478 app.cr.
17	1478 app.cr., 1826
18	1478 app.cr.,
166	235

I.Pisid. Cen.	*SEG* LVIII
105	1979
122-124	1845

I.Priene	*SEG* LVIII
1	1899
18	1350
37	1348, 1876
38	1348
40/41	1348/1349
44	1906
68	946
108	1867
111	1898, 1965
156	1350
157/158	412
195	1951(2c)
247	1928

I.Prusa	*SEG* LVIII
3	1411
53	1452
1012	1964
1028	1413
1054	1413

I.Prusias	*SEG* LVIII
7	1411
20	1411
38	1411
50	1411
T 14	1898

I.Sardis	*SEG* LVIII
1	1899, 1957
8	1897
22	1871

I.Sardis	*SEG* LVIII
49	1898
74	1898
142	1898

I.Selge	*SEG* LVIII
14	994
17	577 app.cr.

I.Sestos	*SEG* LVIII
1	433
11	1300

I.Side	*SEG* LVIII
134	1510
200	1966
202	1868
219	1868

I.Sinope	*SEG* LVIII
105	644
121	1471

I.Smyrna	*SEG* LVIII
II p. 354 no. IV	1357
II p. 378	1355
8	1981
86	1514 app.cr.
118	1898
215	1898
238b	864b app.cr.
287	1514 app.cr.
442	1898
520	1353
521	1354
532	1898
536/537	1898
541	1742
548	1691
550	1776 app.cr.
573	1901
585	1225 app.cr.
597	1536 app.cr.
602	1898
613	1970
617	1910
635	1898
638	1898
639	1871
648	1898
676	1898
684	1898
697	1898, 1972
725	1898
731	1311 app.cr.
757	1898
815(a)	1910
858	1355

I.Stratonikeia	*SEG* LVIII
III p. 84	1235
III p. 89	1249
10	433
15	1335
168/169	1979
171	1979
172	1229 app.cr., 1979
173	1979
174	1229 app.cr., 1979
175/176	1979
183	1979
185-187	1979
200/201	1979
202	1955, 1979
203	1979
205	1226 app.cr.
210-212	1979
214	1979
227	1234 app.cr., 1979
228/229	1234 app.cr.
249-252	1269 app.cr.
257(a)	1235
285	1229 app.cr.
310	1307
310+ II 2 p. 35	1898
320	1246 app.cr.
344	1226 app.cr.
440	1239
463	1246 app.cr.
509	1867
510	1223
540	1898
665a	1979
667	1234 app.cr.
701	1979
705	1898
706	1979
807	1228 app.cr.
1003	1255 app.cr., 1970
1004	1255 app.cr., 1547 app.cr., 1970
1012	1979
1024/1025	1979
1028	1249, 1898, 1979
1029	1979
1034	1282 app.cr.
1202	1898
1204	1252 app.cr., 1254 app.cr.
1208	1285
1219	1281 app.cr.
1234	1282 app.cr.
1321	1867
1323	1979
1387	1252 app.cr., 1254 app.cr.
1403	1229
1404	1230
1405	1231

I.Stratonikeia	*SEG* LVIII
1406	1232
1407	1233
1408	1234
1409	1226
1410	1227
1411	1236
1412	1237
1413 A/B	1228
1414	1238
1433	1222
1492	1286
1493	1287
1501	1258
1502	1259
1504	1288
1505	1289
1506	1290
1507	1257
1509	1242
1510	1241
1515	1246
1517	1248
1518	1250
1520	1247
1521	1252
1522	1244
1523	1251
1524	1265
1529/1530	1253/1254
1532	1255
1533	1256
1535	1266
1538	1263
1539	1261
1540	1262
1541	1260
1545	1264
1548	1267
1549	1243
1550	1269
1551	1268
1552	1270

I.Stratonikeia	*SEG* LVIII
1553	1271
1554	1272
1555	1273
1556	1274
1557	1275
1558	1283
1569	1282
1570	1284
1571	1276
1572	1277
1573	1279
1575	1278
1576	1280

I.Sultan Dagi I	*SEG* LVIII
1	1885
393	1899

I.Tralleis (und Nysa) I	*SEG* LVIII
3	1294 app.cr.
4	1186 app.cr.
77	1510
146	1478 app.cr.
153	1294 app.cr.
244	1898
246	1898

Petzl, *Beicht-inschriften*	*SEG* LVIII
117	1524 app.cr.

I.Kition	*SEG* LVIII
2003	1676
2009	1676
2030	1676

I.Kourion	*SEG* LVIII
104	1674 app.cr.
108-111	1670

I.Kourion	*SEG* LVII
127-141	1675 app.c
204	822 app.c

I.Salamis	*SEG* LVII
92/93	167
98	167
102	167
106	167

IGLS I-VII	*SEG* LVII
569	195
590	135
652	170
718	173
771	171
809	171
905	1707-171
939/940	1707-171
1016	171
1022	171
1119	171
1152 A	1707-171
1261	197
1598-1600	188
2495	1692 app.
2569	1759 app.
2730	174
2930	170
4028	1899/190

IGLS XI	*SEG* LVI
passim	170
8	17
9	17
10	17
20	17
22	17
39	17
50	17

IGLS XIII.1	*SEG* LVIII
9119	1743, 1885
9141	1743
9401	1743
9403	1743
9410	1743
9419	1743
9429	1743
9431	1743
9434	1743

IGLS XIV	*SEG* LVIII
443	1743

IGLS XV	*SEG* LVIII
186	1743

IGLS XXI.2	*SEG* LVIII
2	1743
128	1704
130	1743

IGLS XXI.4	*SEG* LVIII
18	1937
50	1743
55	1743
63	1743
67	1743
128	1743
1252	1725
1309	1951(2a)

IGLS XXI.5	*SEG* LVIII
323	1743

I.Estremo Oriente	*SEG* LVIII
4	1700/1701
32	1718
250	1901, 1953
251/252	1901
261	1896, 1927
311/312	1686 app.cr.
452	1901
453	1901, 1953

Jens.d.E	*SEG* LVIII
105	1885
803	1896, 1927

I.Gerasa	*SEG* LVIII
2-7	1770
10	1770
13/14	1770
17-22	1770
26-32	1770
39	1770
51	1770
56-58	1770
62	1770
69	1770
74	1770
78	1770
137	1770
141	1771-1773
143	1770-1773
144/145	1770
147	1770
153	1770
219	1743
231/232	1743
285-287	1704
299	1743, 1885
300	1743
303	1743
306	1743
314	1743
327	1743
330	1743

SB	*SEG* LVIII
13/14	1818
296/297	1811
427	1818
1564	1785
1597	1817
2274	1809 app.cr.
4005	1922
6311	1821
7257	1820
7763	1830
8138-8141	1951(1b)
8167-8196	1822
8210-8213	1828
8218	1828
8248	1813
8299	1899
8444	1813
8683-8688	1813
8824	1825
8858	1901
9671 a-b	1825
9815	1830
10704	1830
16070	1813

Bernand, *Inscr. métriques*	*SEG* LVIII
1	1782(11)
5/6	1782(10), 1885
7	1885
26	1782(9)
32	1782(4/5)
35	1354, 1885
45	1782(8)
48	1078 app.cr.
52	1782(1)
68	1885
70	1782(2)
71	1044, 1132(7)
75	1885
84	1782(6)
91	1840
96	1782(3)

Bernand, *Inscr. métriques*	***SEG* LVIII**
120/121	1813
122	1704, 1743, 1915
175	1951(1b)

Lefebvre, Recueil	***SEG* LVIII**
84	1785
360	1813
692	1785
750/751	1816

I.Fayoum	***SEG* LVII**
207	1830

I.Col. Memnonion	***SEG* LVIII**
5	1826
28-31	1828
83	1828

I.Philae	***SEG* LVIII**
2	1951(2e)
14	1820
23	1820
34	1820
59	1820
61-63	1820
126	1820
128	1978
131	1820
134	1820
136	1820
146	1820
149	1820
186	1818
188-193	1818
194	1819
196-199	1818
200	1819

I.Philai	***SEG* LVIII**
205-214	1818
229-234	1818
240-242	1818
262/263	1820

I.Portes	***SEG* LVIII**
24	1820

I.Prose	***SEG* LVIII**
8-10	1901
16	1899
23	1943
53	1813
56	1813
57 A	1636 app.cr.
57 B	1813

I.Syringes	***SEG* LVIII**
63	1827
302	1829
423	1827
522	1829
780	1829
2056	1827

IthSy	***SEG* LVIII**
326	1820

I.Caesarea Maritima	***SEG* LVIII**
1	1749
25	1743
85	1743
89	1743
124/125	1748
149	1743
158	1743
244	1743
832	1748

***Syll.*[3]**	***SEG* LVIII**
37/38	1356
45	1975
141	540
146	17
169	1975
179	448
277	1350
306	27, 404
307	1210
312	1210
320	115
332	541
344	1899
363	1348
364	1904
365	187
366	498
370	131
374	12
429	1056
466	12
502	946
557	13
559	416
581	34
585	436 III app.cr.
590	1342
594	1876
599	1348
623	299
633	370
663	801
672	500, 1904
679	370, 1350
683	1342
684	300, 419
685	1899
729	416
734	1955
735	320, 1955
736	1955
741	855-859

Syll.^{3}	*SEG* LVIII
802	300
821 C	1884
821 D	1884, 1909
821 E	1884
846	313, 1941
876	1898
888	1896
963	405
966	174
976	1904
1000	1955
1002	1342
1037	1342
1044	320, 1640 C app.cr.
1052a-b	946
1053/1054	946
1106	1640 C app.cr.
1109	1915
1122	1028
1157	1955
1200/1201	945, 1904
1267	1951(1a)

OGIS	*SEG* LVIII
1	1899
4	827
56	1901
90	1899
129	1943
141	1973
186	1951(2e)
215	1350
221	1899
224	1901, 1953
225	1899
233	1901
237	1953
248	1867, 1901
257	1900/1901
262	1899/1900
266	1381
329	1974
332	1867
358	1664
364	1664
437	1953
438	1925, 1953
445	1910
470	1979
483	1970
484	354
514	1898
519	1896
544/545	608 app.cr.
597	1741 app.cr.
607	1741 app.cr.
610	1743, 1885
611	1703, 1734
629	1927, 1965
652	608 app.cr.
654	1978
665	1813
669	1813
748	854, 1369
755/756	1342
763	1867

GIBM	*SEG* LVIII
277	1898
403	1348
404/405	1349
409	1348
539	1898
574	1110
609	1873
627	1898
677	1898
713	1898
799	1898
838	1898
886	1903(12)
896	1640 C app.cr.
915	1898
957	427
982	1670
1020	1898
1024	1354
1030	1898
1051	1703

I.Louvre	*SEG* LVIII
1	1901

I.Varsovie	*SEG* LVIII
71	1840

CIJ^2	*SEG* LVIII
619d	1126
682-684	1943
690/691	1943
694	1943
708d	532
726-731	1943
745	1898
752	1943
759	1943
766	1943
1404	1943
1432/1433	1943
1440-1444	1943
1447	1943
1449	1943
1532a	1943

IJO II	*SEG* LVIII
14	1896
37	1896
146	1943
147	1960
168	1943
214	1943

ISE	*SEG* LVIII
22	154
33	525

ISE	*SEG* LVIII
52	317
58	1056

JIWE I	*SEG* LVIII
13	1896, 1943
18	1896
42-115	1074
111	1918
116	1074, 1126
145-150	1043
183	1074

JIWE II	*SEG* LVIII
50	1074
114	1074
195	1074
235	1074
250	1074
287	1074
328	1074
343	1074
349	1074
515	1042 app.cr.
521	1896
539	1074
547	1074
589	1074
590	1074
593	1074

LSAG^2	*SEG* LVIII
p. 87 no. 9	959
p. 93	431
p. 95 no. 16	824
p. 106-108 no. 17	507 app.cr.
p. 239 no. 1	1887, 1910
p. 240 no. 7	1028
p. 304 no. 10	1887
p. 356 no. 13	1887

LSAG^2	*SEG* LVIII
p. 454 no. 1a	1029
p. 460 B	1029
p. 463 A	1124

LSAM	*SEG* LVIII
41	1342
43-48	1342
49	1953
72	320

LSCG	*SEG* LVIII
21	1958
50	1951(2d)
52	1951(2d)
54	1958
60	1958
64	1939
83/84	1955
97	1939
122	1342
159	1958
168	1955

LSCG Suppl.	*SEG* LVIII
61	1977
85	812

Wessel, IGCVO	*SEG* LVIII
127	1931
140/141	1027
144	1027
153	1034 A(4)
154	1086
213	1931
307	1931
338	1043
382	1931
399/400	1931
402	1931

Wessel, IGCVO	*SEG* LVIII
455-458	1931
475	1931
504	1931
557	1931
605	1100
798	1931
854	1922, 1931
857	1931
874	1931
887	1117
1473	1101
1602	1931
1837 A	1931
1838	1931

CEG	*SEG* LVIII
4	1886
11	1889
13	531 app.cr.
14	1887
16	1888
24	1889
27	1888/1889
28	1889
37	1887
38	1888
42	1889
51/52	1889
62	1889
68	1888
72	1889
74	1888
95	1889
96	891 app.cr.
97	1889
108	1889
110	1889
111	1888
113	1889
117	531
131	1886, 1889

CEG	*SEG* LVIII
132/133	1888
139	1888
142/143	1888
144	1889
145	230
146	1888
159	1888
161	1888
166/167	1888
190	1889
195	1889
197/198	1889
202	1889
217	1889
226	1887
239 II	1887
251	1889
285	57
304/305	1886
312	1886, 1889
313	1886
323	1887
326	1889
345	1889
367	1886, 1889
398b	1889
400	1889
407	1889
429	1889
454	1887, 1910
466	1888
470	30
477	1889
482	1889
484	30
487	1889
489	230
500	1889
509	225
510	1889
512	1889
520	1889
521	1888
526	1888
528	297
539	1889
543	30
544	1888/1889
545	1889
549	891 app.cr., 1889
551	1889
592	219
599	239
600	214
564	1889
571	30
576	1353
585	30
593	1889
595/596	30
601	1888
664	1888
683	1889
720	1889
722	1888
724	1886
763	1889
830	1033
833	1889
843	1889
846	1007

GV	*SEG* LVIII
9	1886
31	1433
122	1743
217	531
221	1888
250	1743
264	1743
266	1743
270/271	1743
307	1888
342	1981
421	1981
445	1885
514	1743
552	1782(9)
603	1898
644	1782(8)
655	1743
671	1664
718	1898
724	1743
760	1354
785	1145
794	1743
820	1765 app.cr.
894	225
912	1840
947	1888
958	1009
970	1898
1029	1885
1041	1898
1068	1885
1070	1743
1081	1898
1099	1743
1138	1885
1150	1885, 1888
1151	1782(10), 1885, 1888
1152	1782(10), 1885
1157	1353, 1885
1158/1159	1885
1163	1951(2d)
1169	1885
1185	1743
1198	1885
1221	1743
1238	1782(6)
1245	1782(3)
1249	1885
1298	1078 app.cr.

GV	*SEG* LVIII
1321	1898
1335	1743
1395	1898
1404	1743
1443	1116
1487	1885
1507	1888
1508	1743, 1885, 1888
1512	1353
1543	1898
1547	1114
1552	1888
1566	1782(1)
1661	1743
1665	1591
1684	1885
1691	241
1714	1886
1805	1898
1811	1981
1843	1885
1871	1885
1878	1703
1884	1742
1907	1885
1934	1898
1935/1936	1044
1945	1886
1952	1885
1965	1885
1983	1743
2000	1743
2007	1114
2018	1354, 1898
2037a	1743
2040	1898

Kaibel, *EG*	*SEG* LVIII
202	1898
228	1898
241b	1898
243	1898
289	1898
305/306	1898
434/435	1743
438	1743
441	1743
444/445	1743
448-450	1743
452	1743
455	1743
459	1743
704	1132(12)
716	1110
805	1898
877/877a	1898
1051	1898
1062/1063	1743
1066	1743
1068	1743

Merkelbach-Stauber, *SGO* I	*SEG* LVIII
01/12/11	1209
01/12/13	1885
01/12/14	1354
01/12/19	1898
01/19/02	1300
01/19/22	1300
01/20/03	1300, 1342
01/20/07	1342
01/20/09	1342
01/20/14-15	1342
01/20/19-20	1898
01/20/24	1885
01/20/25	1354, 1898
01/23/02	1300
02/06/13	1898
02/06/15	1254 app.cr.
02/09/02	1180

Merkelbach-Stauber, *SGO* I	*SEG* LVIII
02/09/03	1898
02/09/11	1898
02/09/13	1885
02/09/17	1178
02/09/19	1168
02/12/01-04	1300
02/13/01	1898
03/02/01	1300
03/02/28-29	1898
03/02/31	1898
03/02/48	1327, 1704
03/02/61	1898
03/02/72	1898
03/04/98	1898
03/05/04	1885
04/01/01	1300
04/02/05	1898
04/02/11	1981
04/04/01	1898
04/05/02	1898
04/10/06	1898
04/12/05	1898
04/24/02	1898
05/01/26	1898
05/01/35	1354
05/01/51	1898
05/01/52	1353
05/01/65	1742
05/01/86	1355
05/01/98	1898
05/03/01	1886
05/03/02	1898
06/02/01	1300
06/02/03	1898
06/02/13	1898
06/02/16	1885, 1898
06/02/17-18	1898

Merkelbach-Stauber, *SGO* I	*SEG* LVIII
06/02/32	1898
07/05/02	1895
07/07/02	1898
07/08/01	1898

Merkelbach-Stauber, *SGO* II	*SEG* LVIII
08/01/01	1300
08/01/02	1380
08/01/04	1898
08/01/35	1898
08/05/05	1898
08/05/08	1898
08/06/01	1898
08/06/06	1964
08/08/06	1898
08/08/98	1898
09/01/01	1300
09/04/08	1452
09/05/16	1885
09/05/19	1432 app.cr.
09/05/36	1432 app.cr.
09/08/06	1452
09/08/08	1454
09/09/11	1432 app.cr.
09/09/15	1430
09/09/19	1433
09/09/20	1432 app.cr.
09/14/01	1413
10/02/28	1885

Markelbach-Stauber, *SGO* III	*SEG* LVIII
13/05/01-04	1664
16/23/08	1885
16/31/05	1886
16/31/10	1885

Markelbach-Stauber, *SGO* III	*SEG* LVIII
16/33/02	1885
16/35/01	1964
16/55/03	1885

Merkelbach-Stauber, *SGO* IV	*SEG* LVIII
17/02/01	1591
17/08/01	1300
17/08/03	1885
18/19/01	1876
19/17/01	1885
19/21/02	1476
20/05/05-07	1885
20/07/02	1886
20/16/01 A-B	1703
20/16/02	1703
20/28/02	1927
21/01/01-02	1743
21/03/01-02	1743
21/05/01	1743, 1885
21/06/01	1743
21/07/01	1743, 1885
21/08/01	1743
21/09/01	1743
21/09/02	1743, 1762
21/10/01	1743
21/11/01	1743
21/12/01	1755
21/13/01	1743, 1885
21/14/01	1743
21/14/02	1743
21/15/01	1743
21/21/01-02	1743
21/22/01	1743

Merkelbach-Stauber, *SGO* IV	*SEG* LVIII
21/22/02	1743, 1885
21/22/03-06	
21/23/01	1743, 1885
21/23/02-09	1743
21/24/02	1743
22/13/01	1743
22/14/02-04	1743
22/14/02	1743
22/14/03	1743, 1885
22/14/04	1743
22/15/02	1743
22/16/01	1743
22/18/01	1743
22/21/01	1743
22/23/01	1743
22/33/01	1743
22/35/02	1743, 1885
22/36/01	1743
22/42/02	1743
22/42/05	1743, 1885
22/42/06-12	1743
22/44/01-02	1743
22/47/07	1743
22/49/01	1743
22/56/01	1743
22/71/02-22/71/04	1743
22/77/01	1743

Pfuhl-Möbius	*SEG* LVIII
43	1964
416	1898
485	840
724	841

Pfuhl-Möbius	***SEG* LVIII**
863	1354
867	1898
1054	1898
1310	1898
1617	1898
1668	684
2087	1898
2112	1898

Tod, *GHI*	***SEG* LVIII**
30	1356

Meiggs-Lewis, *GHI*/*GHI*²	***SEG* LVIII**
2	964(1), 1903(6)
5	828
8	409, 940, 1903(5)
12	1338
13	508, 1903(3)
23	328
31	48
32	1975
58	34
67 bis	340

Rhodes-Osborne, *GHI*	***SEG* LVIII**
18	17
20	17
23/24	17
25	15
32	482
34	17
37	1965
39	17
41	17
43	448
44	17
48	17
58	15
81	107
81 B	17
85	826
101	27

RC	***SEG* LVIII**
3	1899
8	1147
10-13	1899
16	1899
18-20	1899
31/32	1901
33/34	1953
36	1901, 1953
37	1901
47	1899
54	1147
55-61	1484
70	1899/1900
71	1900/1901
71/72	1900

Staatsverträge	***SEG* LVIII**
285	447 app.cr.
401	131
451	540
463	498
481	1869
508	509
551/552	1924
553	959
564	1342
585	509
659	988

***CIL* I²**	***SEG* LVI**
662(a, b)	94
663-669	94
671	94
2226	106
2505	94

***CIL* II**	***SEG* LVI**
562	1132(12
2395c	113
4315	1132(5
6085	1132(6
6185	113
6945-6955	166
12197-12212	166

***CIL* II². 7**	***SEG* LVI**
275	1637 app.c

***CIL* III**	***SEG* LVI**
372	191
486	191
1490	84
6057/6058	191
6103	[illegible]
6900	191
6945-6955	166
6949	166
7295	191
10599	1142 app.c
10611	1142 app.c
12197-12212	166
12154	191
14191	189
14195	197

***CIL* III Suppl. 1**	***SEG* LVIII**
12336	1896
13673	1342
14147	1978

CIL III	*SEG* LVIII
Suppl. 1	
14203(27)	2
14404	1342
14404a	1342

CIL IV	*SEG* LVIII
2331	1106
3340(32)	1910
6730/6731	1096

CIL IV	*SEG* LVIII
Suppl.	
6564	625 app.cr.

CIL V	*SEG* LVIII
6693	1093 app.cr.
8725	1931

CIL VI	*SEG* LVIII
2954	669
10091	1106
19611	1093 app.cr.
26433	1707-1711
27246	1910
37075	860
40890	825
41054	1910

CIL X	*SEG* LVIII
7240	1032
7330	1034 A(7)

CIL XI	*SEG* LVIII
28	669
3296	1127

CIL XII	*SEG* LVIII
3232	1935

CIL XIII	*SEG* LVIII
2000	1094 app.cr.
3826	1098 app.cr.
7049	699 app.cr.
11021(54)	1129

CIL XIV	*SEG* LVIII
161	1098 app.cr.

ILS	*SEG* LVIII
37	1910
467	1910
1874	1068
4053-4056	946
5082	1935
8995	1978